This volume has been produced under the auspices of the Union Académique Internationale.

SUPPLEMENTUM EPIGRAPHICUM GRAECUM

editors

H.W. PLEKET - R.S. STROUD
A. CHANIOTIS - J.H.M. STRUBBE

assistant-editors

R.A. TYBOUT - M.B. RICHARDSON

advisory-editors

J. BINGEN - P. HERRMANN
M.L. LAZZARINI - †J.G. VINOGRADOV

VOLUME XLVII
1997

J.C. GIEBEN, PUBLISHER
AMSTERDAM 2000

http://www.let.leidenuniv.nl/history/seg/seg.htm

CIP-DATA KONINKLIJKE BIBLIOTHEEK, DEN HAAG

Supplementum

Supplementum epigraphicum graecum / cur. J.J.E. Hondius. -
Vol. I (1923) - . . . . . - Amsterdam : Gieben
ISSN 0920-8399
Appears annually
Supplementum Vol. XLVII : 1997 / edd. H.W. Pleket, R.S. Stroud,
A. Chaniotis, J.H.M. Strubbe ;
assistant-edd. R.A. Tybout, M.B. Richardson
With index.
ISBN 90 5063 228 9 bound
SISO 902 UDC 930.27
Subject heading : epigraphy.

No part of this book may be translated or reproduced in any form, by print, photoprint, microfilm, or any other means, without written permission from the publisher.

Printed in The Netherlands

PREFACE

The present volume covers the year 1997, with occasional additions from previous years which we missed in earlier volumes and from studies published after 1997 but pertaining to material from 1997. We do not claim to have seen all of the studies published between 1997 and 2000. We stopped adding material at the end of December 2000.

As to the abbreviation system (see the Preface of volume XXXIX) we continue our policy outlined in the Preface of SEG XLVI. In the present volume we start from the list of Abbreviations in the Consolidated Index for the volumes XXXVI-XLV (1986-1995) pp. 677-688, and from the lists of abbreviations in *L'Année Philologique* 67 (1996) [2000] and 68 (1997) [2000]. Abbreviations not covered by these three lists will be included in the list of Abbreviations on pp. XXII-XXIX.

In this volume Chaniotis contributed the lemmata pertaining to central and northern Greece and the islands (except Cyprus), viz. the nos. 471-1110 and 1197-1411. In addition he produced various lemmata for the Varia-rubric (see nos. 2242, 2248, 2251, 2253, 2256, 2299, 2301, 2304, 2307, 2311, 2313, 2335, 2337, 2341, 2346, and 2354). Stroud and Richardson remain responsible for Attica and the Peloponnese (nos. 1-470); they contributed nos. 2258bis, 2271, 2304bis, and 2363 to the Varia-rubric. All the other lemmata have been made in Leiden. Chaniotis and Stroud have produced the Indices for their part, which subsequently have been incorporated in Leiden into the final Indices. The Concordance for nos. 1-470 has been made by Stroud and Richardson, Pleket took care of nos. 471-2365. Richardson collated and typed the entire Concordance.

In the autumn of 2000 news reached us about the death of our advisory editor J.G. Vinogradov during a stay in Konstanz (Germany). We very much regret that so soon after taking up his advisory editorship Vinogradov was prevented from continuing the work which he took upon him so successfully and enthusiastically for volumes XLIV-XLVI of SEG. Vinogradov's untimely death is a serious blow to SEG and to the study of Pontic epigraphy. *Pontische Studien* (Mainz 1997) is a lasting tribute to his expertise in that field. For the present volume Vinogradov was able to answer quite a few of our questions concerning Pontic epigraphy and to help us with bibliographic problems in a field, in which major publications for one reason or another do not reach our libraries. Unfortunately, he could not work his way through the lemmata of Moesia, Dacia and the North Shore of the Black Sea, which we mailed to him in a provisional state. We are glad to announce that from volume XLVIII (1998) [2001] Dr A. Avram (Bucharest) will join the team of advisory editors and help us out for problems, bibliographical and otherwise, pertaining to the entire Pontic area (except for the North Coast of Turkey). He is prepared both to make lemmata himself and to go through the lemmata produced in Leiden. We look forward to a fruitful cooperation.

We owe a great debt of gratitude to the remaining three advisory editors who carefully went through those parts of the manuscript which pertained to 'their' area, and assisted us in getting access to publications not available in each of the editors' countries.

Chaniotis would like to express his thanks to the following scholars who have provided information concerning inscriptions of his section: Dr K.Hallof (Ionian Islands, Samos, and Kos), Prof. M.B.Hatzopoulos and P.Paschidis (Macedonia), Prof. Ch.Veligianni and Prof. R.Wachter (Thrace). His research assistants Dr S. Aneziri, Dr J.Cowey, and Dr J.Mylonopoulos have contributed in many ways to the production of his part of the manuscript.

Mrs. C.M.J.Pleket-Bot and M.B.Richardson invested much time and energy in the typing of lemmata and in the overall production of the manuscript. In Athens, we thank Bruce Hartzler and Tarek Elemam for unfailing computer support.

We acknowledge our gratitude to the Union Académique Internationale, to the Horace W. Goldsmith Foundation of New York and to the 1984 Foundation for providing part of the operating expenses and also to our publisher, who covers another part of these costs and otherwise serves our purposes well by his kindness, efficiency, and alertness. We also wish to express our thanks to the Netherlands Organization for Scientific Research (NWO), which declared itself prepared to finance 50% of the salary of the assistant-editor Dr R.A.Tybout up to January 1, 2003.

We repeat our request, made in the Preface of earlier volumes to our colleagues from all over the world, to send us copies, offprints, or xeroxes of their epigraphical publications, particularly those that appear in Festschriften, Acta of Conferences and Symposia, occasional collections of papers, and other obscure media. Xeroxes and offprints can be sent to R.S.Stroud, University of California, Department of Classics, Dwinelle Hall, Berkeley 94720, USA; to H.W.Pleket, University of Leiden, Department of History, Postbox 9515, 2300 RA Leiden, Holland; and/or to A.Chaniotis, Seminar für Alte Geschichte, University of Heidelberg, Marstallhof 4, D 69117 Heidelberg, Germany.

December 2000.

A.Chaniotis
H.W.Pleket
R.S.Stroud
J.H.M.Strubbe.

CONTENTS

		Nos.	pp.
PREFACE			V-VI
CONTENTS			VII-XXI
ABBREVIATIONS			XXII-XXIX
NOTE ON TRANSCRIPTIONS			XXX
ATTICA		1-282	1-101
PELOPONNESOS		283-284	101
AIGINA		284bis-286	101-102
CORINTHIA		287-300	102-104
	Corinth	287-298	102-104
	Tenea	299-300	104
KLEONAIA	Nemea	301	105
ARGEIA		302-311	105-107
	Argos	302-309	105-107
	Lerna	310	107
	Mykenai	311	107
KYNOURIA	Eua (Moni Loukous)	312-314	107-108
HERMIONIA		315-328	108-110
	Halieis	316-318	109
	Hermiona	319-320	109
	Didymoi	321	109
	Hermion	322-325	110
	Mases	326	110
	Philanoreia	327-328	110
METHANA		329-332	111
TROIZENIA	Troizen	333-334	112
EPIDAURIA	Epidauros	335-346	112-119
LAKONIA		347-379	119-128
	Akriai	347	119
	Amyklai	348	119
	Aphisiou	349	119
	Chrysapha	350	119
	Karyai	351	120
	Palaiogoulas Hill	352	120
	Sparta	352-378	120-128
	Tsakona	379	128
MESSENIA		380-424	128-141
	Messene	380-422	128-140

MESSENIA	Pharis	423	140
	Marathoupolis	424	140-141
ARKADIA		425-445	141-145
	Alipheira	426	141
	Bassai	427-434	141-142
	Lykosoura	435	142
	Mantineia	436	142-143
	Megalopolis	437	143
	Phigaleia	438-445	143-145
ELIS		446-460	145-147
	Olympia	447-460	145-147
ACHAIA		461-466	147-148
	Patrai	464-466	148
MEGARIS	Megara	467-470	148-149
BOIOTIA		471-522	150-173
	Akraiphia	474-478	150-151
	Chaironeia	479	151
	Eutresis	480	151
	Halai	481	151
	Haliartos	482-483	151-152
	Helikon	484	152
	Lebadeia	485-486	152
	Oropos	487-510	152-171
	Tanagra	511-512	171
	Thebes	513-517	171-172
	Thespiai	518-520	172-173
	Unknown provenance	521-522	173
DELPHI	Delphi	523-539	173-177
DORIS		540-544	177-178
	Erineos	541	177-178
	Palaiochorion	542-544	178
PHOKIS		545-551	178-179
	Daulis	545	178
	Elateia	546	178
	Hyampolis	547	178
	Modi	548	178
	Panopeus	549	179
	Phokikon	550	179
	Tithorea	551	179
EASTERN LOKRIS	Livanates	552	179
WESTERN LOKRIS		553-555	180
	Naupaktos	553-554	180
	Physkos	555	180

AITOLIA		556-562	180-182
	Aperantoi	558-559	181
	Konope	560	181
	Thermos	561-562	181-182
AKARNANIA		563-591	182-186
	Drymonas	565	183
	Kastraki	566	183
	Loutro Valtou	567	183
	Palairos	568	183
	Stratos	569-570	183-184
	Thyrreion	571-581	184-185
	Unknown provenance	582-591	185-186
ITHAKA	Ithaka	592-594	186
KEPHALLENIA		595-602	186-188
	Kraneia	595	186
	Pale	596	187
	Pronnoi	597-601	187
	Same	602	187-188
KORKYRA	Korkyra	603-623	188-192
LEUKAS	Leukas	624-662	192-196
THESSALY		663-793	196-217
	Agia	670	199
	Atrax	671-720	200-204
	Chyretiai	721	204
	Demetrias	722-724	204-205
	Echinos	725	205
	Elateia	726	205
	Ermitsi	727	205
	Evangelismos	728-739	205-208
	Gonnoi	740	208
	Hypata	741	208
	Krannon	742	208
	Larissa	743-747	208-210
	Melitaia	748	210
	Metropolis	749	210
	Mopseion	750	210-211
	Olosson	751	211
	Orphana	752	211
	Pelinna	753	211
	Phalanna	754-755	211
	Pharsalos	756-757	212
	Pherai	758-760	212
	Phthiotic Thebes	761-782	212-215

THESSALY	Pyrasos	783	215
	Sekliza	784-785	215
	Skotoussa	786-789	215-216
	Sykourio	790-792	216-217
	Unknown provenance	793	217
EPEIROS		794-835	217-223
	Ambrakia	797-816	218-220
	Cheimadio	817	220
	Dodona	818-823	220-221
	Kastri Megalou Gardikiou	824	221
	Kastritsa	825	222
	Kephalochori Filiaton	826	222
	Nikopolis	827-832	222-223
	Palaia Goritsa Konitsas	833	223
	Passaron	834	223
	Plaisia Ioanninon	835	223
ILLYRIA	Apollonia	836-858	223-232
MACEDONIA		859-1013	232-268
	Agios Athanasios	867	236
	Akanthos	868-871	236-238
	Amphipolis	872-881	238-240
	Anatoliko Kozanis	882	240
	Apidea	883	240
	Apsalos	884	240
	Arethousa	885	241
	Argilos	886-889	241-242
	Beroia	890-894	242-245
	Brasda	895	245
	Bylazora	896	245
	Derriopos	897	245-246
	Edessa	898	246
	Exochi Kozanis	900	246
	Herakleia	901	246
	Karyochori	902	246
	Kassandreia	902bis	246
	Kelle	903-904	247
	Lete	905	247
	Leukopetra	906	247-248
	Louloudia Kitrous	907-909	248-249
	Lyke	910-911	249
	Mažučište	912	250
	Mende	913	250
	Mieza	914-915	250

MACEDONIA	Neos Skopos	916-917	250
	Neromyloi	918-920	251
	Nestorio	921	251
	Olynthos	922-923	251
	Palatiano	924-925	251-252
	Pella	926-933	252-253
	Peristera	934	253
	Philippi	935-936	253-254
	Pontokomi	937-938	254
	Poseidi	939	254
	Poteidaia/Kassandreia	940-942	254-255
	Ptolemais	943	255
	Pydna	944-945	255
	Rosoman	946	256
	Sane	947	256
	Sindos	948	256
	Sirkovo	949	256
	Sosandra	950	257
	Stageira	951-952	257
	Stobi	953-957	257-258
	Tetralophos	958	258
	Therme	959	258
	Thessalonika	960-998	258-265
	Tyrissa	999-1000	265-266
	Velventos	1001-1004	266-267
	Vrasna	1005	267
	Unknown provenance	1006-1013	267-268
THRACE		1014-1110	269-287
	Abdera	1025-1037	271-274
	Ainos	1038	274
	Anchialos	1039-1042	274-275
	Apollonia	1043	275
	Augusta Traiana	1044-1053	275-277
	Bliznak	1054	277
	Byzantion	1055-1057	277-278
	Derekjoj	1058-1059	278
	Durankulak	1060	278
	Duvanlj	1061	278-279
	Kokkinogeia	1062	279
	Kresna	1063-1064	279
	Linos	1065-1066	279
	Maroneia	1067-1074	279-280
	Mesambria (Pontica)	1075	281

THRACE	Mesembria (Aigaia)	1076	281
	Neine	1077	281
	Nicopolis ad Nestum	1078	281
	Parthicopolis	1079-1082	281-282
	Pautalia	1083-1086	282-283
	Philippopolis	1987-1100	283-286
	Pistiros	1101	286
	Serdica	1102	286
	Stryme	1103-1106	286
	Unknown provenance	1107-1110	286-287
MOESIA		1111-1161	288-304
	Abritus	1115-1116	289-290
	Axiopolis	1117	290
	Bizone	1118-1118bis	290
	Dionysopolis	1119-1120	290-291
	Discoduraterae	1121	291
	Dojrenci	1122	291
	Gubarevac	1123	292
	Histria	1124-1127	292-294
	Kallatis	1128-1135	294-297
	Markianopolis	1136	297
	Mesambria Pontica	1137	297
	Montana	1138-1139	297-298
	Naissos	1140	298
	Naulochos	1141	298
	Nikopolis ad Istrum	1142-1147	298-299
	Novae	1148-1153	299-302
	Odessos	1154-1155	302
	Rosica	1156-1157	303
	Tomis	1159-1161	303-304
DACIA	Apulum	1162	304
NORTH SHORE OF THE BLACK SEA		1163-1196	304-315
	Berezan	1165	305
	Chersonesos	1166-1173	305-308
	Donets District	1174	308
	Gorgippia	1175	308-309
	Kerkinitis	1176-1177	309
	Olbia	1178-1191	309-314
	Pantikapaion	1192-1193	314
	Phanagoria	1194-1195	314-315
	Tyras	1196	315

DELOS		1197-1237	316-332
	Delos	1197-1226	316-330
	Rheneia	1227-1237	330-332
RHODES		1238-1265	332-339
	Ialysos	1246-1248	335-336
	Kamiros	1247-1252	336
	Lindos	1253-1254	336
	Rhodes	1255-1265	336-339
KARPATHOS		1266	339
LESBOS	Mytilene	1267-1270	339-340
TELOS		1271	340
THERA		1272-1274	340-341
KOS		1275-1292	341-347
NAXOS		1293-1294	347
PAROS		1295-1299	347-348
KYTHNOS		1300-1306	348-349
ANDROS		1307-1308	349-350
CHIOS		1309-1313	350-351
SAMOS		1314-1318	351-354
AMORGOS		1319-1324	354-355
	Aigiale	1319	354
	Arkesine	1320-1322	354-355
	Minoa	1323-1324	355
LEMNOS		1325-1332	355-357
	Lemnos	1325-1330	355-357
	Myrina	1331-1332	357
IMBROS		1333-1334	357-358
SAMOTHRAKE		1335-1337	358
THASOS		1338-1339	358-359
SKYROS		1339bis	359
PEPARETHOS		1340-1341	359
EUBOIA		1342-1371	360-365
	Aidepsos	1344	360
	Chalkis	1345-1346	360
	Eretria	1347-1368	360-364
	Histiaia	1369	364
	Karystos	1370	364
	Styra	1371	365
CRETE		1372-1411	365-375
	Aptera	1383	368
	Datalla	1384	368
	Eltynia	1385	368-369
	Chersonesos	1386	369

CRETE	Gortyn	1387-1392	369-371
	Itanos	1393-1396	371-372
	Kalamaki	1397	372
	Kydonia	1398	372
	Lato	1399-1402	372-373
	Lebena	1403	373
	Olous	1404-1407bis	373-374
	Palaikastro	1408	374
	Phalasarna	1409	375
	Trypitos	1410	375
	Unknown provenance	1411	375
SICILY		1412-1469	376-398
	Agyrion	1414	377
	Akragas	1415	377
	Balate di Marianopoli	1416	377-378
	Centuripae	1417	378
	Entella	1418-1421	378-379
	Gela	1422-1423	379-380
	Grammichele	1424	380
	Herbessos	1425-1426	380
	Himera	1427	380-382
	Iaitas	1428-1429	382
	Kamarina	1430-1439	382-387
	Katane	1440-1441	387
	Lilybaion	1442-1444	387-390
	Modica	1445	390
	Morgantina	1446-1449	390-391
	Panormos	1450	391
	Poggioreale	1451	391-392
	Segesta	1452-1453	392
	Selinous	1454-1461	392-394
	Syracuse	1462-1463	394-396
	Tauromenion	1464	396-397
	Unknown provenance	1465-1469	397-398
ITALY		1470-1526	399-422
	Aquileia	1471	399-400
	Bari	1472	400
	Calvatone	1473	400
	Concordia	1474	400
	Cumae	1475-1477	400-401
	Gabies	1478	401-402
	Kroton	1479-1481	402-403
	Lokroi Epizephyrioi	1482-1483	403-405

ITALY	Matera	1484	406
	Montesarchio	1485	406
	Ostia	1486-1487	406-407
	Pithekoussai	1488-1489	407-411
	Pompeii	1490	411
	Poseidonia	1491-1492	411-412
	Ricàdi	1493	412
	Rome	1494-1516	412-419
	Signia	1517	419-420
	Suasa	1518	420
	Tarentum	1519-1522	420-421
	Tiriolo	1523	421
	Tusculum	1524	421-422
	Velia	1525-1526	422
GAUL		1527-1532	422-425
	Arausio	1528	424
	Eluza	1529	424
	Nemausus	1530	424
	Olbia	1531	424-425
	Sigean	1532	425
SPAIN		1532-1541	425-434
	Asturica Augusta	1535	431
	Emporion	1536-1539	431-433
	Segobriga	1540	433-434
	Tarraco	1541	434
LUSITANIA	Estremoz	1542	434
BRITANNIA	Peterborough	1543	434-435
GERMANIA	Langenhain	1544	435
RAETIA	Lousonna	1545	435-436
NORICUM	Unknown provenance	1546	436
PANNONIA	Cibalae	1547	436
CARIA		1548-1612	437-464
	Alakışla	1548	437
	Amyzon	1549-1550	437
	Aphrodisias	1551-1557	437-441
	Aşağı Mazı	1558	441
	Bargylia	1559-1560	441-442
	Halikarnassos	1561-1562	442-443
	Herakleia under Latmos	1563	443-445
	Iasos	1564-1567	445-446
	Kaunos	1568-1570	446-449
	Keramos	1571	449
	Knidos	1572-1574	449-450

CARIA	Lagina	1575-1603	451-460
	Mylasa	1604-1607	460-461
	Olymos	1608	461-462
	Stratonikeia	1609-1610	462-463
	Theangela	1611	463
	Tralleis	1612	463-464
IONIA		1613-1646	464-476
	Didyma	1613-1615	464-465
	Ephesos	1616-1627	465-469
	Erythrai	1628	469-470
	Klaros	1629	470
	Magnesia on the Maeander	1630-1633	470-471
	Miletos	1634-1636	471-472
	Smyrna	1637-1643	472-474
	Teos	1644-1646	474-476
LYDIA		1647-1657	476-480
	Hyrkanis	1649	477
	Kula	1650	477
	Maionia	1651	477-478
	Saittai	1652	478
	Sardis	1653	478
	Silandos	1654	478-479
	Thyateira	1655-1656	479-480
	Yiğitler	1657	480
AIOLIS	Kyme	1658-1665	481-485
TROAS	Alexandreia Troas	1666-1668	485-488
MYSIA		1669-1673	489-490
	Elaia	1669	489
	Kyzikos	1670	489
	Miletoupolis	1671	489
	Pergamon	1672-1673	489-490
BITHYNIA		1674-1686	490-493
	Bithynion-Klaudiupolis	1674-1675	490
	Cretia (Kreteia)-Flaviopolis	1676	490
	Nikaia	1677-1681	490-491
	Prusa ad Olympum	1682	492
	Pylai	1683	492
	Vezirhan	1684	492-493
	Unknown provenance	1685-1686	493
PONTOS		1687-1696	493-495
	Amaseia	1687	493
	Amastris	1688	493
	Herakleia Pontica	1689-1690	494

PONTOS	Neoklaudiopolis	1691	494
	Sinope	1692-1695	494-495
	Trapezus	1696	495
PAPHLAGONIA	Karzene	1697	495-496
GALATIA		1698-1703	496-497
	Ankyra	1698	496
	Pessinus	1699-1703	496-497
PHRYGIA		1704-1755	497-520
	Aizanoi	1724	501
	Amorion	1725-1727	501-502
	Antiochia	1728	502-503
	Hierapolis	1729-1735	503-505
	Hierapolis/Hieropolis	1736	506
	Kotiaion	1737	506-507
	Laodikeia on the Lykos	1738-1744	507-512
	Mahmuthisar	1745	512-514
	Nakoleia	1746	515
	Philomelion	1747-1748	515-516
	Sebaste	1749	516-517
	Tymandos	1750	517
	Upper Tembris Valley	1751	517-518
	Unknown provenance	1752-1755	518-520
PISIDIA		1756-1777	520-531
	Anabura	1757	521-522
	Malos	1758	522
	Olbasa	1759	522
	Panemoteichos	1760	522-523
	Sagalassos	1761-1770	523-527
	Termessos	1771-1775	527-529
	Tymbriada	1776	529
	Unknown provenance	1777	529-531
PAMPHYLIA		1778-1790	531-535
	Aspendos	1778-1783	531-532
	Attaleia	1784-1786	532-533
	Laertes	1787	533-534
	Perge	1788-1789	534-535
	Unknown provenance	1790	535
LYCIA		1791-1823	535-556
	Antiphellos	1791	535
	Balboura	1792-1805	535-540
	Dereköy	1806	540-547
	Kadyanda	1807	547
	Kibyra	1808-1814	547-550

LYCIA	Limyra	1815-1816	550
	Myra	1817	550-551
	Oinoanda	1818	551
	Olbasa	1819	551-553
	Olympos	1820	553-555
	Tyriaion	1821	555
	Xanthos	1822-1823	555-556
LYKAONIA		1824-1826	556-558
	Atlandı	1824	556
	Iconium	1825	557
	Laodikeia Combusta	1826	557-558
ISAURIA		1827-1832	558-560
	Eskisaray/Çiftlikkırı	1827-1828	558
	Laranda	1829	559
	Leontopolis	1830-1832	559-560
CILICIA		1833-1841	560-563
	Anazarbos	1833-1836	560-561
	Anemurium	1837	561
	Iotape	1838	562
	Korykos	1839	562
	Sirkeli Höyük	1840	562
	Syedra	1841	562-563
CAPPADOCIA		1842-1863	563-569
	Ağzıkarahan	1843	563
	Çavdarlı	1844-1846	563-564
	Güllüdere	1847	564
	Nysa	1848-1849	564-565
	Sofular	1850-1852	565-566
	Tyana	1853-1858	566-567
	Ürgüp	1859-1862	567-569
	Unknown provenance	1863	569
CYPRUS		1864-1873	570-572
	Amathous	1866-1869	570-571
	Kition	1870	571
	Paphos (Old)	1871	571
	Unknown provenance	1872-1873	571-572
ARMENIA		1874-1909	572-581
	Armawir	1874-1876	572-574
	Büyüktepe Höyük	1877	574
	Satala	1878-1909	574-581
PERSIS	Naqš-i-Rustam	1910	581
COLCHIS		1911	581

SYRIA		1912-1972	582-596
	Abila	1917-1920	583-585
	Al Mina	1921	585
	Antiochene	1922-1928	585-587
	Apamea	1929	587
	Apamene	1930	587
	Awzaï	1931	587
	Baitokaike	1932	588
	Berytos	1933	589
	Emesa	1934	589
	Palmyra	1935-1962	589-593
	Porphyreon	1963	593-594
	Rakhle	1964	594
	Sardîn	1965	594
	Segeira	1966	594-595
	Sidon	1967-1968	595-596
	Tell Erfad	1969	596
	Unknown provenance	1970-1972	596
PALAESTINA		1973-2062	597-618
	Beersheba	1977	598
	Caesarea Maritima	1978-1981	598-599
	Dora	1982-1984	599-600
	Gadara	1985-2048	600-613
	Herodium	2049	613-614
	Iamnia-on-the-Sea	2050	614
	Jericho	2051	614
	Jerusalem	2052	614-615
	Khirbet Abu Rish	2053	615
	Rehoboth	2054	615-616
	Shiloh	2055	616
	Skythopolis	2056-2057	616
	Talluza	2058	616-617
	Tel Anafa	2059	617
	Tel Jezreel	2060	617
	Unknown provenance	2061-2062	617-618
ARABIA		2063-2086	618-624
	Bostra	2064	618
	Gerasa	2065-2067	618-620
	Kanatha	2068-2078	620-622
	Madaba	2079-2084	622-623
	Mafraq	2085	623
	Philippopolis	2086	624

EGYPT		2087-2156	624-647
	Abou Mina	2096-2097	627
	Abydos	2098-2099	628
	Alexandria	2100-2105	628-629
	Antinoopolis	2106-2107	629-630
	Bahariya	2108	630
	Elephantine/Syene	2109-2111	630
	Fayum	2112-2115	631
	Heliopolis	2116	631-632
	Hermonthis	2117	632
	Kairo	2118	632
	Koptos	2119-2120	632
	Medamud	2121	632
	Mons Claudianus	2122	633
	Naukratis	2123-2125	633-635
	Ostrakine	2126	635
	Panopolis	2127	636
	Pharbaithos	2128-2129	636-637
	Philai	2130-2131	637-638
	Rhinokoloura	2132-2135	638-639
	Sheik Zuweid	2136	640
	Silsilis	2137	640
	Siwa	2138	640
	Tell el-Yahoudijeh	2139	641
	Terenouthis	2140-2141	641
	Thebai	2142-2143	641-643
	Unknown provenance	2144-2156	643-647
NUBIA		2157-2161	647-649
	Abu Simbel	2157	647-648
	Dodekaschoinos	2158	648
	Meroe	2159	648-649
	Primis	2160-2161	649
KYRENAIKA		2162-2200	649-660
	Berenike	2162	649
	Kyrene	2163-2199	649-659
	Teucheira	2200	659-660
UNKNOWN PROVENANCE		2201-2236	660-670
VARIA		2237-2364	670-725
ADDENDA ET CORRIGENDA		2365	725-726

INDICES		
I.	Names of Men and Women	727-759
II.	Kings, Dynasts and their Families	759-760
III.	Roman Emperors and their Families	760-762
IV.	A. Geographical Names (except Attica)	762-766
	B. Attic Tribes, Demes etc.	766-768
	C. Tribes, Demes outside Attica	768-770
	D. Latin Geographical Names	770
V.	Religious Terms	770-782
VI.	Military (and para-military) Terms	783-784
	A. Greek World	783
	B. Roman World	783-784
VII.	Important Greek Words	784-807
VIII.	Selected Topics	807-829
CONCORDANCE		829-868

ABBREVIATIONS

(see p. V of the Preface)

AASS = *Annales Archéologiques Arabes Syriennes*

ADAJ = *Annual of the Department of Antiquities of Jordan*

ΑΕΜΘ = *Το Αρχαιολογικό Έργο στη Μακεδονία και Θράκη* (Thessaloniki 1989 →)

AEMÖ = *Archäologisch-Epigrafische Mitteilungen aus Oesterreich - Ungarn*, vol. I-XX (Wien 1877-1897)

Ager, *Arbitration* = S.L.Ager, *Interstate Arbitration in the Greek World, 337-90 B.C.* (Berkeley-Los Angeles-London 1996)

Akten 21. Pap. Kongr. = B.Kramer - W.Luppe - H.Maehler - G.Poethke, *Akten des 21. internationalen Papyrologenkongresses, Berlin, 13.-19.8.1995*, 2 vols. (Archiv für Papyrusforschung Beiheft 3; Stuttgart-Leipzig 1997)

Ancient Greek Cult Practice = R.Hägg (ed.), *Ancient Greek Cult Practice from the Epigraphical Evidence. Proceedings of the Second International Seminar on Ancient Greek Cult, organized by the Swedish Institute at Athens, 22-24 November 1991*. Skrifter utgivna av Svenska institutet in Athen, 8^o, XIII (Stockholm 1994)

AP = *Anthologia Palatina*

Ἀφιέρωμα *Hammond* = *Ἀφιέρωμα στον N.G.L.Hammond. Ἑταιρεία Μακεδονικῶν Σπουδῶν, Παράρτημα Μακεδονικῶν* 7 (Thessaloniki 1997)

Archaia Thrake = D.Triantaphyllos - D.Terzopoulou, *Πρακτικὰ 2ου Διεθνοῦς Συνεδρίου Θρακικῶν Σπουδῶν. Ἀρχαία Θράκη*, 2 vols. (Komotini 1997)

Arena I-V = R.Arena, *Iscrizioni greche arcaiche di Sicilia e Magna Grecia* vol. I-V (Milan-Torino 1989-1998). A second edition of vol. I, referred to as Arena I^2, appeared in 1996.

ΑΡΜΑ = Ἀρχεῖον τῶν μνημείων τῶν Ἀθηνῶν καί τῆς Ἀττικῆς συντασσόμενον ἐντολῇ τοῦ Συμβουλίου, I-III (ΒΑΑΗ vols. 127, 136, 177; Athens 1992, 1992, 1998)

AST = *Araştırma Sonuçları Toplantısı* (Ankara)

Athenian Potters and Painters: Catalogue = J.H.Oakley et al. (edd.), *Athenian Potters and Painters: Catalogue of the Exhibit* (Athens 1994)

Athenian Potters and Painters: Proceedings = J.H.Oakley, W.D.E.Coulson, and O.Palagia (edd.), *Athenian Potters and Painters: The Conference Proceedings* (Oxford 1997)

Atti XI Congresso = *XI Congresso Internazionale di Epigrafia Greca e Latina, Roma 18-24 settembre 1997*. Atti I and II (Rome 1999)

AvP VIII 3 = C.Habicht, *Die Inschriften des Asklepieions* (Berlin 1969)

ΒΑΑΗ = Βιβλιοθήκη τῆς ἐν Ἀθήναις Ἀρχαιολογικῆς Ἑταιρείας

Bassitas = F.A.Cooper (ed.), *The Temple of Apollo Bassitas*, 4 vols. (Princeton 1992-1996)

Bechtel, *AFN* = F.Bechtel, *Die Attischen Frauennamen* (Göttingen 1902)

Boeotia Antiqua VI = J.M.Fossey (ed.), *Boeotia Antiqua* VI. *Proceedings of the 8th International Conference on Boiotian Antiquities (Loyola University of Chicago, 24-26 May 1995)* (Amsterdam 1996)

Chaniotis, *Verträge* = A.Chaniotis, *Die Verträge zwischen kretischen Städten in der hellenistischen Zeit* (Stuttgart 1996)

Conventional Values = P.Bilde, T.Engberg-Pedersen, L.Hannestad, J.Zahle (edd.), *Conventional Values of the Hellenistic Greeks* (Studies in Hellenistic Civilization, vol. VIII; Aarhus 1997)

Crawford, *Roman Statutes* = M.H.Crawford (ed.), *Roman Statutes*, 2 vols. (BICS Suppl. 64 London 1996)

Dubois, *IGDGG* = L.Dubois, *Inscriptions grecques dialectales de Grande Grèce* I: *Colonies eubéennes. Colonies ioniennes. Emporia* (Genève 1995)

EAH = *Τὸ Ἔργον τῆς Ἀρχαιολογικῆς Ἑταιρείας*

Ebert, *Agonismata* = J.Ebert, *Agonismata. Kleine philologische Schriften zur Literatur, Geschichte und Kultur der Antike*, herausgegeben von Michael Hillgruber, Rainer Jakobi und Wolfgang Luppe, unter Mitarbeit von Marcus Beck und Rainer Lenk (Stuttgart-Leipzig 1997)

EBGR = Epigraphic Bulletin of Greek Religion, published by A.Chaniotis in *Kernos*

Ἐπιγραφὲς τῆς Μακεδονίας = *ΕΠΙΓΡΑΦΕΣ ΤΗΣ ΜΑΚΕΔΟΝΙΑΣ. Γ' ΔΙΕΘΝΕΣ ΣΥΜΠΟΣΙΟ ΓΙΑ ΤΗ ΜΑΚΕΔΟΝΙΑ, Θεσσαλονίκη 8-12 Δεκεμβρίου 1993* (Thessaloniki 1996)

Ergo YP = Το Έργο του ΥΠΠΟ στον τομέα της πολιτιστικής κληρονομίας

Foreign Residents = M.J.Osborne, S.G.Byrne, *Foreign Residents of Athens* (Leuven 1996)

Fraser, *RFM* = P.M.Fraser, *Rhodian Funerary Monuments* (Oxford 1977)

Garland, *New Gods* = R.Garland, *Introducing New Gods: The Politics of Athenian Religion* (London 1992)

Greene = W.C.Greene, *Scholia Platonica* (Haverford PA 1938)

Heberdey-Wilhelm, *Reisen in Kilikien* = R.Heberdey - A.Wilhelm, *Reisen in Kilikien* (Denkschr. Österr. Akad. Wiss., Phil.-Hist. Klasse, Band 44, 6; Vienna 1896)

Herzog, *KFF* = R.Herzog, *Koische Forschungen und Funde* (Leipzig 1899)

Hundert (100) Jahre Ephesos = H.Friesinger - F.Krinzinger (edd.), *100 Jahre Österreichische Forschungen in Ephesos. Akten des Symposions Wien 1995* (Denkschriften, Österr. Akad. Wiss., Phil.-Hist. Klasse, Band 260; Wien 1999)

I.Amyzon = J. and L.Robert, *Fouilles d'Amyzon en Carie*. Tome I: *Exploration, Histoire, Monnaies et Inscriptions* (Paris 1983)

I.Anazarbos = M.H.Sayar, *Die Inschriften von Anazarbos und Umgebung*. Teil I: *Inschriften aus dem Stadtgebiet und der nächsten Umgebung der Stadt* (IGSK Band 56; Bonn 2000)

I.Apollonia = P.Cabanes - N.Ceka, *Corpus des inscriptions grecques d'Illyrie méridionale et d'Épire*. I.2. *Inscriptions d'Épidamne-Dyrrhachion et d'Apollonia*. 2.A. *Inscriptions d'Apollonia d'Illyrie* (Paris-Athens 1997)

I.Beroia = L.Gounaropoulou - M.B.Hatzopoulos, *Ἐπιγραφὲς Κάτω Μακεδονίας (μεταξὺ τοῦ Βερμίου Ὄρους καὶ τοῦ Ἀξιοῦ Ποταμοῦ). Τεῦχος Α΄. Ἐπιγραφὲς Βεροίας* (Athens 1998)

I.Bubon = F.Schindler, *Die Inschriften von Bubon (Nordlykien)* (Sitzungsber. Akad. Wien, Ph.-Hist. Kl. 278, 3; Vienna 1972)

I.Byzantion = A.Łajtar, *Die Inschriften von Byzantion*, Teil 1 (IGSK Band 58, 1; Bonn 2000)

ICS = O.Masson, *Les inscriptions Chypriotes syllabiques. Études Chypriotes* I (Paris 1961); I Add. (Paris 1983)

I.Épidamne = P.Cabanes - F.Drini, *Corpus des inscriptions grecques d'Illyrie méridionale et d'Épire* I. *Inscriptions d'Épidamne-Dyrrhachion et d'Apollonia*. 1. *Inscriptions d'Épidamne-Dyrrhachion* (Athens-Paris 1995)

IGBulg = *Inscriptiones Graecae in Bulgaria repertae*, vol. I-V (Sofia 1956-1997)

IGCVO = C.Wessel, *Inscriptiones Graecae Christianae Veteres Occidentis* (Bari 1989; see *SEG* XXXIX 1036)

IGDGG = Cf. under Dubois, *IGDGG*

IGDOP = L.Dubois, *Inscriptions grecques dialectales d'Olbia du Pont* (Genève 1996)

I.Kallatis = A.Avram, *Inscriptions antiques de Dacie et de Scythie Mineure*. Deuxième série. *Inscriptions grecques et latines de Scythie Mineure*, vol. III. *Callatis et son territoire* (Buckarest-Paris 1999)

ILCV = E.Diehl, *Inscriptiones Latinae Christianae Veteres* (Berlin 1925-1931)

I.Oropos = V.Petrakos, *Οἱ ἐπιγραφὲς τοῦ Ὠρωποῦ* (Athens 1997)

Immerwahr, *CAVI* = H.Immerwahr, *A Corpus of Attic Vase Inscriptions (CAVI). Preliminary Edition* (n.p. 1998), 5 vols.; Part V: *Corrigenda, Indices* (1998); *Corrigenda II* (May 1999)

I.Napoli = E.Miranda, *Iscrizoni Greche d'Italia: Napoli*, 2 vols. (Rome 1990 and 1995)

IPArk = G.Thür - H.Taeuber, *Prozessrechtliche Inschriften der griechischen Poleis: Arkadien (IPArk)* (SB Akad. Wien 607; Vienna 1994)

I.Perge = S.Şahin, *Die Inschriften von Perge*, Teil I (IGSK Band 54, 1; Bonn 1999)

I.ThessEnipeus = J.-C.Decourt, *Inscriptions de Thessalie* I. *Les cités de la vallée de l'Enipeus* (Paris 1995)

Jameson et al., *Countryside* = M.H.Jameson et al., *A Greek Countryside: The Southern Argolid from Prehistory to the Present Day* (Stanford 1994)

Kallet-Marx, *Money* = L.Kallet-Marx, *Money, Expense and Naval Power in Thucydides' History 1-5.24* (Berkeley 1993)

Kern = O.Kern, *Orphicorum Fragmenta* (Berlin 1922)

KST = *Kazı Sonuçları Toplantısı* (Ankara)

Leake, *Demi*[2] = W.M.Leake, *The Topography of Athens and the Demi*. Vol. 2: *The Demi of Attica*, 2nd ed (London 1841)

LGPN I = P.M.Fraser, E.Matthews, *A Lexicon of Greek Personal Names* vol. 1. *The Aegean Islands, Cyprus, Cyrenaica* (Oxford 1987)

LGPN II = M.J.Osborne, S.G.Byrne, *A Lexicon of Greek Personal Names* vol. 2. *Attica* (Oxford 1994)

LGPN III. A = P.M.Fraser, E.Matthews, *A Lexicon of Greek Personal Names* vol. 3 part A. *The Peloponnese, Western Greece, Sicily and Magna Graecia* (Oxford 1997)

LIMC = *Lexicon Iconographicum Mythologiae Classicae* vol. I-IX (Zürich 1981-1999)

Magnetto, *Arbitrati* = A.Magnetto, *Gli arbitrati interstatali greci. Introduzione, testo critico, traduzione, commento e indici*. Vol. II. *Dal 337 al 196 a.C.* (Pisa 1997)

Marcadé, *Signatures* = J.Marcadé, *Recueil des signatures de sculpteurs grecs*, 2 vols. (Paris 1953-1957)

Merkelbach-Stauber, *SGO* I = R.Merkelbach - J.Stauber, *Steinepigramme aus dem griechischen Osten*. Band I: *Die Westküste Kleinasiens von Knidos bis Ilion* (Stuttgart-Leipzig 1998)

New Documents 8 = S.R.Llewelyn, *New Documents illustrating early Christianity*, vol. 8 (Michigan/Macquarie University 1997/1998).

Nomen Latinum = D.Knoepfler et al. (edd.), *Nomen Latinum: Mélanges de langue, de littérature et de civilization latines offerts au professeur André Schneider à l'occasion de son départ à la retraite*. Université de Neuchâtel, *Recueil de travaux publiés par la faculté des lettres* 44 (Geneva 1997)

Nomodeiktes = R.M.Rosen, J.Farrell (edd.), *Nomodeiktes: Greek Studies in Honor of Martin Ostwald* (Ann Arbor 1993)

Olympiabericht = *Bericht über die Ausgrabungen in Olympia* (Berlin 1936→)

PA = L.Kirchner, *Prosopographia Attica* (Berlin 1901)

PAA = J.S.Traill, *Persons of Ancient Athens* (Toronto 1992→)

Parker, *Athenian Religion* = R.Parker, *Athenian Religion: A History* (Oxford 1996)

Petzl, *Beichtinschriften* = G.Petzl, *Die Beichtinschriften Westkleinasiens* (Epigraphica Anatolica Heft 22; Bonn 1994)

Φόρος Meritt = D.W.Bradeen, M.F.McGregor (edd.), *Φόρος: Tribute to Benjamin Dean Meritt* (Locust Valley, NY 1974)

PIR = *Prosopographia Imperii Romani saec. I, II, III* (Berlin 1897 →)

PLRE = *The prosopography of the later Roman Empire* (Cambridge 1971-1992)

PP = W.Peremans and E.van 't Dack, *Prosopographia Ptolemaica*, 9 vols. (*Studia Hellenistica*, various vols., Louvain 1950-1981)

QdAV = *Quaderni di Archeologia del Veneto*

RE = *Paulys Realencyclopädie der classischen Altertumswissenschaft* (Stuttgart 1894 →)

Reinmuth, *Eph.Inscr.* = O.W.Reinmuth, *The Ephebic Inscriptions of the Fourth Century* B.C. (*Mnemosyne* Suppl. 14, 1971)

Rigsby, *Asylia* = K.J.Rigsby, *Asylia. Territorial Inviolability in the Hellenistic World* (*Hellenistic Culture and Society* 22; Berkeley-Los Angeles-London 1996)

Rizakis, *Achaïe* I-II = A.D.Rizakis, *Achaïe* I. *Sources textuelles et histoire regionale.* (Meletemata 20; Athens 1995); *Achaïe* II. *La cité de Patras: Épigraphie et histoire.* (Meletemata 25; Athens 1998)

Romanization of Athens = M.C.Hoff, S.I.Rotroff (edd.), *The Romanization of Athens* (Oxford 1997)

Salomon, *Cleruchie di Atene* = N.Salomon, *Le cleruchie di Atene* (Pisa 1997)

SCIV = *Studii şi Cercetări de istorie veche şi arheologie* (Academia Românâ. Institutul de Arheologie "Vasile Pârvan")

Small, *Subject and Ruler* = A.Small (ed.), *Subject and Ruler: The Cult of the Ruling Power in Classical Antiquity. Papers presented at a Conference held in the University of Alberta on April 13-15, 1994 to celebrate the 65th anniversary of Duncan Fishwick* (*JRA* Suppl. 17, 1996)

Solin, *GPR* = H.Solin, *Die griechischen Personennamen in Rom: Ein Namenbuch. CIL Auctarium*, 3 vols. (Berlin 1982)

Swoboda-Keil-Knoll, *Denkmäler aus Lycaonien* etc. = J.Keil - H.Swoboda - F.Knoll, *Denkmäler aus Lycaonien, Pamphylien und Isaurien* (Leipzig-Vienna 1935)

Tataki, *Macedonians Abroad* = A.B.Tataki, *Macedonians Abroad. A Contribution to the Prosopography of Ancient Macedonia* (Athens 1998)

Taylor, *Salamis* = M.C.Taylor, *Salamis and the Salaminioi: The History of an Unofficial Athenian Demos* (Amsterdam 1997)

Threatte, *GAI* = L.L.Threatte, *The Grammar of Attic Inscriptions* I. *Phonology* (Berlin 1980); II. *Morphology* (Berlin 1996)

Travlos, *BTAttika* = J.Travlos, *Bildlexicon zur Topographie des Antiken Attika* (Tübingen 1988)

Travlos, *PDA* = J.Travlos, *Pictorial Dictionary of Ancient Athens* (NY 1971; reprint NY 1980)

Tyana I, II = D.Berges - J.Nollé, *Tyana. Archäologisch-historische Untersuchungen zum südwestlichen Kappadokien.* Teil I und II (IGSK Band 55, 1-2; Bonn 2000)

Walter, *Akropolismuseum* = O.Walter, *Beschreibung der Reliefs im kleinen Akropolismuseum in Athen* (Vienna 1923)

Wilhelm, *Beiträge* = A.Wilhelm, *Beiträge zur griechischen Inschriftenkunde* (Vienna 1909)

Wilhelm, *Kleine Schriften* = A.Wilhelm, *Akademieschriften zur griechischen Inschriftenkunde* (= W.Peek (ed.), *Opuscula* Band VIII: Adolf Wilhelm, *Kleine Schriften* Abt. 1: *Akademieschriften* Teil 1; Leipzig 1974)

Wimmer = F.Wimmer, *Theophrasti Eresii opera quae supersunt omnia* (Leipzig 1854-1862)

NOTE ON TRANSCRIPTIONS

[αβ]	= letters restored by the editor as once having been inscribed but now lost
{αβ}	= superfluous letters added in error by the inscriber of the text and excised by the editor
⟨αβ⟩	= letters added by the editor which the inscriber of the text has either omitted or for which he has by error inscribed other letters
(αβ)	= letters which complete words left in abbreviation in the text
⟦αβ⟧ ⟦..⟧	= letters or spaces deliberately erased in antiquity
α̣β̣	= letters of which sufficient traces remain to print them in the text but not enough to exclude other possible readings
[. . 5. . .]	= lost or illegible letters equal to the number of dots for which no restoration is proposed
[-----]	= lost or illegible letters of an uncertain number
v	= one uninscribed letter-space
vacat	= the remainder of the line has been left uninscribed
ed. pr.	= the first editor of the inscription under discussion
ph.	= photograph
dr.	= drawing
|	= denotes the start of a new line on the stone where we have not printed the text in the same configuration as on the stone
→ ←	= denotes the direction of each line in texts inscribed in boustrophedon or retrograde manner

ATTICA

1. Athens. Index to the Attic Corpus, pre-403 B.C. There has now appeared *IG* I^3, fasc. 3, *Indices*, by D.M.Lewis, E.Erxleben, and K.Hallof (Berlin 1998) containing the following sections.

I. Viri et mulieres
II. Civitates et ethnica. Populi. Loca
II A. Summae sexagesimarum tributorumque
III. Tribus et trittyes
IV. Atticae demi et demotica
V. Atticae loca quae demi non fuerunt. Sacra aedificia
VI. Dei, heroes, festi, gentes vel phratriae, thiasi. Statuae et signa
VII. Menses
VIII. Naves
IX. Index verborum
X. Carminum initia
XI. Sermo poeticus

---

2. Athens. A selection of decrees found in the Agora Excavations. In *Agora* XVI: *Inscriptions: The Decrees* (Princeton 1997), A.G.Woodhead presents 'a republication, or in a few cases a first publication, of all ... decrees discovered in the Agora in the course of the first thirty-six years of the American School's work there' (i.e., 1931–1967). Omitted are decrees concerning councillors and their officers (*Agora* XV) and ephebic decrees and catalogues. Included are state, tribal, deme, *genos*, phratry, orgeones, etc. decrees. There are 342 decrees and apparently 9 inedita, nos. 48, 57, 62, 68, 69, 107A, 134, 239, 253.

Texts are for the most part republished without indication of the editor's autopsy of the stones. To describe the stones, the terms 'Pentelic' or 'Hymettian' marble or 'bluish Pentelic' marble or 'blue Hymettian' marble or 'bluish gray Hymettian' marble or 'a marble variously described as Pentelic or Hymettian' or 'apparently Pentelic,' etc., are all employed without quotation marks. The format is modelled on that of *Agora* XV, except that generally Woodhead's commentaries are longer and more detailed. Emphasis falls heavily on chronology and on the evidence contributed by (over-restored) texts to the reconstruction of the Athenian calendar, particularly along the lines of the theories of W.K.Pritchett and especially of B.D.Meritt. Formulations such as 'The year was the fourteenth in the thirteenth Metonic cycle' are ubiquitous and deductions are regularly

drawn therefrom as to whether a given year was ordinary or intercalary. In one instance (100), 3 different versions of restored calendar equations of Meritt and Dow are printed.

The chronological sequence of texts is broken at intervals by helpful Appendices consisting of brief summaries of 'Material Discovered Since 1967' [up to 1991] with numerous references to bibliography and to *SEG*. Beginning in 367/6 B.C. and continuing, with several large gaps, to 116/117 A.D., Woodhead inserts essays on individual years, e.g., 'The Archonship of Charikles, 196/5 B.C.,' in which he discusses the Athenian archon list and the reconstruction of the calendar for that particular year, with heavy emphasis on the Metonic cycle.

There are 32 plates, illustrating both the inedita and many inscriptions of which a ph. has not been previously published. Indices (506–527) of names of men and women, kings, emperors, and their families; Athenian phylai, demes, and social groups; buildings; places and peoples beyond Attica; Athenian months, gods, heroes, and festivals; significant themes and formulaic phrases; and archonships. Thorough concordances for previous publications and Agora and Epigraphical Museum inventory numbers.

---

3. Athens. Grammar. L.L.Threatte has published the second volume of his fundamental work of reference, *The Grammar of Attic Inscriptions II. Morphology* (Berlin 1996). No summary can adequately convey the enormous contribution made to so many aspects of this vast topic in the present volume of 839 pages. The author here offers new readings, based upon autopsy of the stones, for thousands of Attic inscriptions, which we could not possibly include in *SEG*. Valuable 'Addenda et Corrigenda ad v. I,' 675–778, contain updated bibliographic references and detailed discussion of texts published since 1980. As in v. I, there are a very detailed Table of Contents (ix–xix) and indices of Greek words (779–831) and subjects (832–839). Since it behooves anyone studying an Attic inscription to consult what Threatte might have to say on it, what we desperately need at this point is an index locorum. In this age of scanners and databases, it is a realistic hope.

---

4. Athens. The standard form of Athenian decrees. See our lemma no. 2303.

---

5. Athens. Athenian officials. For a detailed assessment of Sections I–IV (684/3–404/3 B.C.) of R.Develin, *Athenian Officials 684–321 B.C.* (Cambridge 1989), see H.B.Mattingly, *AJAH* 13.2 (1988) [1997] 139–153, especially important on generals and archons. From among many specific points, we note 147–150 on the vexed problem of the archon of *IG* I^3 21, the Miletos Decree (see our lemma no. 56).

---

6. Athens. The ἐπιμεληταί of Lemnos, 4th cent. B.C. N.Salomon, *Cleruchie di Atene* 159–162, collects the exiguous epigraphical evidence for this magistrate, who seems to have been elected at Athens and sent out to the island. There were at least two, one for Myrina, the other for Hephaistia; the names of 3 incumbents are known, from *IG* XII.8.4; 5; and *SEG*

XXVIII 718. Their duties apparently included registration of land and other cadastral affairs. See also our lemma no. 49.

---

7. Athens. The hipparch to Lemnos. N.Salomon, *Cleruchie di Atene* 129–139, examines the literary and epigraphical evidence for the duties, method of election, term of office, and relationship to the Athenian strategoi, klerouchoi, and local populations of Myrina and Hephaistia, etc. of the ἵππαρχος εἰς Λῆμνον; for the preposition, see our lemma no. 118. Prosopographical notes on four incumbents. For *IG* II^2 672, see our lemma no. 133. Other inscriptions adduced include *IG* II^2 1224, 1672, and the 4th-cent. B.C. clay cavalry tokens from Athens, *SEG* XXX 114, especially no. 2.

---

8. Athens. Months in the Athenian calendar. For a detailed study of the Athenian month names and other aspects of the Athenian calendar, see the work of C.Trümpy (our lemma no. 2248).

---

9. Athens. Public archives. W.K.Pritchett, *Greek Archives, Cults, and Topography* (Amsterdam 1996) 1–39, presents a review of literary and epigraphical testimonia for time-reckoning, public record-keeping, and the existence of archives in Athens beginning in the late 6th cent. B.C.; special sections on πίνακες and ἱερομνήμονες at Athens and many other Greek poleis. On this topic see also M.L.Lazzarini, *op.cit.*, our lemma no. 2238.

---

10. Athens. The hoplite general and the epimeletes of the city in the late Republic and early Roman Empire. D.J.Geagan, in *Romanization of Athens* 19–32, draws upon numerous inscriptions in presenting a review of the more prominent Athenian citizens who held these two offices, especially those who served multiple terms.

---

11. Athens. The deme Pallene. Without reference to his detailed study of the topography of this area in *Horos* 10–12 (1992–98) 105–118; *SEG* XLVI 10, H.Goette, in W.Hoepfner, ed., *Kult und Kultbauten auf der Akropolis: Schriften des Seminars für klassische Archäologie der Freien Universität Berlin* 116–131, publishes more or less the same observations about this deme, with the same helpful catalogue of inscriptions (127–131) and the same ph.

---

12. Athens. Salamis and the Salaminioi. Drawing on a wide range of literary and epigraphical sources, M.C.Taylor, *Salamis and the Salaminioi: The History of an Unofficial Athenian Demos* (Amsterdam 1997), presents a book-length, detailed examination of the history of the island and especially of the political, legal, and social status of its inhabitants. Firmly rejecting the possibility that they were klerouchoi (63–74), she argues that the community on

Salamis consisted of Athenian citizens who were enrolled in mainland tribes and demes. They were thus part of the Athenian demos but because of their place of residence they were also called Salaminioi, and they participated also in the affairs of a body called 'the demos of Athenians on Salamis.' Although this body and the island itself lay outside the Kleisthenic system of tribes, trittyes, and demes, it formed part of the polis of Athens, which sent over an annual archon as its chief magistrate. Taylor refers to the status of the Athenians living on Salamis as that of a 'non-constitutional, unofficial community.' They nevertheless gathered together in an assembly and enacted decrees, they organized and supervised festivals, in the 4th cent. B.C. they issued bronze coinage, they controlled monies, leased lands, and also had a treasurer, see our lemma no. 153.

Among the many topics investigated are the fight for Salamis against Megara, the Athenian *genos* of the Salaminioi and its relationship to the island, Salamis and the Kleisthenic reforms, population of the Salaminioi, the archon for Salamis, finances, land tenure, religion, Salamis under the Macedonians.

On 138–158 there is a detailed prosopographical analysis of Salaminioi who also held office in Athens or in their tribes and demes.

In an Appendix (263–316), Taylor presents 'The Catalogue of Geographical Salaminioi,' a prosopography of men and women connected in any way with Salamis, 5th–3rd cent. B.C., 377 entries and 3 stemmata.

We deal in separate lemmata with specific inscriptions on which Taylor presents extended commentary or makes an original contribution; see our nos. 52, 90bis, 132, 153, 154, 156, 158, 165, 167, 171, 172, 175, 179, 181, 185, 200, 237, 240, and 251.

For S.D.Lambert's work on the *genos* of the Salaminioi see our lemmata nos. 52, 152, 156, 158, 165, 175, 187, and 272.

---

13. Athens. The colonists and klerouchoi at Lemnos, Imbros, and Skyros. N.Salomon, *Cleruchie di Atene*, presents a thorough and detailed analysis of the archaeological, literary, and epigraphical sources for the history and status of the inhabitants of these three islands in the 5th and 4th cent. B.C. She maintains that there is no clear evidence for Athenian klerouchoi on these islands before ca. 386 B.C. Prior to that date the population consisted primarily of the descendants of the colonists (ἄποικοι) settled on these islands by the Athenians at the end of the 6th cent. B.C. (after 476/5 B.C. on Skyros). Lemnos and Imbros paid tribute (see our lemma no. 73) and maintained close ties with their mother city, frequently participating in military campaigns with the Athenians (see our lemma no. 94), receiving enemy hostages (Thucydides 1.115), and exporting grain to Athens, while preserving their status as independent poleis. The islands were captured by Lysander at the end of the Peloponnesian War and passed under Spartan domination. When they were restored to Athens at the time of the King's Peace in 386/5 B.C., Salomon suggests that the inhabitants were all granted Athenian citizenship and established a civic structure modelled on that of Athens. This coincided with the dedication of the statue of Athena Lemnia on the Acropolis. For a possible physical concentration of stelai concerning Lemnos on the Acropolis, see R.M.Kallet-Marx, R.S.Stroud, *Chiron* 27 (1997) 173; our lemma no. 143. The klerouchoi who were sent out to the islands were not incorporated into that structure. She identifies the 'demos of the Athenians on Lemnos' (in Myrina or in

Hephaistia) not as the klerouchoi but as the naturalized former inhabitants of Lemnos, i.e., descendants of the original Athenian colonists. She adduces parallels for this relationship of local inhabitants and klerouchoi in Samos (see our lemma no. 1314), the Chersonesos (*IG* II^2 228), and Delos (90/91).

A point of contact between the local inhabitants and the klerouchoi that clearly establishes the formal, legal, and constitutional relationship between the two and with the home government in Athens is analyzed by Salomon on 155–159, *viz*., honorary decrees voted by the Lemnians for klerouchoi and/or for their magistrates that also had to be ratified in Athens. Among these are *IG* II^2 672 (see our lemma no. 133); 1223; 1224; *IG* XII.8.3; 5; 47.

On 175–188, Salomon, stressing the fertility of the soil on Lemnos and the fact that these islands were in effect extensions of Athenian territory, argues that they played a major role as a source of wheat and barley for export to Athens. Using as evidence *IG* II^2 1672 (our lemma no. 179) and the Athenian grain-tax law of 374/3 B.C. (*SEG* XXXVI 146; XLIV 35*), together with literary sources, she shows that these islands were not merely occasional suppliers of grain to Athens but an integral part of a supply network controlled from the mother city.

For Athens and Lemnos in the 1st cent. B.C., see our lemma no. 143.

---

14. Oropos. Athenians at Oropos. For Athenians honored in inscriptions at the sanctuary of Amphiaraos; religious texts concerning Athens; Athenian sculptors' signatures; dedications; gravestones, etc., see our lemma no. 487.

---

15. Athens. Cavalry. Despite its title, *The Cavalry of Classical Greece* (Oxford 1993) by I.G.Spence is mainly concerned with the combat potential, the theory and practice of cavalry warfare, the social status of the *hippeis*, and other aspects of the cavalry at Athens ca. 450–320 B.C. The author draws heavily on the evidence of literature and vase paintings and the rather small number of relevant inscriptions to present a comprehensive account of such topics as the mobility and durability of cavalry horses, weaponry, armor, leadership (useful table on 75 listing Athenian cavalrymen who became generals ca. 450–200 B.C.), training, morale, numbers (see our lemma no. 77), supplies and fodder, reconnaissance, the cavalry battle itself, cost of maintaining a horse, cavalry in religious processions, and attitudes toward the Athenian cavalry. Several tables compile data on Athenian cavalry movements and activities 432–279 B.C. (83–85), Athenian infantry/cavalry ratios in army totals 431–279 B.C. (124/125), and battles involving the Athenian *hippeis* 429–279 B.C. (138). Appendices: I, Attic Red- and White-Figure Vases with Equestrian Scenes ca. 530–300 B.C. (203 items); II, Attic Equestrian Reliefs (including references to inscriptions and *PA*); III, The Parthenon Frieze ('... the riders on the Parthenon frieze ... are cavalrymen, not heroized dead from Marathon or mounted ephebes.'); IV, The Cost of Cavalry Service at Athens (price of horses, feed, equipment, etc., drawing mainly on the Attic lead cavalry tablets, *SEG* XXVI 163); V, A Prosopography of the Athenian *Hippeis* ca. 500–300 B.C. (287–315; 198 cavalrymen; 45 hipparchoi; 51 phylarchoi), including on 290 a table of Athenian families with a tradition of cavalry service, on 292 a table recording links

between Hippic families from the 6th to the 4th cent. B.C.; VI, The Hipparch *eis Lemnon*. For the topic of the Athenian cavalry and another List of Hippeis, see *SEG* XXXVIII 276.

---

16. **Rhamnous. Pylorion, Synedrion, Strategeion.** *SEG* XLVI 168. For a detailed account of the first two of these structures excavated by the Greek Archaeological Society, see B.C. Petrakos, *PAAH* (1996) [1998] 1–19. These buildings are prominent in the decree of 252/1 B.C. in honor of the general Thoukritos, *SEG* XLI 86; XLVI 168; cf. *IG* II^2 1286, 2856 [The latter is misprinted by Petrakos as 2858.] on which see our lemmata nos. 198 and 199.

In *CRAI* (1997) 605–630, Petrakos draws heavily upon inscriptions in presenting a synthesis of the military, social, religious, and economic history of the fortress at Rhamnous from the 6th cent. B.C. to its demise in the early Roman period. Among the many topics discussed are the architecture of the walls and gates of the fortress and of the military installations (pylorion, synedrion, and strategeion); the constant threat of pirates in the Euripos; cults of Hermes, Nemesis, and the Hero Archegetes; military organization (chiliarchoi [see our lemma no. 159], peripoloi, epheboi, strategoi, stratiotai, xenoi, pyloroi, paroikoi, kryptoi, hypaithroi); provisioning and the food supply; torch races in honor of Zeus Soter and Athena Soteira; coins found in the excavations of the Greek Archaeological Society. Many helpful plans and ph. See also our lemma no. 198.

---

17. **Athens. Mercenaries from Athens in the expedition of Alexander the Great.** In a study on the conditions of such troops and the status and political careers of their commanders, F.Landucci Gattinoni, *AncSoc* 25 (1994) 33–61; 26 (1995) 59–91, briefly comments on the following inscriptions in connection with the career of Charidemos: (1994, pp. 44–52): *IG* II^2 207; 1416 LL. 28, 32, 36; 1623; 1627; and (1995, pp. 77–84): Leosthenes, *IG* II^2 1631; Reinmuth, *Eph.Inscr.* no. 15.

---

18. **Athens. The organization of plans and specifications for public buildings in the 5th cent. B.C.** W.Schuller, in *op.cit.* (see our lemma no. 11) 184–194, reprints the Corpus text of *IG* I^3 32, 35, 45, 64, 78, and 79, all with a bizarre sprinkling of accents, misprints, reversed square brackets, etc., in an investigation of the interaction of the Boule, the Ekklesia, the architects, *syngraphai*, epistatai, and even ὁ βουλόμενος in the process of planning and bringing to completion the construction of public buildings in the democracy of 5th-cent. B.C. Athens.

---

19. **Athens and Side.** In the Testimonia section of *Side im Altertum: Geschichte und Zeugnisse*, vol. 1. *IGSK* 43 (Bonn 1993) 231–234, cf. *SEG* XLIII 961, J.Nollé reprints the texts of the following Attic inscriptions with commentary and bibliography: *IG* II^2 1956 LL. 131/132; *IG* II^2 3218, 10264a, 10265, and 12600a.

---

20. **Athens. An Attic land cadaster.** M.Faraguna, *Athenaeum* 85 (1997) 1–33, musters mainly literary but also substantial epigraphical evidence in support of his view, contrary to prevailing opinion, that there were official written documents in ancient Attica recording the size, location, and ownership of real estate. In keeping with official written documents recording lists of citizens, metics, soldiers, confiscated property, and numerous other aspects of Athenian political, social, and military institutional life, land was also registered—but not in a central state archive, as in many Greek *poleis*, cf. Theophrastos, *Nomoi* fr. 11 (Szegedy-Maszak) = fr. 97 Wimmer). Faraguna suggests that individual cadasters were maintained in the Attic demes under the supervision of the demarchoi.

---

21. **Athens. Cultural politics under Euboulos and Lykourgos.** Literary, archaeological, and epigraphical sources are succinctly summarized in B.Hintzen-Bohlen, *Die Kulturpolitik des Eubulos und des Lykurg: Die Denkmäler- und Bauprojekte in Athen zwischen 355 und 322 v.Chr.* (Berlin 1997), for the following projects: shipsheds; Skeuotheke of Philon; Temple of Zeus Soter and Athena Soteira in Peiraieus; the Prostoon in Eleusis; Theater of Dionysos; bronze portrait statues of Aeschylus, Sophocles, and Euripides in the theater; Pnyx; Panathenaic Stadium; Lykeion, reading [ἐπεσκεύ]ασεν in *IG* II^2 457 L. 7 (39/40); Eponymous Heroes; Eukrates' law against tyranny (*SEG* XII 87); statue of Demokratia; aqueducts and fountain houses; Temple of Apollo Patroos; Temple of Zeus Phratrios and Athena Phratria; Temple of Artemis Aristoboule; City Eleusinion; Plutonion in Eleusis, *IG* II^2 1672; Amphiareion in Oropos; Sanctuary of Ammon; choregic monuments; grave monuments in the Kerameikos; Akanthos Column in Delphi; the Asklepieion and the Peristyle in the Agora, possibly of this period (14–73).

There follows an analysis of the archaeological remains, under the headings of building material, technical details, style, city planning, and typology of structures (75–93). The work ends with summaries of the financial administrations of Euboulos (95–105) and Lykourgos (105–140), and a catalogue of the building projects, with ancient sources and modern bibliography. Since inscriptions are only briefly cited throughout this work and there are no substantial discussions of their texts, we do not include a list of references.

---

22. **Athens. Religion in the Athenian democracy.** Under this title, M.H.Jameson, in I.Morris, K.Raaflaub, edd., *Democracy 2500? Questions and Challenges*. Archaeological Institute of America: Colloquia and Conference Papers 2 (1997) 171–195, explores such topics as the intervention of the polis to benefit the gods and the community in regard to (1) 'the provision of resources beyond the means of individuals or groups,' i.e., temple building, large festivals; (2) 'the appointment of officials to ensure the successful performance of ritual (... safekeeping, disbursement, and accounting of resources and the maintenance of good order among participants)', i.e., three archons, hieropoioi, tamiai, priests, et al.; (3) 'the publication of information on when and how ritual was to be performed,' i.e., inscriptions containing leges sacrae, sacrificial calendars, etc. Into this picture the Athenian democracy brought, among other things, increased participation in the public religious life of the polis and the creation of new

entities that were directly engaged in cult ritual—10 tribes, 30 trittyes, and 139 demes. He illustrates his discussion by citing numerous inscriptions; on *IG* I³ 7 see our lemma no. 55. Among the many themes illuminated in this important essay are the alleged 'decline of state religion' in Athens beginning in the late 5th cent. B.C., the long-lived coexistence of magic and religion, the impact of the Athenian empire on the history and contours of Athenian religion, introduction of new deities, the role of individual initiative in cult ritual, the primacy of animal sacrifice, new and old cults in the new democracy, interaction of the *gene* and the polis, and much more. On the sacrificial calendar of Thorikos see our lemma no. 70. Jameson also promises a forthcoming study of *IG* I³ 1454, on which see our lemma no. 69.

---

23. Athens. Public cult and private cult in Athenian religion. S.B.Aleshire, in *Ancient Greek Cult Practice* 9–16, emphasizes the difficulty of reaching a satisfactory definition of 'state cult' in the religious practices of ancient Athens and warns against the dangers of facile classifications of temples, shrines, and sanctuaries on the basis of the content of their ritual activities. She proposes that it is more productive to isolate aspects of state intervention and jurisdiction in cult ritual manifested in, e.g., financial support of construction in a sanctuary by the demos; purchase of sacrificial animals; funding of a sanctuary by means of taxes collected by the polis; maintenance of order in processions by state-appointed officials; preservation, supervision, and cataloguing of votive offerings by, e.g., state-appointed tamiai. She stresses also that cults may not have remained in the same category throughout their history but that there could have been fluctuations in the dynamics between state and private features.

This 'working paper' emerged from Aleshire's 'project to collect and analyze evidence of as many types as possible concerning ancient Athenian priesthoods' (9), which she had not completed at her death in 1997. For an example of the impact of evidence regarding the selection of sacred officials on the question of 'state cult' and 'private cult' at Athens, see her paper analyzed in *SEG* XLIV 250; cf. Parker in our lemma no. 25.

---

24. Athens. Poseidon and Erechtheus. M.Christopoulos, in *Ancient Greek Cult Practice* 123–130, after printing majuscule texts of *IG* I³ 873; II² 1146, 3538, 4071, and 5058, reviews the literary evidence for the association of these two figures in the religious life and mythology of Athens.

---

25. Athens. Athenian religion. In *Athenian Religion*, R.Parker presents a detailed examination of cult practices in the city, in Attica, and in dependent communities such as Delos and Oropos from ca. 850 B.C. to the death of Philochoros in the 260s B.C. The book is intended as a historical introduction to a thematic study of religious practices and attitudes which will eventually follow as Part 2. It is, however, much more than a mere introduction and includes seminal discussions of all major aspects of Athenian religion of the archaic and classical periods, with copious citation of primary evidence and up-to-date secondary literature. Commendable features of Parker's extensive—and intensive—use of epigraphical evidence are not only his thoroughness but also the fact that he is, for the most part, up-to-date on the latest discoveries, including many reported in *PAAH*, *AD*, *AE*, and *EAH*. It is impossible adequately to summarize the rich and varied contents of this major contribution to our knowledge of Athenian religion. We deal with individual inscriptions in the following lemmata: nos. 72, 83, 85, 122, 165, 210, and 232.

In Appendix 2 (284–327) Parker presents a Checklist of Athenian Gene; see our lemma no. 33. Appendix 3 (328–332), Local Religious Associations; see our lemma no. 27. Appendix 4 (333–342), Private Religious Associations; see our lemma no. 26.

---

26. Athens. Private religious associations. R.Parker, *Athenian Religion* 333–342, Appendix 4, assembles the literary, epigraphical, and archaeological evidence for the several private orgeones, thiasotai, eranistai, synodoi, etc., active in Athenian cult ritual. The questions he poses for all of these associations are 'Who belongs to it, and by what right? How durable is it? What type of god does it honour? What non-religious functions does it perform? What does it own (in particular, does it own its own shrine), and how was it funded?' His chronological arrangement, beginning in the 5th and 4th cent. B.C., is intended 'as an antidote to the view that the private association is a distinctively Hellenistic phenomenon.' (333) We list below the most important associations attested by epigraphical evidence; page nos. in parentheses.

Thiasos of Herakles (333/334). *IG* II² 2343.
Thiasos of Etionidai (334). *IG* I³ 1016.
Dipoliastai (334). *SEG* XXI 578 (*Hesperia* 9 [1940] 331 no. 38).
Paianistai (334/335).
Sabaziastai (335, 341/342). *IG* II² 1335, 2932.
Noumeniastai (335).
Tetradistai (335).
Dekadistai (335). *IG* II² 1267, 2350.
Agathodaimonistai (335). *IG* II² 2701.
Hebdomaistai (336). *SEG* XXXII 244 (*AJA* 86 [1982] 229–233).
Eikadeis (336). *IG* II² 1258, 2631/2632; *Agora* XIX P26. See our lemma no. 175.
Eranistai dedicated to Zeus Philios (337). *IG* II² 2935.
Eranistai of mining slaves at Laureion (337). *IG* II² 2937–2940.
Koinon of Eranistai (337). *IG* II² 2354.
Eranistai of the hero (337). *SEG* XXI 663.
Οἱ Πλυνῆς to the Nymphs (337). *IG* II² 2934.
Koinon of thiasos of merchants of Kition (337). *IG* II² 337.
Orgeones of Bendis (337/338). *IG* II² 1361.
Orgeones honoring Maronites (338). *IG* II² 1261.
Thiasos of the hero Tynaros (338). *IG* II² 1261/1262, 1271.
Thiasos of the Mother of the Gods (338). *IG* II² 1273.
Thiasoi in general (338/339).
Orgeones of Asklepios (339). *IG* II² 1293, 2355.

Amphieraistai (339). *IG* II^2 1322.
Thiasotai/eranistai of Artemis Kalliste (340). *IG* II^2 1297/1298.
Synodos of Herakles (341). *IG* II^2 1323, 1335, 2358; *SEG* XXXVI 228.
Orgeones of Dionysos (341). *IG* II^2 1325/1326, 4948.
Koinon of the Sidonians (342). *IG* II^2 2946.
Orgeones of Syrian Aphrodite (342). *IG* II^2 1337.
Heroistai of Diotimos and ... and Pammenes (342). *IG* II^2 1339.
Soteriastai (342). *IG* II^2 1343, 4695.
Orgeones of Aphrodite (347). *MDAI(A)* 66 (1941) 228 no. 4.

---

27. **Athens. Local religious associations.** R.Parker, *Athenian Religion* 328–332, Appendix 3, collects in a catalogue the evidence for these non-deme organizations. We include epigraphical references where relevant.

Tetrakomia of the Phaleron Region. *IG* I^3 242; II^2 1016, 1594, 1598, 2830, 3102/3103.
Trikomia of the Eupyridai.
Trikomia in the Erchia Region. *IG* II^2 1213.
Epakreis. *IG* I^3 258; II^2 2490.
League of Athena Pallenis. *SEG* XXXIV 157.
Demes around Hekale.
Marathonian Tetrapolis. *IG* II^2 1243, 1358, 2933; *Syll.*^{3} 541.
Kydantidai and Ionidai. *SEG* XXXIX 148.

---

28. **Athens. Women, children, and foreigners as dedicants in the Parthenon, Erechtheion, and Asklepieion inventories, 400–300 B.C.** D.Harris, *AJA* 97 (1993) 337, briefly notes that of the 73 named dedicants in the Parthenon inventories, at least 35 are women, children, metics, and foreigners. The proportions for the Erechtheion are 12 of 22, and for the Asklepieion only 132 of 908 can be confirmed as Athenian citizens. Of the women dedicants in the Parthenon and the Erechtheion, 16 are listed only 'by their first names and may have been courtesans, while 15 were wives of citizens and nine were daughters of citizens.'

---

29. **Athens. Cult of Ammon, 4th cent. B.C.** A.Papaioannou, *Parnassos* 39 (1997) 275/276, briefly discusses the following epigraphical evidence for the early cult of Ammon in Athens: *IG* II^2 338, 1496; *SEG* XXI 241; cf. also *SEG* XLVI 122; 162/163; 206.

---

30. **Athens. Groups of gods in Attic dedicatory reliefs.** G.Güntner has devoted a monograph to an exploration of the typology, interpretation, and religious significance of Attic relief sculpture on dedications depicting groups of gods and heroes, with special emphasis on what deities are represented, where and when, how the divine figures are represented, why they

have come together, how they can be identified, etc. Some 206 reliefs are examined, described, and catalogued, ranging in date from 570 B.C. to late Hellenistic. The monuments are arranged by deity in the following groupings: A. Nymphs; B. Meter-Kybele; C. Asklepios; D. Eleusinian deities; E. Apollo and Artemis; F. Herakles; G. other gods and heroes (Acheloos, Amphiaraos, Aphrodite, Bendis, Kephisos, Nemesis, and Themis). After individual chapters devoted to these categories (10–116), there is a detailed catalogue (117–162) illustrated by 36 plates. When the monument carries an inscription, Güntner provides a reference to *IG* II^2 and prints the text in full; she includes no references to *SEG* or other corpora. *Göttervereine und Götterversammlungen auf attischen Weihreliefs: Untersuchungen zur Typologie und Bedeutung: Beiträge zur Archäologie* 21 (1994). We present a concordance of the inscribed reliefs.

IG II^2	Güntner	*IG* II^2	Güntner
1187	D8	4609	B20
1193	D9	4630	F5
1256	G4	4646	A44
2816	E4	4647	A47
2817	E2	4650	A38
2934	A53	4651	A35
4356	C24	4652	A16
4357	C16	4653	A21
4359	C51	4671	B47
4388	C45	4683	D22
4402	C15	4701	D25
4416	C42	4832	A42
4545	A8	4875	A14
4546	A52	4886	A33
4548	G5	4926a	D26
4556	E8	4960 + 4961	C53 (see our lemma no. 232)
4558	E3		
4561	D11	*SEG* XII 166	A15
4563	B46	*SEG* XXIX 195	A18

For the following reliefs, Güntner does not provide a suitable epigraphical reference, and we have not had the time to track these all down.

A20 Vienna, Kunsthist. Museum I 683
A25 Athens, National Museum 2646
A29 New York, MMA 25.78.59.4
A41 Athens, National Museum 2007
A43 Rome, Museo Barracco 176
A54 Athens, Agora Museum I 7154
C3 Korfu Museum 169
D2 Catania Museum no inv. no.
D12 Athens, Acropolis Museum 1348
E5 Brauron Museum 1152
F1 Naples, Museo Nazionale 6734
F3 Boston, Museum of Fine Arts 96.696
F6 Athens, National Museum 1778

31. Athens. Groups and associations in the 4th cent. B.C. M.F.Baslez, in P.Carlier, ed., *Le IV^e siècle av.J.-C. Approches historiographiques* (Nancy 1996) 281–292, draws upon some epigraphical sources in her brief review of the role of associations in the civic life of Athens at this time; no detailed discussion of individual texts.

---

32. Athens. *Gene* and phratriai. S.Ito, 'Genos in Ancient Athens: Bourriot's Theory Re-examined,' *Shigaku-Zasshi* 106 (1997) no. 11, A Public Lecture (in Japanese, with English summary), rejects the theories of F.Bourriot, *Recherches sur la nature de génos*, and D.Roussel, *Tribu et cité*, both published in 1976, on the origins and identity of *gene*, phratriai, oikiai, tribes, orgeones, etc. Ito maintains that *gene* and phratriai date back to the Dark Age and that the former were aristocratic groups ruling individual phratriai.

---

33. Athens. The Athenian *gene*. In *Athenian Religion* 284–327, Appendix 2, R.Parker provides a checklist of all attested Attic *gene* arranged alphabetically in two catalogues, A: Certain and Probable Gene (47 *gene*) and B: Uncertain and Spurious Gene (33 *gene*). Many of these *gene* are attested only in Hesychios or other lexicographers, and, for each, Parker cites the relevant ancient evidence; when it is epigraphical we include it below.

A: Certain and Probable Gene.
Αἰγειροτόμοι
Ἀμυνανδρίδαι, *IG* II^2 2338; *Agora* XV 12–14.
Ἀνδροκλεῖδαι
Ἀνταγορίδαι
Βακχιάδαι, *IG* II^2 2949.
Βουζύγαι, *IG* II^2 1092, 3177, 5055, 5075; *SEG* XXX 85.
Βρυτίδαι
Γεφυραῖοι, *IG* II^2 1358, 3629/3630, 4813, 5117, 5153; Finley, *SLC*^{2} 160 no. 147.
Διογενίδαι
Ἐρυσιχθονίδαι, *IG* II^2 4991; *Syll.*^{3} 728; *I.Délos* 1624bis, 2515–2518.
Ἐτεοβουτάδαι, *IG* II^2 1146, 3461, 5166; *SEG* XXXVII 160–162; *Agora* XV 98/99; XIX H23/24.
Εὐδάνεμοι/Εὐδάνεμοι
Εὐμολπίδαι, *IG* I^3 6, 78, 231, 386; II^2 204, 949, 1013, 1044, 1231, 1235/1236, 1933–1935, 2464, 2944, 3490; *SEG* XXII 124; XXX 61.
Εὐνεῖδαι, *IG* II^2 5056, 5060; *Syll.*^{3} 711, 728.
Ζευξαντίδαι, *Syll.*^{3} 711.
Ἡσυχίδαι, *SEG* XXVI 98; *SEG* XXI 451 (*Hesperia* 15 [1946] 199 no. 40); *SEG* XV 104 (*Hesperia* 24 [1955] 228).
Θαυλωνίδαι
Θεοινίδαι
Κεντριάδαι, *IG* I^3 241.

Κεφαλίδαι
Κήρυκες, *IG* I^3 231; II^2 1230, 1235/1236, 1672; *SEG* XIX 119; *Syll.*^{3} 711, 728, 773.
Κηφισιεῖς
Κοιρωνίδαι, *s.v.* Κροκωνίδαι.
Κολλίδαι, *IG* I^3 779.
Κονεῖδαι
Κροκωνίδαι/Κοιρωνίδαι, *IG* II^2 1229.
Κυννίδαι
Κωλιεῖς, *IG* II^2 1598, 5119; see also our lemma no. 195.
Λυκομίδαι, *IG* II^2 2670, 3559.
Μεσόγειοι, *IG* II^2 1244/1245, 1247/1248.
Παμφίδαι
Πάροικοι
Ποιμενίδαι
Πραξιεργίδαι, *IG* I^3 7; II^2 776, 1011, 3678; *Hesperia* 7 (1938) 92 no. 12.
Πυρρακίδαι, *Syll.*^{3} 696A, 697B, 711D, 728C; *I.Délos* 66/67, 1416.
Σαλαμίνιοι, *IG* II^2 1232, 2345, 5152; *SEG* XXI 572 (*Agora* XIX L4a); *Agora* XIX L4b; see also our lemmata nos. 12, 156, 158, 165, 187, and 188.
Σελλάδαι
Σπευσανδρίδαι
Φιλαίδαι
Φιλλεῖδαι, *IG* II^2 2954.
Φοίνικες
Φρασίδαι
Φρεωρύχοι
Φυλλίδαι
Φυταλίδαι, *Agora* XIX P26.
Χαρίδαι
Χιμαρίδαι

B: Uncertain and Spurious Gene.
Ἀλκμαιωνίδαι
Ἀφειδαντίδαι, *IG* II^2 1597.
Βαρθει? *s.v.* Βαρίδαι.
Βαρίδαι
Βρύθακες
Γλαυκίδαι, *IG* II^2 2723.
Δαιτροί
Δεκελειεῖς, *IG* II^2 1237; see our lemma no. 148.
Δημοκλεῖδαι, *IG* I^3 1083.
Δημοτιωνίδαι, *IG* II^2 1237; see our lemma no. 148.
Ἐλασίδαι, *IG* II^2 1240, 2602.
Ἐτιονίδαι, *IG* I^3 1016.
Εὐεργίδαι, *IG* II^2 2615; *Agora* XIX H20.
Εὐπατρίδαι, *IG* I^3 1516; *Syll.*^{3} 711D.
Εὐφρονίδαι, *IG* I^3 1007.
Θυργωνίδαι
Ἰκαριεῖς, *IG* II^2 1178.
Ἰωνίδαι
Καλλαΐς
Κωδειῆς
Κωμάδαι, *IG* I^3 1086bis.
Λαξάδαι
Μεδοντίδαι, *IG* I^3 1062, 1383; II^2 1233; *Agora* XIX P5; see also our lemma no. 84.
Μητιονίδαι
Οἰκάται, *IG* II^2 1597.
Παιονίδαι
Πυρρητιάδαι, *IG* I^3 665.
Σημαχίδαι, *IG* II^2 1582.
Τιμοδημίδαι

Χαλκίδαι

34. **Athens in the Roman period.** M.C.Hoff and S.I. Rotroff edit the *Proceedings of an International Conference held in Lincoln, Nebraska (April 1996),* with the not entirely satisfactory title *The Romanization of Athens* (Oxford 1997). It contains 12 papers on different aspects of Roman Athens, divided into the following thematic categories: History and Prosopography, Architecture and Sculpture, Ceramics and Coinage, and Literature and Cult. We deal in separate lemmata with those essays employing inscriptions to a significant degree: see our nos. 10, 35–37, 141, 183, 217–221, 224–226, 233, and 234.

35. **Athens. Roman citizens in Athens (228–31 B.C.).** Under this title, C.Habicht, in *Romanization of Athens* 9–17, assembles the evidence, literary and epigraphical, for the presence of Romans in Attica for shorter visits or longer stays, including naturalized citizens, residents, and visitors; soldiers excepted. He points out that down to 120 B.C., 'no statue or other individual honor for a Roman is attested at Athens,' neither Flamininus, nor Mummius. Also, 'some 90 foreigners ... are attested, in the course of the second century B.C., as victors at the Panathenaia, but among the foreigners there is not a single Roman, among the citizens not a single naturalized Roman.' After 123 B.C., Romans began to appear in Athenian ephebic documents, thereby becoming Athenian citizens at the end of their service, *IG* II² 1006; 1301. It is not until 80 B.C., or perhaps ca. 60 B.C., that evidence emerges for native Romans serving as Athenian magistrates. Residents included students and political refugees. Habicht concludes that 'down to the battle of Actium there was very little "Romanization" of Athens. The city was and basically remained Greek.'

36. **Athens. Early reception of the Imperial cult.** A.J.S.Spawforth, in *Romanization of Athens* 183–201, examines the pace at which Athens embraced the Roman ruler cult. Evidence for Imperial cult is better in Athens than for any other city in old Greece except Corinth. He concentrates on (1) the evolution of the ἀρχιερεύς (183–186), (2) the cult celebrated in the transplanted temple of Ares in the Athenian Agora (186–188; see our lemma no. 219), and (3) the date of the appearance of a collective cult of the Sebastoi (188–191). He sees a 'muted quality in the installation of emperor worship at Athens' marked possibly by dutifulness rather than enthusiasm in the early stages of erecting statues, instituting celebratory games and festivals, seeking Roman citizenship, and constructing public works closely tied to the Imperial cult. This all changed about 50 A.D. with the dynamic initiatives of Ti.Claudius Novius. See also, for details, our lemmata nos. 219, 225, 226, and 233.

37. **Eleusis. Romans at Eleusis.** In *Romanization of Athens* 161–171, K.Clinton adds to his earlier study of this topic, 'The Eleusinian Mysteries: Roman Initiates and Benefactors, Second Century B.C. to A.D. 267,' *ANRW* II.18.2 (Berlin 1989) 1499–1539. *SEG* XXXI 329.

Among the monuments, statue bases, and other inscriptions studied are the Propylon of Appius Claudius Pulcher and its dedicatory Latin inscription, *ILLRP* 401 (164); a large monument honoring Octavian and Livia, before 27 B.C., *SEG* XXIV 212 (163); statues of T.Pomponius Atticus and Phaidros, head of the Epicurean School, *IG* II² 3513 (165); statue of Augustus near the Bouleuterion (see our lemma no. 218) (166/167); statues of Tiberius and Livia (Julia Augusta), *IG* II² 3261 and our lemma no. 220 (167/168); statue of Tiberius in the Athenian Agora, *Hesperia* 28 (1959) 86–90 (168); priests of the Emperors and the ἀρχιερεύς, *IG* II² 1092; 1990; 3535; 3266A; 3274 (169/170); entablature block in honor of Agrippina the Younger (see our lemma no. 221) (170/171); possible site of the Imperial cult at Eleusis (172/173); dedication copied on Salamis connected with the Sebastoi, probably from Eleusis, *IG* II² 3562 (see our lemma no. 225) (172); unpublished statue base for Ti.Claudius Novius (our lemma no. 226) (171/172); inscribed seats in the Theater of Dionysos in Athens, *IG* II² 5034; 5114 (our lemma no. 233) (173/174); list of priests of the Imperial cult attested at Eleusis (174); arches of Hadrian in the entrance court at Eleusis, *IG* II² 2958 (174/176).

38. **Athens and Attica. Late Roman and Early Byzantine inscriptions.** E.Sironen has published a corpus of more than 386 texts under the title *The Late Roman and Early Byzantine Inscriptions of Athens and Attica* (Helsinki 1997). For earlier notices of this work, see *SEG* XLVI 271/272, 309. Cf. his earlier study noted in *SEG* XLII 238. The date range is 267/8–ca. 600 A.D., from the Herulians to the Slavic invasions. Wherever possible, texts are based on autopsy and the editor has been especially scrupulous in recording variant readings by earlier editors. Each text is accompanied by full bibliography; discussion of provenance, physical features, and dimensions; translation and commentary; no illustrations. Only inscriptions on stone are included—no vase inscriptions, lamps, etc.—but mosaic inscriptions are in. The work is divided into non-Christian and Christian sections. In the first, inscriptions are arranged chronologically in the following categories: edicts and catalogues, public dedications and honors, private dedications to pagan deities, building inscriptions and milestones, and epitaphs (non-Christian and Christian). The Christian texts are arranged under the headings of votive and dedicatory inscriptions, invocations, prayers, acclamations, *varia* and *incerta*. At the end are roughly 20 fragments too small to identify.

The Introduction (23–34) deals with previous scholarship on inscriptions of this long period; problems of dating, especially on the basis of letterforms; the decline of epigraphic production in Attica at this time. In a Conclusion (375–379), Sironen reflects on the contribution of this material to our understanding of developments in the Greek language, epigraphical culture, history, and the topography of Athens and Attica.

In Appendices, Sironen deals with the following topics: analysis of letterforms in reliably dated inscriptions (380–383); formulas in Early Christian prose epitaphs of Greece (κοιμητήριον and other names for the grave; διαφέρον, etc., ownership of the tomb; name, occupation, origin, age, spouse, etc.; ἔνθα κεῖται, etc.; data on the purchase of the tomb; death τελευτάω, ἀναπαύομαι, τελειόομαι; calendric formulas; indictions; curses against violators of the grave) including comparisons among Athens, Corinth, Argos, Megara, Nea Anchialos, Beroia, Edessa,

Thessaloniki, Philippi, Maroneia, Thera, Gortyn, and Kastelli Kisamou (384–400); occupations evidenced in Early Christian epitaphs of Greece, including long, useful lists in Greek (401–408).

Extensive bibliography (409–426). Index: Personal Names, Emperors and Imperial Titulature. Select Subject Index. Very extensive concordances (434–459) which render a comparatio numerorum here superfluous. Concordance of Museum Inventory Numbers.

In this corpus there are 36 inedita: nos. 32bis, 144–147, 151/152, 194, 226bis, 300–304, 312, 332bis (= *SEG* XLI 230, Merenda), 333/334, 344/344bis, 357–359bis, 365–366quater, 375, 377, 383–386.

On 14, Sironen observes that the present corpus will serve as preparatory work for a new Appendix which he has been commissioned to prepare for *IG* II/III^2. This projected volume will include full photographic documentation and *indices verborum*. With regard to the difficulties of providing a complete corpus in his current work, Sironen remarks that 'it is worth pondering whether visits (if allowed) to the storerooms of museums with Attic inscriptions would be a more efficient way to achieve this seemingly impossible goal.' He notes that only in the collection of the Agora Excavations was he granted 'a thorough sifting of inscriptions, published or not.' (28) For notes on Sironen's corpus, especially onomastic, see D.Feissel, *BE* (1998) 624.

---

39. Athens. Literacy and inscriptions in the archaic period. For speculation about inferences drawn from the epigraphical evidence for the extent of literacy in Athens, Crete, and Sparta, see our lemmata nos. 1377 and 2238.

---

40. Attica. Archaic verse inscriptions. In a wide-ranging and spirited refutation of G.Pfohl's unfortunate formulation, 'Die Athener schreiben keine Lyrik,' C.Saerens in A.Verbanck-Piérard, D.Viviers, edd., *Culture et Cité: L'avènement d'Athènes à l'époque archaique: Actes du Colloque internationale organisé à l'Université libre du Bruxelles du 25 au 27 avril 1991 par l'Institut des Hautes Études de Belgique et la Fondation Archéologique de l'U.L.B.* (Brussels 1995) 27–43, quotes numerous archaic Attic metrical inscriptions, drawn mainly from Hansen, *CEG* I, stressing how important this region was in the development especially of elegiac verse at this time: ca. 56% of the total material.

---

41. Athens. Painted representations of epic myth, Archaic. With particular reference to painted labels and verses on Athenian and Corinthian vases, S.Lowenstam, *TAPhA* 127 (1997) 21–76, proposes that painters of 8th- to 5th-cent. B.C. representations of 'Iliadic' and 'Odyssean' myth 'never cite or allude to our Homeric poems' (54) but, rather, 'were influenced by poems that no longer exist' (58). Brief enumeration of painters' possible aims in including labels (28 notes 19, 20; 38/39 notes 56–58; 49/50). On 36, two new readings of a label on the Corinthian hydria Vatican 35617 of 560/550 B.C. (ph.; bibl.): 'I read something like ΛΟ[?]ΒΟΥΛΟΣ. Bothmer [*per ep.*] identifies the figure as Kleoboulos ([Κ]Λ(Ε)ΟΒΟΥΛΟΣ), with the "first letters perhaps somewhat garbled."'

---

42. Athens. The works of the sculptor Endoios, ca. 525–500 B.C. S.Angiolillo, *Arte e cultura nell'Atene di Pisistrato e dei Pisistratidi:* ὁ ἐπὶ Κρόνου βίος (Bari 1997) 173–184, quotes and briefly cites the following inscriptions in the course of discussing the career of this artist, especially in Athens: *IG* I^3 763, 764; II^2 1424a LL. 362–366. For Endoios, see now C.M.Keesling, *Hesperia* 68 (1999) 509–548.

---

43. Athens. Potter, painter, and purchaser. Under this title, D.Williams in *Culture et Cité* (our lemma no. 40) 139–160 presents a review of ἐποίησεν and ἔγραψεν in inscriptions on Attic vases of the archaic and classical periods, exploring the relationship of potter and painter, their status (slave or free, metic or citizen), wealth, relationship to the people who purchased their vases, ergasteria, dedications by artists, etc. Among the artists receiving more detailed discussion are Sophilos (see our lemma no. 105), Kleitias and Ergotimos, Lydos, Amasis, Exekias, Nikosthenes, Andokides, Mnesiades, the Pioneers, Euthymides, Euphronios, the Syriskos painter, the Pistoxenos painter, and Bakchios.

Many of these same themes and inscriptions are considered by A.-F.Laurens, *ibid.* 161–183, with helpful discussion of the term κεραμεύς/Κεραμεύς on dedications from the Acropolis; cf. *SEG* XL 297.

---

44. Athens. Signatures on Late Roman Athenian lamps. A.Karivieri, *The Athenian Lamp Industry in Late Antiquity: Papers and Monographs of the Finnish Institute at Athens* 5 (Helsinki 1996), examines all aspects of this topic from the early 3rd cent. to the early 6th cent. A.D. Together with essays on the organization and operation of the lamp industry, she provides a detailed catalogue of 308 items (83–254), arranged by workshops which are identified for the most part by about 70 different signatures. She regards these signatures as 'trade names of shops rather than as names of individual makers'; some of these shops continued in operation for more than a century, retaining the same signature. Bibliography, Index of Deposits in the Athenian Agora, Concordance of the Kerameikos Lamps, 56 plates. There is no index or separate list of signatures but the names of individual workshops can be quickly found since the signatures are arranged in alphabetical, not chronological, order (83–147). For signatures on Attic lamps of this period found on Thera, see our lemma no. 1274.

---

45. Athens. The construction of gender relations in Classical Athenian grave stelai. R.E.Leader, *AJA* 101 (1997) 683–699, includes several photographs of inscribed stelai of this period and a few translated epigrams—Hansen, *CEG* II.518 (Clairmont, *CAT* 1.283); *IG* II^2 11162 (Clairmont, *CAT* 1.417)—in her synchronic investigation of the interplay of gender, family, and state as expressed in the grave stelai.

---

46. Athens. Casualty lists, the Demosion Sema, and the post-Herulian city wall. *SEG* XLVI 73. J.P.Binder kindly points out *per ep.*, with regard to the theory of

S.Alipheri to the effect that fragments from the Demosion Sema were used as building material in the post-Herulian fortification wall (*Horos* 10–12 [1992–98] 183–203; *SEG* XLVI 73), that not one fragment of a casualty list has been found in this wall, including the 15 fragments listed by Alipheri on pp. 198/199. She upholds the view of D.W.Bradeen, *Hesperia* 33 (1964) 20, 38; 37 (1968) 238, that the stelai from the Demosion Sema were not brought into the sector of the city built over the ancient Agora until ca. 1850–1890, when they were chopped up for building purposes.

---

47. Athens. Prosopography. J.S.Traill's *Persons of Ancient Athens (PAA)* (cf. *SEG* XXXIX 314; XVLI 31) has now reached volume 9 (Θ and I).

---

48. Athens. Public figures and the targets of the comic writers, 432/1–405/4 B.C. A.H.Sommerstein, *CQ* 46 (1996) 327–356, draws heavily on epigraphical evidence in an investigation of the public prominence of the 224 persons who are referred to as individuals in Athenian comedies during this period. Of these at least 65 were very much in the public eye through sevice as elected magistrates or members of important embassies.

---

49. Athens. The recipients of the letters of Philostratos. In an essay on the identity of some of these individuals, including Julia Domna, Caracalla, Ktesidemos of Athens (ep. 68; *Vitae Soph.* 2.1.6) et al., S.Follet, in *Titres et articulations du texte dans les oeuvres antiques, Actes du Colloque International de Chantilly 13–15 décembre 1994*, ed. J.-C. Fredouille, et al., *Collection des Études Augustiniennes Série Antiquité* 152 (Paris 1997) 135–147, proposes that Aristoboulos (ep. 43) could be identified as the antikosmetes of the Athenian ephebes who was son of Athenaios of Kephisia, *IG* II^2 2067; Philemon (ep. 67) could be the tragic actor Metrobios alias Philemon son of Metrobios of Athens, victor in the Mouseia of Thespiai, *SEG* III 334; Kleophon of Imbros (ep. 70) could be either Kleophon son of Epichares of Steiria or Kleophon son of Moschos of Steiria, both attested at Imbros, *IG* XII.9.113/114—they both belong to the same deme as Philostratos and Menekrates who is named in the *Heroides* 1.3 and whom Follet has recognized in an inscription from Myrina on Lemnos, *SEG* XXVIII 718, which today she would read as [ἐπὶ ἐπιμ]ε̣[λητοῦ τῆς] | [Λή]μ̣νου̣ Μενεκράτο[υς] | [Στ]ε̣ιριέως. For this official, see our lemma no. 6.

---

50. Athens. The rhetorician Claudius Minucianus, ca. 200 A.D. M.Heath, *ZPE* 113 (1996) 66–70, identifies the rhetorician Minucianus, who is attacked by Hermogenes, Περὶ στάσεων, as Claudius Minucianus, named in ■ prytany list of Leontis ca. 200 (*Agora* XV 399; *SEG* XXVIII 184), and identifies him with the homonym called ὁ διδάσκαλος in an inscription from Nemea (*IG* IV 449). Heath offers a prosopographical investigation of other members of the family and of homonyms appearing in the following inscriptions.

IG II^2 2175 LL. 5–8	*IG* II^2 4831
IG II^2 2208 L. 54	*SEG* XXVI 129
IG II^2 2219 L. 60	*SEG* XXXVII 1650
IG II^2 3814	

---

51. Athens. Analysis of marble. *SEG* XXXVIII 283. N.Herz kindly reports *per ep.* that in the light of increased knowledge since 1978 about the effects of weathering on the behavior of stable isotopic ratios in marble and using now a larger base of data, he would not rule out an association of EM 12892 (*SEG* XVI 60; XLIV 1736) with EM 13393. He prefers now to regard an association as something that 'cannot be proven either way or a weak possible association,' on the basis of scientific analysis. These two fragments, both from the excavations of O.Broneer on the north slope of the Acropolis, had been associated by R.S.Stroud, *Hesperia* 40 (1971) 174–178 no. 25 (ph.)—the ed.pr. of EM 13393—on the basis of the lettering, checker pattern, and identical rough picking on their back surfaces.

---

52. Athens. Decree concerning Salamis, ca. 500 B.C.? *IG* I^3 1. *SEG* XLV 1;* XLVI 27. M.C.Taylor, *Salamis* 12–21, reprints the text of *IG* I^3 with the addition of the fragment added by A.P.Matthaiou in 1991 (*SEG* XLI 2) with app.crit. and a review of previous scholarship on all aspects of the decree. She finds in it no convincing evidence for the inception of Athenian control of Salamis, for ■ pre- or post-Kleisthenic date, or for the exclusion of either [κλερόχ]ος or ['Αθεναί]ος at the end of L. 1. '*IG* I^3 1 proves that Salamis was Athenian by 510–500, and that it supported a citizen population at that date, but little more.'

On 70–74, however, after showing that no evidence indicates the presence of a kleruchy on Salamis, she urges acceptance of the restoration ['Αθεναί]ος in L. 1. On 101 she further observes that 'it is most likely that the decree dates to the time of the reforms of Kleisthenes themselves and records the arrangements made for the inhabitants of Salamis who required special treatment because of the absence of demes on their island. ... Thus I think that we should understand the first line of the decree to mean "the *demos* decided to allow the Athenians on Salamis to live on Salamis [and thus away from the newly-created home demes in which they have been enrolled]."' This arrangement of citizen residents living apart from their mainland demes may have provided a model for later overseas Athenian klerouchies, although Salamis was not a cleruchy itself.

N.Salomon, *Cleruchie di Atene* 192–196, favors the restoration [κλερόχ]ος in L. 1 and regards the decree as settling the arrangements by which klerouchoi occupied the island, providing military protection and defense of Salamis. She finds it difficult to maintain that the klerouchy survived into the late 4th and early 3rd cent. B.C.

S.D.Lambert, *ZPE* 119 (1997) 98: '*IG* I^3 1 contained regulations for an Athenian settlement, probably a cleruchy, members of which it is attractive to identify as the men from Salamis, γένος ἐόντες 'Αθηναῖοι, whom Aristides landed on Psyttaleia during the battle of Salamis.' Herodotus 8.95. The decree 'specifies only that Atheno-Salaminians were *allowed* to live on Salamis ... the

terms of the decree may have encouraged them to do so—in part no doubt because, given the likely defensive character of the settlement, an Athenian presence on the island was desirable—but it apparently did not oblige them....' (101)

---

53. Athens. Two decrees concerning the Acropolis, 485/4 B.C. *IG* I³ 4. *SEG* XLVI 36.* G.Németh, in *Ancient Greek Cult Practice* 59–64, urges that ὄνθο[ν] in B L. 11 is to be distinguished from κόπρος, for which he collects many examples in literature and inscriptions. The latter is the dung produced by live sacrificial animals, whereas the prohibition in the Hekatompedon inscription 'should be interpreted as ... it is forbidden to clean the intestines of sacrificial animals within a certain area and beside the Hekatompedon.' (63) ὄνθος is the waste coming out of the intestines of the animal after it has been butchered and cleaned. Németh reprints this article in *Hekatompedon: Studies in Greek Epigraphy. Hungarian Polis Studies* 1 (Debrecen 1997) 21–30; cf. *SEG* XLIV 1.

M.Lipka, in *op.cit.* (see our lemma no. 11) 37–44, examines the three Acropolis dedications that mention Athena Parthenos—*IG* I³ 728, 745, 850—and finds evidence for the cult place of this goddess, prior to the Persian sack, in the οἰκέματα in B LL. 2, 14, 17/18, which he interprets as designating at least three separate buildings in the area known as the Hekatompedon, which was under the great poros foundation under the Parthenon. He accepts the date of 485/4 B.C. for this inscription. On the interpretation of οἴκημα: 'Da mir bisher kein Fall bekannt geworden ist, in dem οἴκημα einen Tempelraum bezeichnet.' (42) He identifies those who frequented this early shrine of Athena Parthenos ca. 500 B.C. as 'Angehörige des gehobenen Mittelstandes, nicht notwendig um attische Bürger. Dies mag ein Indiz dafür sein, daß man im Parthenon nicht nur ein Repräsentationsobjekt gegenüber den Mitgliedern des Seebundes, sondern auch ein Monument des "Sieges" der demokratischen Partei über die Oligarchen erkennen darf.'

S.Angiolillo, *op.cit.* (our lemma no. 42) 33–35, analyzes the topographical designations in this text with a view to reconstructing the physical appearance of the Acropolis in the days of the tyrants. She accepts the date of 485/4 B.C. for the two decrees but argues that between 510 and 480 B.C. the young Athenian democracy would not have had the time nor the ability significantly to alter the face of the most important sanctuary of the city. After reviewing three possible reconstructions, she favors the view that the decrees attest the existence of a hundred-foot temple (the hekatompedon with its *oikemata*, 'rooms'), which was obliterated by the successive building phases of the Parthenon, and a second temple (ὁ νεώς) corresponding to the foundations of the Dörpfeld temple lying between the Parthenon and the Erechtheion.

---

54. Athens. Regulations concerning the Eleusinian Mysteries, before ca. 460 B.C. *IG* I³ 6. *SEG* XLVI 37.* In an expansion of M.Sakurai and A.Raubitschek's comments on *IG* I³ 6 Face A LL. 8–47 (*SEG* XXXVI 3), M.Sakurai, *Kodai* 5 (1994) 27–36, contrasts the 5th-cent. B.C. Sacred Truce of the Eleusinian Mysteries with that of the Olympic Games, the former a bilateral agreement which was 'consistently designated as spondai'; the latter, unilateral and referred to both as σπονδαί and ἐκεχειρία. (27/28, 32/33) Drawing attention to 'the

remarkable precision of the truce provisions' in LL. 8–47, and noting that the date of the regulations 'coincides suggestively' with that of the developing Delian League (27, 31), Sakurai suggests that these spondai 'may have been intended to reinforce ... the political hegemony Athens was exercising over the Aegean,' and that 'tying the spondai specifically to the Athenian calendar' foreshadowed 'enforcement of the use of Athenian coins, weights, and measures.' (33)

---

55. Athens. Decree concerning the Praxiergidai, ca. 460–450 B.C.? *IG* I³ 7. *SEG* XLVI 38.* M.Steinhart, *AA* (1997) 475–478, on the basis of Hesychios, *s.v.* Πραξιεργίδαι, and L. 11 of this inscription, [ἀμ]φιεννύοσιν τὸν πέπλον ṭ[ὲν θεὸν καὶ προθύοσιν], identifies the two male figures (V 34 and V 35) who are folding the peplos on the middle scene of the east side of the Parthenon frieze as two members of the *genos* of the Praxiergidai; the bearded one representing the older generation, and the youth the younger generation, in keeping with the 'iterativen Charakter' of the frieze as a whole.

M.H.Jameson, *op.cit.* (our lemma no. 22) 181, warns that our knowledge of the circumstances leading to the promulgation of this decree is inadequate to sustain the 'structure of dissension and legal definition that has been attempted' by scholars contrasting the terms νόμιμα and πάτρια in this lacunose text. He cites with approval the text reconstructed by J.M.Mansfield in his unpublished Berkeley dissertation 'The Robe of Athena and the Panathenaic Peplos' (1985) 366–404, in which the penalties for noncompliance have vanished.

For a possible connection between the Praxiergidai and *IG* II² 2345, see now S.D.Lambert, *ZPE* 125 (1999) 124/125; and for the Praxiergidai and an altar of Herakles found in the Agora Excavations, see M.H.Jameson in P.Flensted-Jensen et al., edd., *Polis and Politics: Studies in Ancient Greek History Presented to Mogens Herman Hansen on His Sixtieth Birthday, August 20, 2000* (Copenhagen 2000) 217–227. Both of these contributions will be analyzed in a later volume of *SEG*.

---

56. Athens. Decree concerning Miletos, date? *IG* I³ 21. *SEG* XLV 2.* H.B.Mattingly, *AJAH* 13.2 (1988) [1997] 147–150 (see our lemma no. 5) takes up again the question of the archon Euthynos named in this decree and Kirchhoff's emendation of Euthydemos, 450/49 B.C., to Euthynos in Diod.Sic. 12.3.1. Placing the Miletos decree, with its 3-bar sigma, in 426/5 B.C., Mattingly argues against an earlier Euthynos, from whom the archon of 426/5 B.C. is never once distinguished, either by demotic or some formulation such as 'Euthynos after Eukles.'

---

57. Pallene (now in Paris). Financial decrees of Kallias, 434/3 B.C. or later. *IG* I³ 52 A/B. *SEG* XLVI 40.* Following up his study of the alleged connection between *IG* I³ 52 B and the inventories of the Parthenon (*SEG* XLVI 40), L.J.Samons II, *ZPE* 118 (1997) 179–182, argues that the form of the published inventories for 434/3–433/2 B.C. in fact suggests that no order to publish inventories of the Parthenon existed before early 432/1 B.C. Moreover, the only repository for treasure mentioned in the extant portion of *IG* I³ 52 B is the

Opisthodomos 'which, wherever located, was not one of the three cellae [of the Parthenon] whose inventories we actually possess.' Following W.E.Thompson, *Hesperia* 39 (1970) 57/58, Samons believes that the first two inscribed inventories of Athena's treasure in the Hekatompedon (*IG* I^3 317, 318) and of the Parthenon (*IG* I^3 343, 344) were inscribed at the same time. He maintains, moreover, that since the publication could not have taken place earlier than on or about Hekatombaion 28 of 432/1 B.C., a date of 434/3 B.C. for *IG* I^3 52 B necessitates the conclusion that 'a good deal more than one year will have elapsed between its passage and the inscription of the inventories it has been taken to order.' After examining the fragments of the Pronaos inventories of 434/3–431/0 B.C. (*IG* I^3 292–295), Samons is not confident that their letterforms indicate that the first two inventories were inscribed simultaneously in early 432/1 B.C., as were the inventories of the Hekatompedon and the Parthenon. That this is likely to have been the case, however, he urges on the basis of the size of the letters and the spacing of the third and fourth inventories on this stone (*IG* I^3 294, 295), in an intricate argument which we cannot fully reproduce here.

---

58. **Athens. Decree on the collection of tribute, ca. 430 B.C.?** *IG* I^3 60 (I^2 97). *SEG* XL 6.* M.G.Seaman, *Historia* 46 (1997) 402–404, without reference to Lewis' remarks in *IG* I^3, repeats the arguments of Meritt (*Studies D.M.Robinson* 2.30) and W.Eberhardt (*Historia* 8 [1959] 284–314) against associating this decree with the Athenian expedition against Melos, 416/5 B.C.

---

59. **Athens. Two honorary decrees, ca. 430–410 B.C.** *IG* I^3 174/175. *SEG* XXVIII 12; XL 72. Both found on the Acropolis. D.Whitehead, *ZPE* 118 (1997) 165–169, argues that in *IG* I^3 175, the space available for the name of the honorand would have been exactly the same as for Λύκωνα τὸν Ἀχαιὸν of *IG* I^3 174 L. 5. Accepting the view that both stelai recorded the same honorary decree for the same man, although the publication clause provides for only one to be set up on the Acropolis, Whitehead finds a parallel in *IG* II^2 479/480 (late 4th cent. B.C.), both of which were found on the Acropolis. He urges that in both cases the 'second copy' was the result of private initiative and that these two stelai subsequently found their way up to the Acropolis as reused material.

---

60. **Athens. Decree concerning the Hephaistia, 421/0 B.C.** *IG* I^3 82. *SEG* XXVI 20;* XL 294; XLII 244; XLIII 1235. H.B.Mattingly, *CQ* 47 (1997) 352–357, in the context of an investigation of the literary and epigraphical evidence for the date of [Xenophon], *Constitution of the Athenians*, which he places in 414 B.C., links this decree with the mention of the Hephaistia in 3.4. He establishes the institution of this festival and its torch race, which is to be modelled on that of the Great Panathenaia, as a *terminus post quem* for the pamphlet and offers the following new restoration of LL. 31–33: [καὶ] τὸν ἄλλον ἀγôνα γίγνεσθαι καθά[περ τêι πεντετερίδι τὲ]ν θέαν [οἱ γυμνασίαρχ]οι ποιôσι.

---

61. **Athens. Proxeny decree, ca. 420 B.C.** *IG* I^3 165. *SEG* XXXIV 23;* XXXIX 308; XL 2; XLII 4. D.Whitehead, *ZPE* 118 (1997) 163–165, defends the restoration in LL. 7/8 [ἐν στέλε]ι λιθίνε[ι καὶ καταθέτο ἐμ] | πόλει ὁς [ἐν καλλί]στοι καὶ ἐν̣ [τôι βολευτ|ε]ρίοι and cites as a 'parallel' ὅπου ἂν δο[κ]εῖ ἐν καλλί|[στ]ωι εἶναι, *IG* II^2 1193 LL. 30/31. He asks if there are any objective means of determining the location of 'the finest (place) on the Acropolis.'

P.Gauthier, *BE* (1998) 150, observes that in changing [ἀναγρ]αφσά[το] in L. 6 of *IG* I^3 165 to [ἀναγρ]άφσα[ς] in his new restoration, Whitehead has produced an impossible text, for the [καί] before [καταθέτο] is thereby rendered useless. Gauthier, pointing out that the construction in II^2 1193 differs from ὁς [ἐν καλλί]στοι, urges that another solution be sought.

---

62. **Athens. Decree, alliance with Egesta, 458/7 or 418/7 B.C.** *IG* I^3 11. *SEG* XLVI 39.* P.Anello, 'Segesta e Atene,' in *Giornate internazionali di studi sull'area Elima* (Pisa 1992) 63–98 (non vidimus), favors the date of 418/7 B.C., archonship of Antiphon, and sees a correspondence with Thucydides 6.6.1, where the προσγεγενημένοι ξύμμαχοι could include the Egestians.

F.Raviola, *Hesperia* 5 (ed. L.Braccesi 1995) [1997] 75–119, accepting the reading ['Αντ]ιφôν ἔρχε in L. 3, discusses in great detail the relationship between this alliance and Thucydides 6.6.2, together with Diodoros 12.82/83, concluding that *IG* I^3 11 in 418/7 B.C. was a renewal of the earlier alliance of 427/6 B.C. and that the presumed 'silence' or 'ignorance' of Thucydides are false problems.

---

63. **Athens. Decree, 418/7 B.C.** *IG* I^3 85. *SEG* XLIV 8.* G.Vanotti, *Hesperia* 5 (ed. L.Braccesi 1995) [1997] 139–143, in a discussion of the political career of Phaiax, examines the *vexata quaestio* of the ostracism of Hyperbolos, favoring a date in the spring of 416 B.C. and bringing the Sicilian expedition and its potential leadership—after the Egestan embassy of 418/7 B.C., *IG* I^3 11—directly into play in the decision to resort to an ostrakophoria.

See also P.Siewert, 'Il ruolo di Alcibiade nell'ostracismo di Iperbolo,' in E.Luppino-Manes, ed., *Aspirazione al consenso e azione politica in alcuni contesti di fine V sec. a.C.: il caso di Alcibiade: Seminario interdisciplinare Cattedre di Storia Greca e di Epigrafia Greca, Chieti, 12–13 marzo 1997* (Torino 1999) 19–27.

---

64. **Peiraieus. Decree concerning the goddess Bendis, 413/2 B.C.?** *IG* I^3 136. *SEG* X 64; XXVI 137; XXIX 17; XXXVIII 287; XXXIX 324; XLI 251; XLV 231; XLVI 21. For an analysis of the literary sources regarding the introduction of Bendis into Athens, see C.Montepaone in *Mélanges P.Lévêque* 6 (Paris 1992) 201–219.

---

65. Athens. Republication of Drakon's law on homicide, 409/8 B.C. *IG* I^3 104. *SEG* XLVI 44.* Warning his readers that 'extreme skepticism is owed to arguments for the *existence* [our italics] and survival of Dracontian ἄξονες' (292 note 7), T.J.Figueira, in *Nomodeiktes* 287–304, maintains that the heading πρôτος ἄχσον in L. 10 of this inscription shows that 'there has been at least one revision [of Drakon's homicide law] since the seventh century,' for it 'indicates that the archetype for the law belonged either to Solon's law code or to a later redaction claiming Solonian authority.' Furthermore, 'the law cannot have been an entirely seventh-century document ... for ... the stipulation protecting the murderer (line 28; cf. Demos. 23.37–40) if he avoided Amphictyonic rites is unlikely to have preceded 600 and the First Sacred War.' Arguing that the first word of the law, καί in L. 11, is most naturally explained as indicating that regulations on intentional homicide once preceded what is on the stone, F. concludes that in 409/8 B.C. the anagrapheis decided against treating intentional homicide procedure as Drakontian. 'Thus, in deciding what was Drakontian and what was not, the ἀναγραφεῖς seem to have used criteria converse to those that seem natural to us.' In fact rather than being concerned with 'direct transmission' of Drakon's law on homicide, they engaged in a 'process of historical reconstruction ... conditioned by the ideological conflict raging about them when they applied the label Δράκοντος.' 'The code of the ἀναγραφεῖς paradoxically gives us a minimizing intepretation—namely, Draco as the source of only part of the homicide code.' '*IG* I^3 104 suggests that Draco was assigned only those homicide laws that mentioned the ἐφέται and other jurors, officials with no wider constitutional significance. Draco's position vis-à-vis the Areopagus was too controversial to admit in that publication of the laws.' A revised version of this paper is printed in T.Figueira, *Excursions in Epichoric History: Aeginetan Essays* (Lanham, MD 1993) 231–254.

W.R.Connor in J.Ober and C.Hedrick, edd., *Demokratia: A Conversation on Democracies, Ancient and Modern* (Princeton 1996) 220, prints a translation of LL. 13–18 on *aidesis* and comments on the lack of patriarchal authority and the mere ratification of the views of the elders involved in the process of reaching a decision among the family about *aidesis*. '... the decision is explicitly shared among specified male members of the family. Within that most primary of all attachments, the family, the habit of discussion seems already established in Draco's day. Implicit in these procedures ... is a rudimentary but crucial sense of equality.'

A.Tulin, *Dike Phonou: The Right of Prosecution and Attic Homicide Procedure. Beiträge zur Altertumskunde* 76 (1996), argues, on the basis of this law, [Demosthenes] 47.68–73, and Plato, *Euthyphro* 3E7–5D7, that the right of prosecution for homicide in archaic and classical Athens was restricted to agnate relatives of the deceased. On 7–19 he reprints LL. 1–38 of the *IG* text with Stroud's translation and urges that it is a nearly verbatim copy of that section of Drakon's law that dealt with unintentional homicide. He does not discuss the fate of a separate law on intentional homicide, except to reject the hypothesis of Gagarin, *SEG* XXXI 17, that the extant portion of *IG* I^3 104 deals with both intentional and unintentional homicide, and that of Stroud, *SEG* XXV 39, that the provisions on intentional homicide followed those on unintentional homicide on the stele, perhaps on the 'second axon,' LL. 56ff.

L.Gagliardi, *Atti del II Convegno sulla Problematica Contrattuale in Diritto Romano, Milano, 11–12 Maggio 1995* (Milan 1998) 371–402, regarding the text of the law on this stone as an authentic copy of Drakon's law on homicide of the 7th cent. B.C., rejects the attempt, mainly of

E.Grace, *Eirene* 11 (1973) 5–30, to restrict the force of these regulations to Athenian citizens. Gagliardi finds through analysis of the procedure of *aidesis* (LL. 13–16), the killing of a homicide (LL. 26–29), the mention of a free man (LL. 36/37), and other passages in the text and in the Attic orators, that status distinctions are present both for the killer and for the victim. Homicide of and by foreigners and slaves is an integral part of Drakon's law.

C.E.Maravelias, Φόνος· τά Αττικά φονικά δικαστήρια καί ἰδίως τό ἐν Φρεαττοῖ τοῦ Πειραιῶς δικαστήριο: Ἐπιστημονικές Μονογραφίες Πειραϊκῆς Νομολογίας I (Peiraieus 1998) 25–34 (ph.). Brief notes on the text; *IG* I^2 115 [!] reprinted; 35–56, brief discussion of homicide courts; 57–76, extended discussion of location and function of the court in Phreattys; 82/83 (ph., dr.), brief note on *SEG* XXXII 329, inscribed echinos lid. [We retain and reprint the menagerie of accents in Maravelias' title. Stroud.]

---

66. Athens. Honorary decrees for the Neapolitans, 409–407 B.C. *IG* I^3 101. *SEG* XL 65;* XLIV 7; XLV 231. Meiggs-Lewis, *GHI* no. 89. M.Brunet, *op.cit.* (cf. our lemma no. 1338) 233–238, discusses this text in connection with the relations between Thasos and Neapolis and argues that the Neapolitans insisted on erasing the word ἄποικοι Θασίων from the decree (LL. 7 and 58/59), not because of the symbolic value of the word ἄποικος, but primarily because they opposed a return to this status.

---

67. Athens. Decrees awarding citizenship to the Samians, 405 B.C. *IG* I^3 127 (*IG* II^2 1). *SEG* XLIII 2;* XLV 218, 231. D.Whitehead, in *Nomodeiktes* 321–329, argues that the clause in LL. 15/16 τοῖς δὲ νόμοις χρῆσθαι τοῖς σφετέροις αὐτῶν | αὐτονόμος ὄντας has a much wider application than mere judicial autonomy. Since 'Athenians and Samians alike would have understood the politeia of Samos as a product of its νόμοι, statutory or otherwise,' the clause provides the background for LL. 12–18 in general and extends αὐτονομία also to the sphere of the politeia.

---

68. Athens. Decree enforcing the use of Athenian coinage, weights and measures, ca. 449 or ca. 420 B.C.? *IG* I^3 1453. *SEG* XLIII 3.* K.Hitzl, *op.cit.* (our lemma no. 141) 136–139, finds attractive the later dating of this enactment because of its possible connection with the adoption of the Attic system of weights in the sanctuary of Olympia and the alliance of Athens, Argos, Elis, and Mantineia 420 B.C., Thucydides 5.47.8; *IG* I^3 83.

D.Whitehead, *ZPE* 118 (1997) 169–173, after reviewing alternatives to the supplement [κατὰ τὸ πρότε]ρον ψήφισμα ὃ Κλέαρχ[ος εἶπεν] in sect. 10, favors the assumption of an error in Baumeister's transcription of the Smyrna fragment,]PON, and restores [κατὰ τὸ κοι]ν̣ὸν ψήφισμα, which he interprets as referring to an earlier decree that could have included the topic of coinage or perhaps all-purpose judicial procedures. On 173 note 42, Whitehead records the view of C.Habicht, communicated to him *per ep.*, to the effect that we cannot legitimately emend Baumeister's copy of this now lost stone. Habicht also points out that Whitehead's emendation should properly be written as [κοι]⟨ν⟩όν, not [κοι]ν̣όν. The text as restored by A.Wilhelm

and printed in *IG* I[3] 1453 (as above) is interpreted by Habicht as a rider added in the assembly by Klearchos to his own decree, cf. *IG* II[2] 682 LL. 93–96.

---

69. Karpathos (now lost). Athenian decree in honor of the koinon of the Eteokarpathians, 445–430 B.C. *IG* I[3] 1454A. *SEG* XLV 25.* T.K.Dix, C.A.Anderson, *AJA* 101 (1997) 373, briefly argue that the cypress wood in LL. 9, 37, 40 was destined for the Erechtheion, construction of which was authorized in the mid- to late 430s.

In *ZPE* 117 (1997) 129–132, they develop this argument, adding that the 'goddess' of the decree is to be identified as Athena Ἀθηνῶν μεδέουσα, i.e., Athena Polias, who is here associated with the chief deity of the Eteokarpathians, Apollo, ancestor of both the Athenians and the Ionians. Both divinities played major roles in the religious propaganda of the Delian League—cf. the statues at Delphi mentioned by Pausanias (10.10.1); cf. the boundary stones from Samos, Kolophon, and Kos, *SEG* XLII 9. It is from the temenos of Apollo that the great cypress tree is cut and sent to Athena on the Acropolis.

On this decree see also our lemma no. 22 ad fin.

---

70. Thorikos (now in Malibu). Sacrificial calendar, ca. 430–420 or 380–375 B.C. *SEG* XXVI 136. *SEG* XLII 123.* M.H.Jameson, *op.cit.* (our lemma no. 22) 193 note 20, observes without further discussion that 'It is possible that [this] sacrificial calendar, which has been attributed to the deme of Thorikos, is also that of a larger regional grouping.... No actual reference to the Thorikians or the deme is preserved on the stone.'

---

71. Athens. Sacrificial calendar, 410–404 B.C. In a discussion of the Epidauria festival in Athens and the arrival of Asklepios on the south slope of the Acropolis (see also our lemma no. 232), K.Clinton in *Ancient Greek Cult Practice* 17–21 prints an excerpt from a fragment of a sacred law found in the Agora Excavations (inv. no. I 7471) which he is preparing for publication with S.Dow†. It is probably part of the legislation edited by Nikomachos. Clinton dates the Epidauria to Boedromion 17, which marked the day of the arrival of Asklepios in Athens in 420 B.C. The officials in LL. 17 and 19 he identifies as homonymous authorities found at Epidauros in the sacred laws *IG* IV[2].1.40/41. In the new Athenian inscription the 4 hieromnemones receive a payment (ἀπόμετρα) of 60 drachmai each, while the 4 phrouroi are paid at the rate of 25 drachmai each. The ἀκόλουθοι in L. 18 may have assisted in the transfer of the statue of Asklepios from Zea to the Eleusinion in 420 B.C.; see our lemma no. 213.

Finding no parallels for such religious officials in Attica, Clinton infers that they are Epidaurians who participated each year in the Athenian festival of the Epidauria. He also finds it plausible that they took part in the arrival of Asklepios at Athens.

Col. II

vacat	Ἐπιδα̣[υρίοις - - -]
H	Δέμε[τρος hιερείαι]
HHΔΔΔΔ	hιερ̣[ομνέμοσι]
H	ἀκο[λούθοις]
H	[[Φ]]ρ̣[οροῖς]
vacat	[ἀπόμετρα]

For the participation of the Epidaurian phrouroi in the annual procession of the Epidauria, see our lemma no. 213.

---

72. Athens. State sacrificial calendar, 410–399 B.C. *IG* I[3] 236–241. *SEG* XLII 123.* In *Athenian Religion* 43–55, R.Parker draws inferences from the rubrics, contents, organization, and written form of the late 5th-century B.C. sacrificial calendar in an attempt to reconstruct and characterize what he calls 'the "sixth-century code" even if we hesitate—in a spirit of caution, rather than because any specific evidence outlaws the traditional attribution—to call it Solon's.' (46)

---

73. Athens. Tribute-quota lists, 454/3–415/4 B.C. *IG* I[3] 250–290. C.Kritzas, *AD* 49 (1994) B [1999] 17, notes that the large marble stelai in the Epigraphical Museum inscribed with these lists and held together with iron clamps and dowels should sometime be dismantled completely and rebuilt using binders of titanium. [If this happens, *carpe diem.* A thorough study, in collaboration with a professional geologist, would probably yield important new information about the tribute of the Athenian empire. The potential for shifting the present positions of non-joining fragments and for adding to the total of fragments which cannot be placed with certainty would seem to be high. Cf. W.K.Pritchett, *Historia* 13 (1964) 134. Stroud.]

For a brief discussion of the tribute of Abdera, Maroneia, and Ainos, see C.Veligianni, *Tekmeria* 1 (1995) 145–149.

For the tribute of the islands and the number of poleis on Karpathos, Keos, Kos, Mykonos, Peparethos, and Skyros, as well as their συντέλειαι for the payment of tribute, see our lemma no. 2253.

In *Cleruchie di Atene* 47–53, N.Salomon examines the evidence of these lists for the tribute of Lemnos and Imbros, concluding that such payments show that in the 5th cent. B.C. these two islands were not inhabited by klerouchoi. Since Athenian citizens did not pay tribute, the Lemnians and Imbrians in the list represent local allied communities separate from the polis of Athens. She also argues against the widely accepted view that the substantial reduction in the *phoros* of Lemnos after 444/3 B.C. is to be interpreted as evidence for an otherwise unattested dispatch of Athenian klerouchoi to the island. Skyros never paid tribute.

---

74. Athens. Tribute-quota lists, 454/3–450/49 B.C. *IG* I³ 259, 262/263. *SEG* XLVI 47.* Focusing on the record of the tribute payment of Karystos in *IG* I³ 259 Col. II L. 16 (12 T; 454/3 B.C.); *IG* I³ 262 Col. I L. 23 (7 1/2 T; 451/0 B.C.); and *IG* I³ 263 Col. IV L. 26 (5 T; 450/49 B.C.), R.Brock, *EMC* 40 (1996) 357–370, attempts to account 'for the surprisingly high initial figure and for the unusual double reduction' (357). He dismisses Meritt's conjecture (*Hesperia* 41 [1972] 417) that the earliest figure includes instalments of an indemnity (358) and suggests that it reflects, instead, a realistic Athenian appraisal of Karystos' prosperity, founded largely on harbor dues imposed at the port of Geraistos (363). Each of the subsequent reductions in tribute—particularly unexpected in the period of the Egyptian campaigns—is perhaps to be explained as a *quid pro quo:* one for the settlement of an Athenian cleruchy at Karystos, the other for Athenian exclusion from harbor taxes at Geraistos (367/368).

---

75. Athens. Inventories of the Parthenon (434/3–405/4 B.C.). *SEG* XLVI 49. For the possible connection of the inventories *IG* I³ 292–295, 317, 318, 343, 344; 434/3–431/0 B.C. with the financial decree of Kallias (*IG* I³ 52 B), see our lemma no. 57.

J.-G. Rathé, *CEA* 33 (1997) 149–159, examines the problem of the identity of the τετράδραχμον χρυσõν, σταθμὸν τούτο ⁝ Γ⊢⊢ΙΙC ⁝ and the occasion when it was dedicated in the Parthenon. It first appears in *IG* I³ 351 L. 23, 422/1 B.C. and is repeated or can be restored in the subsequent inventories, *IG* I³ 352 L. 47; 353 LL. 70/71; 354 LL. 84/85; 355 LL. 24/25; 356 LL. 50/51; 357 LL. 77/78; 358 L. 6; 359 LL. 2/3. After rejecting all previous explanations, he suggests that it was a gold votive medallion resembling an Athenian tetradrachm to the extent that it carried on one side the reverse type of a silver Athenian coin, while on the other there was a dedicatory inscription. It had a value of 100 Athenian silver drachmai computed on a silver to gold ratio of 13 1/3:1. This dedication was made as a contribution by the goldsmiths who fashioned the 5 gold crowns that precede the tetradrachm in gold in the Parthenon inventories, e.g., *IG* I³ 351 LL. 21–24. These, in the view of Rathé, were made and dedicated to celebrate the Athenian victory over the Spartans at Sphakteria in 425/4 B.C.

D.Harris-Cline, *AHB* 11 (1997) 30–36, rejects the view of M.Vickers (see *SEG* XLII 26) that much of the gold and silver plate dedicated to Athena and stored in the Parthenon was manufactured not on an Attic standard but on an Achaemenid Persian or Thraco-Macedonian standard. 'Anomalous' weights in Attic drachmai are not equivalent to 'round' weights in Persian sigloi.

---

76. Athens. Accounts of the Treasurers of Athena, 411 B.C. *IG* I³ 373. *SEG* X 231. E.M.Harris, *ZPE* 116 (1997) 300, argues that the fact that the payments made by the treasurers of Athena are dated by the day of the month—rather than, as normally, by prytany—indicates that the system of the ten tribes with its rotating prytanies was in abeyance. He suggests that the interim constitution of the five thousand outlined in Aristotle, *Ath.Pol.* 31.1–3 was now in effect, with its plan to replace the ten Kleisthenic tribes with four new tribes.

---

77. Athens (now in Paris). Accounts of the Treasurers of Athena, 410/9 B.C. *IG* I³ 375. *SEG* XLV 15.* I.G.Spence, *op.cit.* (our lemma no. 15) 100/101, challenges the inferences drawn by G.R.Bugh from the *sitos* payments in these accounts (*SEG* XXXVIII 12), *viz.*, that they do not accurately reflect the size of the Athenian cavalry at this time. Spence follows Pritchett, *AncSoc* 8 (1977) 37, in concluding that the fodder payments represent 'the only item which may be regarded as part of the regular military budget'; hence, they can be legitimately used to demonstrate that only ca. 650 *hippeis* could be mobilized 'by then.'

---

78. Athens (now in Paris). Accounts of the Treasurers of Athena, 409–406 B.C. *IG* I³ 377. *SEG* XXXVI 29,* 299; XXXIX 324; XLV 231; XLVI 52. W.K.Pritchett, *Greek Archives, Cults, and Topography* (Amsterdam 1996) 11–13, rejects the view first advanced by B.D.Meritt that this text begins halfway down the preserved fragment, continues to the bottom of the stele, and then resumes at the top of the stone in the presumed blank space with a text that ran into the next year; cf. *IG* I³. Pritchett briefly restates his reconstruction of this inscription as beginning at the top of the stone and containing Erechtheis as the tribe in prytany in the lower part of the upper text and at the beginning of the lower text. There is a gap of 0.038 m. between LL. 27 and 28. This marks the spot where the mason of the stoichedon order in LL. 1–11 resumed inscribing in this same stoichedon order in L. 28 after taking over from an inferior craftsman who cut LL. 12–27 in a crowded non-stoichedon arrangement. Pritchett further maintains that this reconstruction removes the need for Meritt's claim of 'clumsy bookkeeping' and enables him to demonstrate that 'all payments were made by elected officials in their proper terms of office' (cf. pp. 82–84).

78bis. Athens. Accounts of the poletai for the sale of the property of the Hermokopidai (Attic Stelai), 415–413 B.C. *IG* I³ 421–430. *SEG* XLIV 35; XLV 16,* 1217; XLVI 27. L.Foxhall, *BCH* Suppl. 26 (1993) 194–199, in a study on olive oil extraction in ancient Greece, draws upon the evidence of *IG* I³ 422 and 425 in an attempt to identify components of olive-pressing equipment in these accounts. One of the difficulties she confronts is that all the presses had been dismantled and their components are described and sold separately. Also, many of these items were multi-purpose and have names that do not immediately link them to the production of olive oil. Among the terms which she identifies as connected with olive pressing are γέρρον, τόρος, καρκίνος, πέδη καὶ ἄξων, πιεστήριον, ῥυμός, τροχιλεία, and βάθρον.

L.Gallo, in J.Andreau et al., edd., *Économie antique: Prix et formation des prix dans les économies antiques. Entretiens d'archéologie et d'histoire* (Saint-Bertrand-de-Comminges 1997) 21–32, after examining all the prices of food products—such as wheat, barley, ὄροβος, φακός, and wine—and real estate prices for houses and land in these inscriptions, urges that comparison with corresponding prices primarily from the 4th cent. B.C. indicates that food was sold in these auctions at higher than normal prices, whereas land and houses were considerably less expensive. He relates this directly to the contemporary financial and military situation in Attica where Spartan occupation and shortage of manpower (owing to plague, the Sicilian expedition)

seriously weakened local agricultural production and reduced the incentive and the means to acquire real estate.

---

79. Athens. Accounts of the statue of Athena Promachos, ca. 450 B.C. *IG* I^3 435. *SEG* XXXV 10,* 119. In *Ergo YP* 1 (1997) [1998] 61, it is briefly reported that two fragments of this inscription found in the Agora Excavations (frr. X, Y) have been transferred to the Epigraphical Museum where the other nine fragments are housed.

---

80. Athens. Building accounts of the Propylaia, 437/6–433/2 B.C. *IG* I^3 462–466. *SEG* XXXIX 26; XL 20, 49; XLII 30, 229. M.B.Walbank, *ZPE* 116 (1996) 39, suggests that the rent on the οἰκία hιερά, which is recorded in *IG* I^3 462 L. 24; 463 L. 74; and 466 L. 146, was the result of a multiple-year lease, probably held throughout the period of construction of the Propylaia, at a fixed amount of rent (82 drachmai?), most likely by a single lessee. He speculates on the possible location of this building—'on the site to be occupied by the new Propylaia, or adjacent to them ...?'

---

81. Athens (now in Baltimore). Fragment of a document relief, ca. 410–400 B.C. *SEG* XXXIX 248 and XLI 11. Lawton, *ADR* 76 (ph.), reading [- - -]ẠNEPỊ[- - -] in L. 2. For a color ph. of this fragment of a marble stele, now in the Walters Art Gallery, inv. no. 23.177, and a detailed description of the sculptural relief of Athena, see E.D.Reeder, *Pandora: Women in Classical Greece* (Princeton 1995) 244/245 no. 64 (ph.), who reads [- - -]NEPI[- - -] in L. 2, too cautiously in our view; see *SEG* XXXIX 248 app.crit.

---

82. Athens. Rock-cut boundary markers, 6th/5th cent. B.C. *IG* I^3 1055A and B. G.V.Lalonde, *AJA* 100 (1996) 343, briefly discusses these two rock-cut markers, of which A is 'perhaps the oldest horos known in Attica,' in relation to the topography of the Hill of the Nymphs and to other related cuttings on the rock, especially to those ca. 4.40 m. to the north of A which could belong to a shrine of Zeus Meilichios.

---

83. Athens. Boundary stones of *temene* of Athenian deities established in subject poleis of the Athenian empire, 5th cent. B.C. *IG* I^3 1481–1499, 1502. *SEG* XLII 84.* R.Parker, *Athenian Religion* 144–146, argues that these stones do not have anything to do with locally celebrated cults. The *temene* in question were revenue-earning estates at a great distance indeed from the temple itself. Far from attesting conciliatory attempts to unify the empire by propagating common cults, these horoi delimit land appropriated from the allies for the benefit of absentee landlords, the gods and heroes of Athens. In the case of the hόρος τεμένος Ἴονος Ἀθένεθεν, *IG* I^3 1496, from Samos, 'there would have been a grim propriety in dedicating land that had been punitively confiscated from rebellious "colonists" to the hero who symbolized their duties to the native city.'

---

84. Athens. Boundary stone of the phratry Medontidai, after 450 B.C.? *IG* I^3 1062. Cf. S.D.Lambert, *The Phratries of Athens* (Ann Arbor 1993) 310. O.Palagia, *Hesperia* 64 (1995) 493–501 (ph.), suggests that this stone may once have stood on the Acropolis, marking a phratry shrine, and that it was moved down to its finding place outside the Beulé Gate in later times. She leaves the end of L. 1 unrestored, hόρο[ς - - -]ῑρας. See also our lemma no. 155.

---

85. Athens. Boundary stone of a shrine of the Nymphs, 5th cent. B.C. *IG* I^3 1065. *SEG* XXIX 52.* R.Parker, *Athenian Religion* 233, finds that the combination 'Nymphs and Demos is very strange, and some suspicion must remain that this was in fact a shrine not "of" but owned by the people.' Cf. *IG* I^3 58 L. 36 θεοὶ τô δέ[μο τô Ἀθεναίον].

---

86. Athens. Academy of Plato. Boundary stone, ca. 450 B.C. Ed.pr. P.D. Stavropoulos, *PAAH* (1955) [1960] 60 (ph.); stone plaque with inscribed face roughly dressed and badly worn; found in excavations of the Greek Archaeological Society. This should be an addendum to *IG* I^3 1141. Three-bar sigma. ὅρος

We are grateful to W.Morison for bringing this inscription to our attention.

---

87. Athens. Dedication of Alkimachos, ca. 510–500 B.C.? *IG* I^3 618. *SEG* XLVI 63.* Accepting the date of ca. 550 B.C. for the dedicatory altar *IG* I^3 590 (so *DAA* p. 365; *APF* p. 13), E.P.McGowan, *Hesperia* 66 (1997) 218–220, concludes (with *APF*) that the family of Ἀλκίμαχος Χαιρίωνος [*PA* 611] cannot have been pro-Peisistratid. She infers that Alkimachos erected *IG* I^3 618 in 510–500 B.C., after the expulsion of Hippias. Summary of the evidence of the letterforms and sculpture in support of this dating (220). [On 219, notes 44 and 49 describe one altar, not two: *IG* I^3 590 (*IG* I^2 467; *DAA* 330), Richardson.]

On 219/220 (ph.), M. rejects the reading L. 4 fin ⟨ἐ⟩να[ι], and proposes that νạ[- - -] or νẹ[- - -] begins 'a participial phrase that completes the third hexameter.' Removal of the infinitive allows the translation 'he vowed a votive offering.' [Presumably εὐχολὲν ... ἐπεύχεται, but the two words are in separate clauses; ἐπεύχεται, present tense. For the 'one hexameter' and 'eight dactyls' of this inscription (*DAA*, followed by M.), cf. P.A.Hansen, *A List of Greek Verse Inscriptions down to 400 B.C.* (Copenhagen 1975) 26 no. 202: 2 hx. + 2 da., Richardson.]

J.P.Binder, *per ep.*, kindly points out that in our lemma *SEG* XLVI 63 we have seriously misrepresented the views of I.Trianti, who in fact argues that this dedicatory inscription of Alkimachos is not at all to be associated with the marble statue of a scribe, Acropolis inv. no. 629, which she would date ca. 510–500 B.C.

88. Athens. Dedication of Antenor, ca. 520 B.C.? *IG* I³ 628. In *Ergo YP* 1 (1997) [1998] 61, it is briefly reported that a small fragment from the inscribed base of this monument has been transferred from the Epigraphical Museum to the Acropolis Museum and incorporated into the reconstruction there.

For brief discussion of this inscription and the work of Antenor in Athens, see S.Angiolillo, *op.cit.* (our lemma no. 42) 184–189.

89. Athens. Acropolis. Dedication of Amein[ias] with signature of Gorgias, ca. 510–500 B.C.? *IG* I³ 641. *DAA* 5. E.P.McGowan, *Hesperia* 66 (1997) 220–222, proposes that the letterforms of this dedicatory column and the style of the associated plinth (Acropolis inv. no. 475), which have been dated independently to ca. 510–500 B.C., corroborate her dating of the associated capital (Acropolis inv. no. 3850) to the same decade.

90. Athens. The dedication of Kallimachos, 490–485 B.C. *IG* I³ 784. *SEG* XLVI 9, 64.* E.P.McGowan, *Hesperia* 66 (1997) 211/212, points to the 'eastern or Ionic elements' of the lettering of this text—'the letter phi has a horizontal bar, as if it had been turned 90 degrees from its usual position, and the letter alpha stands on one leg'—in suggesting that the capital (Acropolis inv. no. 3776) associated with this inscribed column 'may be the work of a sculptor or mason within an Attic workshop who was influenced by the architectural and sculptural traditions of the eastern Aegean.' The 'island marble' and 'floral forms' of the capital are adduced to the same conclusion.

90bis. Salamis. Dedication to the Twelve Gods, 5th cent. B.C. *IG* I³ 1022. *SEG* XXXVII 48.* M.C.Taylor, *Salamis* 184–186, in a discussion of the cults of Salamis, is skeptical of the theory that this stone was originally set up in the Athenian Agora at the altar of the Twelve Gods by the tyrant Kritias Kallaischrou. 'The association with the family of the tyrant is far from secure,' and she presents other evidence for the cult of the Twelve Gods on Salamis.

91. Aigilia? (Anavyssos). Dedication? ca. 550 B.C.? *IG* I³ 972. *SEG* XXI 147. S.D.Lambert, *ZPE* 119 (1997) 104/105 no. B, rejects any possible connection between this inscription and the *genos* of the Salaminioi. He speculates on other possible connections, especially in light of the 4 archontes listed in B LL. 2–6, such as the Brytidai, or the Pyrrhakidai (*I.Délos* 66/67). He suggests that the latter may not have been a *genos* or even a phratry (see Lambert, *Phratries* 368), but a quadripartite grouping of units of *kome* type (cf. tetrakomoi, tetrapolis). On 105 note 81 a prosopographical investigation of known Pyrrhakidai.

92. Phaleron. Dedication of a sanctuary by Xenokrateia, ca. 405–400 B.C.? *IG* I³ 987 (*IG* II² 4548). *SEG* XXI 777;* XLV 216. E.Voutiras, in A.P.Christides, D.Jordan, edd., Γλώσσα και Μαγεία: Κείμενα από την αρχαιότητα (Athens 1997) 94–103, in a study of ἐπιτέλεια τῶν ἀγαθῶν (see our lemmata nos. 1268 and 2354), suggests that in the last two lines we are to understand the verb ἔξεστι or ἐξέστω on which depends θύεν τῶι βολομένωι. Xenokrateia specifies that only sacrifices ἐπιτελὲς τῶν ἀγαθῶν are permitted at her altar, i.e., 'only the fulfilment of good wishes should be asked of the gods worshiped there.'

93. Rhamnous. Dedication to Nemesis on a bronze helmet, ca. 500–480 B.C. *IG* I³ 522bis. *SEG* XXXV 24; XLVI 70.* N.Salomon, *Cleruchie di Atene* 33, argues against the interpretation that this dedication was made by the Athenian colonists in Lemnos, on grounds that they formed a separate community and were called Λήμνιοι. This helmet, like *IG* I³ 1466 dedicated at Olympia, was consecrated to the goddess by the Athenians after their successful capture of Lemnos in the early 6th cent. B.C. For similar arguments see *SEG* XLVI 70.

94. Athens. Two casualty lists recording Lemnians, after 450 B.C.? *IG* I³ 1164 and 1165. *SEG* XXIX 60; XLII 85. N.Salomon, *Cleruchie di Atene* 53–56, argues against the inference often drawn from the collocation of Λήμνιοι and Athenian tribal headings on these two lists, i.e., that the dead here recorded were Athenian klerouchoi on Lemnos. The ethnics instead designate a community separate from that of the Athenians, and the fact that the Lemnians were arranged by Attic tribes does not necessarily mean that they were Athenian citizens. Salomon urges that as colonists of Athens, the Lemnians maintained their original tribal divisions even though they formed a separate political community, one with very close ties to the mother city but consisting of Λήμνιοι, not Ἀθηναῖοι.

95. Halai Araphenides (Velanideza). Grave stele of Aristion with artist's signature, ca. 510 B.C.? *IG* I³ 1256. *SEG* XLII 64.* See H.Wiegart, *Boreas* 19 (1996) 101–114 (ph.), for a detailed analysis of the sculpture. On 101/102 he provides a useful collection of the signatures of the sculptor Aristokles, without, however, ever giving a reference to an epigraphical publication such as *IG* I³ or *SEG*.

96. Myrrhinous (Merenda). Grave epigram of Phrasikleia, ca. 540–520 B.C.? *IG* I³ 1261 (I² 1014). *SEG* XLII 67.* M.Stieber, *Boreas* 19 (1996) 69–99, reprints the text of the epigram and the artist's signature, with translation, as part of a very detailed analysis of the style and iconography of the statue. 'The fact that the statue is part of a *sema*, the fact that she died a kore, either unmarried or recently married, the fact that she was an aristocratic girl whose reputation will be forever exemplary (κεκλήσομαι αἰεί), can all be read from the statue. ... the epigram really adds only one piece of crucial evidence about the subject of this funerary portrait: her name' (99).

97. Poteidaia. Grave stelai of Athenian klerouchoi, 5th cent. B.C. Cf. *IG* I^3 1510–1515. *SEG* XLV 24, 199, 797–800. For more such gravestones found at Nea Poteidaia and environs, see *SEG* XLVI 790–799.

---

98. Sounion. Agrileza. Rupestral inscription, ca. 500–475 B.C.? *IG* I^3 1400. M.Oikonomakou, *AD* 49 (1994) B [1999] 67, briefly refers to this inscription, reading it as follows: [- - -] Λυσαν[ίας] Χαιρεφôν[τος], i.e., nothing in L. 1 where *IG* has οὐ κνô, probably followed by the accusative of the first name (*IG* I^2 922). She observes that the names are attested at the deme of Sounion. [I do not find Chairephon in Sounion in *PA* nor *LGPN* II. Stroud.]

99–104. Athens. Ostraka. *SEG* XLVI 78–103.*

99: E.C. Gastaldi, *RAL* n.s. 8 (1997) 253–271, argues against the hypothesis that Megakles was ostracized twice and that the ostraka cast against him and discovered in the great Kerameikos deposit belong to his 'second' ostracism in the 470s. The ostrakon inv. no. 3469 has been restored in L. 3 [πά]λι(ν) ἔξσο through the circular argument that the sherd confirms the second ostracism but only the supposition of a second ostracism has enabled one to restore the text this way. There are no grounds in the literary evidence, the prosopography of the other men attacked in the ostraka from the Kerameikos deposit, and in the nature of the deposit itself to support the hypothesis of a double ostracism of Megakles as against a single such vote taken in 487/6 B.C., Aristotle, *Ath.Pol.* 22.5.

100: *Agora* XXV 663. Τείσανδρος | Ἰσαγόρο. E.C.Gastaldi, *Athenaeum* 84 (1996) 493–526, highlights this ostrakon in a detailed study of the politics of 490–480 B.C. with special reference to the Philaidai, from Miltiades to Kimon. Cited also as evidence are *Agora* XXV 1088; 1065 and several other ostraka from the great Kerameikos deposit (esp. pp. 514/515).

101: *Agora* XXV 1146–1336. P.J.Rhodes, in R.Osborne, S.Hornblower, edd., *Ritual, Finance, Politics: Athenian Democratic Accounts Presented to David Lewis* (Oxford 1994) 93/94, cites this cache of 190 ostraka prepared against Themistokles by 14 different hands as evidence for a group of men who wanted votes to be cast against a particular candidate. In *C&M* 48 (1997) 249, M.H.Hansen finds in this deposit minimal evidence for a political organization that could control the votes of its members, since the group numbered only 14 men and there is no evidence that they had a large following. Moreover, the ostraka were discarded and never used. At best they are evidence for an attempt to canvass votes and to organize a group of voters, but an attempt that failed.

102: L.Piccirilli, *Klio* 78 (1996) 325–328, examines the evidence for the illustrious athletic career of Καλλίας Διδυμίου of Alopeke and the few (14?) surviving ostraka cast against him, in upholding the testimony of Pseudo-Andokides 4.32 that he really was ostracized. Piccirilli links him with the opposition to Perikles headed by Thucydides son of Melesias and suggests that he was ostracized in 443/2 B.C., a year after Thucydides. For the ostraka see *Agora* XXV 310–312 and *MDAI(A)* 106 (1991) 151; for his athletic victories see *IG* I^3 893 and 1473 (*IvO* 146).

103: D.C.Mirhardy, *AHB* 11 (1997) 13–19, in an article entitled 'The ritual background to Athenian ostracism,' proposes that 'the psychology, if not the law, of ostracism was consistent with a ritual *aition* that may have functioned within Athenian thinking ... somewhat along the lines of Fontenrose's hero-athlete (rather than Gernet's *pharmakos*) ... this model was more attuned to an aristocratic than a democratic culture.'

104: For the ostracism of Hyperbolos, see our lemma no. 63.

---

105. Athens. The signatures of the vase painter Sophilos, ca. 580–570 B.C. J.de La Genière, *MMAI* 74 (1995) 35–43 (ph.), illustrates and describes the four fragmentary vases bearing the signature of this painter and suggests that, like the famous dinos from Pharsalos depicting the funeral games of Patroklos, they may have been commissioned.

On this same topic see very briefly M.F.Kilmer, *AJA* 98 (1994) 340 and our lemma no. 43.

---

106. Athens. Vase inscriptions, ca. 570–565 B.C. J.Kuiver, *BABesch* 70 (1995) 65 no. 5, and I.Zerboudaki, *AD* 49 (1994) [1999] B.7 (ph.), record the fact that this Tyrrhenian amphora, once in the Hirschmann Collection, was purchased at the public sale at Sotheby's in London, December 9, 1993, by the Greek Ministry of Culture and was donated to the National Museum, inv. no. 27524. Prometheus painter. The inscriptions are recorded as follows: [Ἶ]φις, Πανταρίστε, Ηερακλε̂ς, Ἀνδρομάχε, Τελαμôν, Αἰνίπη, Νικίας, Οἰνιάδες, Καλίας, Ηισχίπας.

---

107. Athens (now in Morgantina). Vase inscriptions on a volute krater of Euthymides, late 6th cent. B.C. Beazley, ARV^2 28.10 and 1620; *ARV Add.*^{2} 156. Immerwahr, *CAVI* 5121. J.Neils, *AJA* 99 (1995) 427–444 (ph., dr.), gives a detailed publication of this red-figure vase found in 1958 in the Princeton University excavations at Morgantina. On the red painted inscriptions, all labels, see 437–439: in the Amazonomachia, we have Ἀνδρομάχη, Ηερακ[λ]ε̂ς, Σοσία[ς] χαρά; in the Symposium, χαι̂ρε (twice), Σοσία (possibly Euthymides' colleague?), [- - -]ιος.

108. Athens (now in Munich). Δημόσιος dipinto on a black-figure amphora, ca. 510–500 B.C. B.Käser, *MJBK* 38 (1987) 228–231 (ph.), publishes a complete black-figure amphora of uncertain provenance, acquired in 1986 by the Munich Antikensammlungen (inv. no. 9406), bearing on each side, within a reserved panel, a large owl with the dipinto δεμόσιος, reading from top to bottom on the left side. He suggests a date ca. 500 B.C. and infers from its excellent state of preservation that the vase was found in a grave. Käser interprets the masculine singular adjective as referring to μετρητής but acknowledges that the capacity of the vase is several liters below this.

Brief mention by I.Scheibler, *JDAI* 102 (1987) 63; and by K.Schauenburg, *JDAI* 103 (1988) 70/71 (ph.), who erroneously records the text as ΔΕΜΟΣΙΟΣ ΜΕΤΡΗΤΗΣ.

H.A.Shapiro, in *Nomodeiktes* 213–224 (ph.), republishes a ph. and physical description of the amphora. He argues that the date of the vase makes a connection with Kleisthenes' reforms 'almost irresistable' and sees in it evidence for appropriation by the new democratic state of the regulation of liquid measures, δεμόσιος ἀμφορεύς. The owl, facing right, conforms to the type initiated on Athenian silver coins under Kleisthenes.

---

109. Athens. Inscribed cups found in Rhodes. For inscriptions on Attic black-figure cups found in Rhodes, see our lemma no. 1259.

---

110. Athens. Signatures of Amasis as potter. For discussion of the signatures of Amasis as potter ("Αμασις μ' ἐποίεσεν) on vases by other painters, see H.Mommsen in *Athenian Potters and Painters: Proceedings* 17–34.

---

111. Athens (now in Leningrad). Names of hetairai on an Attic vase, early 5th cent. B.C. Beazley, *ARV*² 1.16.15. *SEG* XLIII 15. O.Masson, *ZPE* 119 (1997) 57–59 no. XV, discusses the etymology of the names of the four hetairai labelled on this psykter signed by Euphronios: 'Αγάπ[ε], Σμίκρα, Παλαιστό, Σεκλίνε, as well as the tag τὶν τάνδε λατάσσω, Λέαγρε, 'pour toi, ô Léagros, je te lance celle-ci,' referring to the game of kottabos.

---

112. Attica. Vase inscription, ca. 480 B.C.? C.Bron, *AntK* 40 (1997) 20–28 (ph., dr.), presents the ed.pr. of an Attic red-figure column krater by the Flying Angel Painter, now and for some 50 years in a private collection in Lausanne, originally from Italy. Dipinto 'Αλκμέον καλός, which she connects with the Alkmeonidai.

---

113. Rhamnous. Vase inscriptions, Archaic. B.C.Petrakos, *PAAH* (1997) [1999] 27–28, publishes three graffiti found in excavations of the Greek Archaeological Society of a large pottery deposit in the circular tower in the fort. He suggests that these are the beginnings of owners' names.

A. 27 no. 37, 480–470 B.C., base of a black-glazed kylix. ME
B. 27 no. 50, fragment of a large open vessel. E
C. 28 no. 56, 520–480 B.C., fragment from the tall neck of an unglazed, closed vessel. E

On 30/31, Petrakos suggests that the quality, the chronology, and the large size of many of the fragments in this deposit indicate that it might have been brought into the tower from the sanctuary of Demeter, which was located outside the fort; see *PAAH* (1988) 1–3; (1992) 24–29.

---

114. Athens. Trademark graffito on an Attic black-glazed Vicup, 475–450 B.C. Complete black-glazed Vicup of uncertain provenance, now in the collection of the British School of Archaeology in Athens, inv. no. BSA, A60; graffito of mu plus two single strokes on bottom surface, cf. A.W.Johnston, *Trademarks on Greek Vases* (Warminster 1979) 98/99, 196/197, type 13B. Ed.pr. E.Langridge-Noti in *Athenian Potters and Painters: Catalogue* 57/58 no. 42 (ph., dr.).

---

115. Athens. Vase inscription, late 5th cent. B.C. In *AD* 48 (1993) [1998] B.599 (ph.), representatives of the Ephoreia of Antiquities Dealers and Private Collections briefly note the addition to the Collection of K. and M.Mitsotakis of a red-figure column krater (inv. no. π 510) with a scene of a woman bathing; label καλέ.

---

116. Athens. Kalos-inscriptions. M.F.Kilmer, *EMC* 37 (1993) 173–199, in a study of the interpretation of kalos-names, draws into question the 'association of names to participants' in illustrations on figural vases (174). He cautions that the meaning of kalos-names may vary between mythological and genre scenes, between black- and red-figure, and also according to date and painter. Emphasizing the 'ambivalence' of texts on vases, and noting that some kalos-names are 'disconnected from their context' (187), Kilmer focuses in particular on the uncertainty of correspondence between names and figures on a red-figure psykter in Malibu (187–190; Getty Museum inv. no. 82.AE.53; Immerwahr, *CAVI* 3.4959: 510–500 B.C.). Several revisions of previous interpretations of kalos-inscriptions on other vases, including the suggestion of reading καλῶς in some instances (185). N.Slater, 'Il vaso come ventriloquo. Le iscrizioni-*kalos* e la cultura della fama,' *Kleos* 2 (1997) 43–59.

---

117. Athens. Inscribed kiln supports, 5th cent. B.C. In *BCH* Suppl. 23 (1992) 55, O.Zachariadou, D.Kyriakou, and E.Batziotopoulo briefly report the discovery, in excavations of a potter's workshop by the Greek Archaeological Service at the corner of Lenormant and Constantinople Streets, of inscribed kiln supports, one painted N, another Ναυκράτ(ης). See also our lemma no. 2278bis.

118. Athens. Decree concerning Lemnos, 387/6 or 386/5 B.C. *IG* II^2 30 + *SEG* XXV 63 + *Hesperia* 40 (1971) 162–173 no. 23. *SEG* XLV 43.* *Agora* XIX L3. *Agora* XVI 41. N.Salomon, *Cleruchie di Atene* 76–91, suggests that at the time of this decree, which sent out klerouchoi to Lemnos, the Athenians awarded citizenship to the inhabitants of Lemnos, Imbros, and Skyros in a manner similar to the block grant to the Samians as outlined in *IG* II^2 1; see our lemmata nos. 67 and 1314. In L. 5 she rejects the possible restoration [ἱππα]ρχôντος ἐν Λήμν[ω]ι on the grounds that the prepositional phrase is normally εἰς Λῆμνον; see our lemma no. 7 (130 note 425). On 140–150 she suggests that the present decree, which should be dated to 387/6 B.C., was preceded by the publication in Athens of a list of confiscated properties on Lemnos, similar to that on *IG* II^2 1952a. The Athenian klerouchoi could assign their lots of land to the local inhabitants (Lemnians) in exchange for a μισθός.

Salomon draws the following conclusions about the arrangements for the klerouchoi outlined in this inscription: (1) the klerouchoi are the proprietors of the allotments on which they reside; (2) the klerouchoi could not reap the fruits of their possession of an allotment by residing in Athens; (3) the klerouchoi settled with their families on their allotments; (4) the klerouchoi served as a kind of demographic safety-valve aimed at reducing the overpopulation of Athens. They were also there as a defensive force to repel possible enemy attacks on an island that was essential to the security of Athens.

M.C.Taylor, *Salamis* 65–67, argues that the isolated phrase in L. 34, [καθάπ]ερ τοῖς ἐς Σαλαμ[ῖνα], cannot be used as evidence in support of the view that there were klerouchoi on Salamis as there were, after 386/5 B.C., on Lemnos. Our knowledge of the connection between the two islands in the context of this decree is too insecure to identify this point of comparison, which could be, e.g., that both struck bronze coins in the 4th cent. B.C.

---

119. Athens. Decree in honor of Archonides and Demon of Herbita, 385/4 B.C. *IG* I^3 228 [II^2 32]. *SEG* XXVIII 12; XXXII 46; XXXIX 309. E.C.Gastaldi, *Hesperia* 5 (ed. L.Braccesi 1995) [1997] 145–162, offers a detailed examination of political and military conditions leading to the original 5th-cent. B.C. grant of proxenia to Archonides and Demon (LL. 6–25) and to the renewal and inscribing of the decree on the present stele in 385/4 B.C.

---

120. Athens. Decree. Alliance with Chalkis, 377 B.C. *IG* II^2 44. *SEG* XL 62.* Pointing out that the restoration LL. 6/7 Παντάρετο|[ς ...^{5}..]ιεύς rests on the assumption of a stoichedon line of 32 letters, whereas L. 17 has 33, and that the name is attested only in Alopeke, S.D.Lambert, *ZPE* 125 (1999) 104 note 6, suggests [Ἀλωπεκ]ιεύς (33 letters in L. 7).

---

121. Athens. Law on silver coinage, 375/4 B.C. *SEG* XXVI 72. *SEG* XLV 44;* XLVI 119. *Agora* XVI 106C. K.M.W.Shipton, *CQ* 47 (1997) 396–422, in an examination of the role of private banking in 4th-cent. B.C. Athens, observes of this law that 'Foreign silver which "has the same device as the Attic" and is not in any way debased or counterfeit is to be allowed to circulate. We thus appear to have an open system where "good" imitation owls are free to circulate alongside silver currency from Attica ... We cannot be certain ... that such good imitations "had" to be accepted. The vagueness of the phrase "let the tester give it [i.e. good foreign silver currency] back to the one who brought it forward" is an insufficient guide to the legal status of such coins.' (408/409) In an appendix he prints an excerpt of the translation offered in the ed.pr. (422)

---

122. Peiraieus. Regulations for the Sanctuary of Asklepios in Peiraieus, early 4th cent. B.C.? *IG* II^2 47. *SEG* XXI 233; XXXI 109A; XXXII 145; XLII 229; XLIII 1216. R.Parker, *Athenian Religion* 181–183, discusses the ritual rules and the priestly activity of Euthydemos of Eleusis at this sanctuary ca. 370–350 B.C. On the list of preliminary offerings, *IG* II^2 4962, in LL. 9/10, Parker explains the dogs and hunters with dogs, κυνηγέται, as connected with the later tale that Asklepios was exposed as a baby by his mother near Epidauros (among other places), suckled by a dog, and discovered by a group of hunters with dogs. 'Was Euthydemus inspired by the myth to give cultic honours to the preservers of the miraculous child?' For a representation of this story on a plate by the Meidias painter, Parker adduces *AA* (1978) 67–73; *LIMC s.v.* Asklepios 868 no. 1; L.Burn, *The Meidias Painter* (Oxford 1987) 71.

---

123. Athens. Decree concerning Eretria, 349/8 B.C.? *IG* II^2 125. *SEG* XLVI 123.* N.Toogood, *CQ* 47 (1997) 295–297, interpreting this decree as dealing with the diplomatic fallout of the Theban attack on Eretria in 357 B.C., urges that it is a unique epigraphical testimonium to the concern in Athens that her citizens be barred from taking military service as mercenaries against an ally. The conduct of individuals could be interpreted as reflecting the policy of their own state and must be regulated.

P.Gauthier, *BE* (1998) 161, points out that Toogood writes without knowledge of the work of D.Knoepfler, *MH* 41 (1984) 152–161; idem in E.Frézouls, A.Jacquemin, edd., *Les relations internationales. Actes du Colloque de Strasbourg 15–17 juin 1993* (Paris 1995) 309–364 (cf. *SEG* XXXIV 67; XLV 1210), who argued that the context of this invasion of Eretria is 348 not 357 B.C. But see now *SEG* XLVI 123.

---

124. Athens (now in Avignon). Proxeny decree for three Megarians, 340/39 B.C. *IG* II^2 231. *SEG* XXXIX 77,* 324; XLV 231. In *Silence et fureur* (our lemma no. 2363) 139–141 no. 1 (ph.), O.Cavalier prints an excellent, large ph. and describes in detail, with bibliography, the relief on this marble stele in the Calvet Museum in Avignon, acquired in 1841, brought from Athens in 1760 as part of the collection of the Nani of Venice. She prints a text of the inscription which differs from that in *IG* II^2 in the following respects: In the pediment above L. 1 on the tainia she proposes Ἀ(θηνᾶ)? without commentary. ‖ L. 1 end Δεξιθ̣[εωι] *sic* 'O.Cavalier discerne sur la pierre le début d'une lettre ovale après Dexi, restitue théta.' ‖ L. 2 ἄρχ[οντ]ος ‖ L. 6 Δ̣η̣μ̣ο̣σ̣θ̣έ[νους] and [εἶπ]εν ‖ new L. 7 [. . . . . . ^{13} . . . . . σ]υ̣μ̣μ̣αχο [- - -]. Cavalier has misnumbered the lines: we retain the order of *IG*, adding the new L. 7.

---

125. Athens. Treaty with Greek poleis and with Philip II, with a list of allies, 338/7 B.C. *IG* II^2 236. *SEG* XXXVIII 63;* XLVI 2340. J.Buckler, *Illinois Cl.Stud.* 19 (1994) 113–122, in an examination of the diplomatic, political, and legal arrangements among the Greeks, Macedonians, and Persians in Philip II's final years, rejects the terminology of a κοινὴ εἰρήνη as a contemporary technical term. 'Rather, it is a modern, anachronistic, and incorrect concept, a major misinterpretation of the evidence.' (122) He urges that it should not be restored in LL. 4–7, 14, 19/20 of this treaty, preferring other possible supplements. 'The absence of the phrase *koine eirene* in this context proves that it was not a technical term. ... the phrase is likewise conspicuously absent elsewhere in contemporary Greek inscriptions, except in restorations that admit of other possibilities.' (114/115)

---

126. Athens. Decree, ca. 333/2–320 B.C. *IG* II^2 449. *SEG* XLV 75.* C.Kritzas, *AD* 49 (1994) B [1999] 17 (ph.), briefly notes that J.Morgan has joined to this stele the fragment EM 13401 first published by R.S.Stroud, *Hesperia* 40 (1971) 183 no. 32.

---

127. Athens. Decree in honor of a citizen of Kyzikos(?), 322 B.C. *IG* II^2 401. *SEG* XXXIX 329; XLV 1629. In *CQ* 43 (1993) 421/422, A.B.Bosworth suggests a new restoration of the name of the satrap in L. 6, [μ]ετ[ὰ Ἀσάνδρ]ου, satrap of Karia, who had been appointed ὑπὸ βασιλ[έω]ς. He was appointed at Babylon, confirmed at Triparadeisos, and later helped secure the coast of Asia Minor for Antipater and Krateros. He may have assisted the honorand of this decree in conveying grain to Athens. After the death of Alexander the Great, he was appointed by, strictly, only one king, Philip Arrhidaios, before the newborn Alexander IV was proclaimed joint-king, spring and summer of 322 B.C. See also our lemma no. 128.

---

128. Athens. Decree, 322/1 B.C. *IG* II^2 402 + *SEG* XLII 91. *SEG* XLIV 38.* A.B.Bosworth, *CQ* 43 (1993) 420–427, on the basis of the reference in LL. 3/4 to the singular τ[ο]ῦ βασι[λέως], which cannot be Philip II (cf. *SEG* XLIV 38), reexamines the political situation during the regency of Antipater and suggests that this decree belongs immediately after the death of Alexander the Great at the time when there was only one Macedonian king, i.e., Philip Arrhidaios, in the brief interval before the baby Alexander IV was proclaimed joint-king, spring and summer of 322 B.C. The date of the decree may be more precisely fixed, for it cannot have been voted before the battle of Krannon, ca. August 7, 322 B.C. It belonged to a 'plethora of honorific decrees, designed to massage the vanity of Antipater and those close to him' (426) in the weeks after Krannon, toward the end of August. For another Athenian decree that may date to this same interval of time, see our lemma no. 127.

---

129. Athens. Decree in honor of Asander, 313 B.C. *IG* II^2 450. *SEG* XXXI 271. L.O'Sullivan, *ZPE* 119 (1997) 107–116, accepting a date in Gamelion 313 B.C. for the beginning of this decree, associates Asander's supplying of Athens with ships and men (LL.

18–22) with a presumed attack on Samos alluded to in two Samian decrees—C.Habicht *MDAI(A)* 72 (1957) 182/183 no. 18 and 183–186 no. 19—and not to the Athenian expedition to Lemnos (Diod.Sic. 19.68.3/4). Fr. b she interprets not as an amendment or rider to the preceding decree but as a second decree, later in date, passed in honor of Asander after he was defeated in Karia in 313 B.C. and had come to Athens. In *BE* (1998) 164, P.Gauthier rejects both of these suggestions in retaining the reconstruction of M.J.Osborne, *Naturalization* D42, that we have one decree passed in 313 B.C.

---

130. Athens. Decree in honor of Adeimantos of Lampsakos, 303/2 B.C. *SEG* XIV 58. *SEG* XXXIX 106,* 329 [where correct our misprint to XXXV 78*]. *Agora* XVI 122. T.R.Martin, in R.W.Wallace, E.M.Harris, edd., *Transitions to Empire: Essays in Greco-Roman History, 360–146 B.C., in Honor of E.Badian* (Norman, OK 1996) 178–190, returns to this inscription (cf. *SEG* XXXV 78) and reprints the text 'stripped of the restorations which cannot be justified solely by the requirements of standard honorary formulae or the internal evidence of the decree itself,' but including G.Daux's corrections and the new fragment added by M.B.Walbank in 1989, reported in *SEG* XXXIX 106. Stressing that the events referred to in the decree had to have taken place between spring 302 B.C. and summer 301 B.C. within the context of the koinon synedrion of the League of Corinth, Martin urges that Adeimantos must be the subject of προέθηκεν L. 14 and that his proposal was that the members of the League all muster to the defense of Athens, ἐὰ[ν δέ τις ἐπ' Ἀθήνας ἴηι] LL. 15/16. Although a shaky peace had been put together in Thessaly between Demetrios and Kassandros in 302 B.C., a threatened invasion of Athens by the latter was real enough to have provoked this decree; upon sailing for Ephesos, Demetrios left ships, money, and his wife in Athens. The decree itself in honor of Adeimantos was passed in the autumn of 302 B.C.

Martin (190 note 24) suggests the following restorations:

LL. 14/15 περὶ τῶ[ν σπο|νδῶν τυχεῖν]

LL. 24/25 [τ]ο[ὺς τῶν ν|ῦν σπονδῶν μετέχοντα]ς

For a fully restored text and copious app.crit. (not including Martin's simultaneous publication) see *Agora* XVI 122.

---

131. Athens. Decree in honor of Spartokos III, King of the Bosporos, 284 B.C. *IG* II^2 653; *Syll.*^{3} 370. *SEG* XXXIII 111;* XL 1701; XLV 2299. H.Heinen, in Carlier, *Le IV^e siècle* (see our lemma no. 31) 357–368 (ph.), focuses on LL. 40–42 which call for bronze statues of the king to be set up on the Acropolis and in the agora next to those of his ancestors, i.e., those Bosporans honored by Athens in 347/6 B.C. in *IG* II^2 212: Spartokos, Pairisades, and Apollonios, sons of Leukon. He brings *IG* II^2 212 into play with literary sources, particularly Deinarchos, *Against Demosthenes* 43, and conducts an inquiry into the identification of Gorgippos, whom he identifies as Gorgippos II son of Pairisades I. Discussion of the identity of the three figures in the sculpted relief above *IG* II^2 212; helpful stemma of the Spartokid dynasty 5th–3rd cent. B.C. and a list of the kings of the Bosporos, with regnal dates.

---

132. Athens. Decree in honor of Euthios, 282/1 B.C. *SEG* XXV 89. *SEG* XXX 89;* XLII 97; XLV 128, 133. *Agora* XVI 189. M.C.Taylor, *Salamis* 224–233, argues that the presence of ὁ δῆμος | ὁ Σαλαμινίων in one of the incised crowns at the bottom of this stele, LL. 44/45, shows only that this corporate body joined the people of Athens and Euthios' phyletai in honoring him for some unknown reason. It is pure conjecture to conclude from 'the mere presence of the *demos* of *Salaminioi* on the decree' that by 282 B.C., Salamis had been liberated from its Macedonian garrison. She favors the view that Salamis remained under Macedonian control from 295 B.C. to the end of the Chremonidean War, but that this need not have prevented the Salaminioi from keeping up their ties with their home demes.

---

133. Athens. Decrees in honor of Komeas, ca. 280–270 B.C. *IG* II^2 672. *SEG* XXXVIII 74.* N.Salomon, *Cleruchie di Atene* 132–136, upholds the restoration [ἵππα]ρχον ε[ἰς Λῆμνον] in L. 7 and discusses this aspect of Komeas' career in the light of her extended treatment of this military office, 129–139; see our lemma no. 7. On 155–159 she uses the three decrees on this stone to illustrate the relationship between the boule and the demos of the Athenians on Lemnos, the klerouchoi and their magistrates, and the boule and demos in Athens. For other honorary decrees illustrating this relationship, see our lemma no. 118.

---

134. Brauron. Law of the nomothetai concerning repairs to buildings in the sanctuary of Artemis, ca. 250 B.C.? *SEG* XXXV 83. *SEG* XLVI 133.* F.Bubenheimer, J.Mylonopoulos in *Kult und Funktion Griechischer Heiligtümer in Archaischer und Klassischer Zeit: I. Archäologisches Studentenkolloquium, Heidelberg, 18–20. Februar 1995. Schriften des Deutschen Archäologen-Verbandes e.V.* 15 (Mainz 1996) 45–60, study the form and function of the Π-shaped stoa. They reproduce their quotation of LL. 2–7 of the text of the law, as in *SEG* XLVI 133, adding only τό τε ἀμφιπολεῖον ἐν ᾧ [αἱ ἄρκτοι?] διαιτῶνται, and arguing that the stoa had two levels like South Stoa I in the Athenian Agora.

---

135. Athens. Decree in honor of Herakleitos of Athmonon, ca. 250 B.C. *IG* II^2 677. *SEG* XXVII 2; XXXV 72. B.Schmidt-Dounas, in F.Blakolmer et al., edd., *Fremde Zeiten. Festschrift für Jürgen Borchhardt* 2 (Vienna 1996) 132–136, reading [στήλ]ας in L. 4, discusses the significance of setting up memorials of Antigonos Gonatas' victory over the Gauls in the sanctuary of Athena Nike, whose frieze was decorated with victory scenes of Greeks over the Persians. Bibliography, 132 note 90.

135bis. Athens. Decree in honor of Attalos I of Pergamon, after 210/9 B.C. *IG* II^2 885. See our lemma no. 285, Aigina.

---

136. Athens. Oaths sworn among the Athenians, Ambrakiots, and Akarnanians, 167/6 B.C. *IG* II^2 951 (with Add.). *SEG* XXXV 101;* XLV 2261; XLVI 597, 2340. C.D.Hadzis, Ἀφιέρωμα *Hammond* 191–198 (ph.), combines this inscription with that defining the borders of Ambrakia and Charadros (*SEG* XXXV 655, 1845) and with *IG* IX.1.690 in a study of the procedures for settling frontier disputes involving the Ambrakiots just after the battle of Pydna; see our lemmata nos. 604 and 797. She infers from the sequence of Ambrakia first in LL. 2/3, 7 and the Akarnanians second in LL. 4/5, 8 that the former were given precedence and that the choice of the Athenian arbitrators was due to the involvement of the Romans, as in our lemma no. 604. She accepts Habicht's date of 167/6 B.C. (*SEG* XXXV 101) and narrows this down to 167 B.C. when this document was promulgated as part of a dossier concerned with the borders of Ambrakia.

On 191 she reprints the text, introducing the following changes from that of A.Wilhelm in *IG* II^2 951 Add. p. 669. L. 1 no month name restored. L. 2 ὡ[ς Ἀθηναῖοι ἄγουσιν]. L. 3 ἐπὶ γραμ[ματιστοῦ]. L. 7 [ὑπὸ τ]οῦ [δήμου Ἀμβρ]ακιώταις.

On 193–195, a brief examination of the topography of the border between Ambrakia and Akarnania (maps).

---

137. Delos. Athenian decree in honor of the gymnasiarch Pausanias, 158/7 B.C. See our lemma no. 1218.

---

138. Athens. Decree and catalogue honoring ephebes, 122/1 B.C. *IG* II^2 1006 + 1031 + 2485 + *SEG* XIX 108 + XXI 482. *SEG* XXXVIII 114;* XL 130, 295; XLII 108, 246; XLVI 2371. E.Perrin, *La Lettre de Pallas* 4 (1996) 13 no. 1, after examining the stone, reads the names of the following two ephebes of Ptolemais in Col. II LL. 124/125: [Φ]ιλοκράτης Τιμο[- - -] | Ἀρ[ισ]τοκλῆς [- - -]. He also points out that a new edition of this inscription is in order, since the columns of names on the stone are roughly 0.07 m. longer than they are printed in *IG*.

---

139. Athens. Decree honoring ephebes, 116/5 B.C. *IG* II^2 1009 + 2456 + 2457. *SEG* XLV 114.* E.Perrin, *La Lettre de Pallas* 4 (1996) 13 no. 3, supports the restoration of the ethnic in Col. IV L. 105 Μα[λλώτης] and establishes a 'rapprochement prosopographique' between this ephebe and a παρεύτακτος, Ἀρίστων Μαλλώτης, cited in a catalogue of the Athenian gymnasiarchos on Delos for 119/8 B.C., *I.Délos* 2598 L. 7. Ariston would have been a brother or cousin of the ephebe.

---

140. Athens. Decree honoring ephebes, 106/5 B.C. *IG* II^2 1011. *SEG* XLV 115.* For the ephebe in Col. VI L. 94, see our lemma no. 1222bis (*I.Délos* 2275).

141. Athens. Decree regulating weights and measures, ca. 100 B.C.? *IG* II² 1013. *SEG* XXXVII 94;* XLII 88; XLV 232. K.Hitzl, *Die Gewichte griechischer Zeit aus Olympia: Olympische Forschungen* 25 (Berlin 1996) 11–14, reprints the text of LL. 29–37 with a German translation and briefly comments on the adjustment of the Attic weight system to bring it into line with that of the Romans. Review of previous interpretations of this passage (14–21).

J.H.Kroll, in *Romanization of Athens* 147/148, regarding this decree as possibly contemporary with the Amphiktyonic law enforcing acceptance of Athenian tetradrachms, *Syll.*³ 729, argues that since the new commercial weight and measure standards provided ready compatibility with Roman equivalents, the purpose of the reform was to simplify exchange between the Attic and Roman systems. The most important venue for such exchange ca. 125–100 B.C. was Delos, and, although Delos is not mentioned in the preserved parts of the inscription, it is likely that 'this romanizing reform of Attic standards may have been initiated on and for Delos, and that what we have in *IG* II², 1013 is the legislation necessary to put it into effect at home.'

See also our lemma no. 2258.

142. Athens. Honorary decree for theoroi sent to Thespiai, early 1st cent. B.C. (after 86 B.C.?) *IG* II² 1054. *SEG* XXXII 138.* D.Knoepfler, *op.cit.* (cf. our lemma no. 518) 36/37, suggests dating this text to the period of time after the First Mithridatic War because of the mention of the festival Ἐρωτίδεια καὶ Ῥωμαῖα (L. 11), which according to his view was established under this name after 86 B.C. The restoration of the name Μήδειος (archon in 91–88 B.C.) in the rasura in LL. 24/25, suggested by S.Byrne (*SEG* XLV 116bis), is not probable; Medeios or his homonymous son was one of the Athenians to whom Sulla entrusted the government of Athens (Plutarch, *Sulla* 14.9); in the only case in which Medeios' name was erased (*IG* II² 2336 LL. 179–185), it was later reinscribed in the rasura.

143. Athens. Two decrees concerning Lemnos, late 1st cent. B.C. Decree 1: *IG* II² 1051 + 1058 + *SEG* XXIV 141. Decree 2: *IG* II² 1052 + 1053 + 1063 + EM 2587 (unpublished). *SEG* XLV 117.* *Agora* XVI 335 (Decree 1). G.C.R.Schmalz, *GRBS* 37 (1996) 394/395, briefly examines the Athenian intervention in Lemnos represented in these two decrees in the context of Augustus' Athenian sojourn and settlement of 21 B.C. He sees a possible commemoration of the resolution of the dispute in a monument erected in the Agora by the inhabitants of Lemnos and Imbros, J.H.Oliver, *Hesperia* 4 (1935) 57 no. 9. Schmalz places the archonship of Apolexis of Oion in 21/20 B.C. and provides on 396 a table of the events of his archonship which includes 8 public inscriptions.

R.M.Kallet-Marx, R.S.Stroud, *Chiron* 27 (1997) 155–194 (ph.), reedit these two documents after study of the stones in the EM. They effect three new joins among these fragments, which lead to the following revised configuration of the published texts, and they also associate with Decree 2 a non-joining unpublished fragment found on the Acropolis before 1897 (EM 2587). The two decrees may have been inscribed on one large stele or on two smaller stelai of similar dimensions, and were set up on the Acropolis (Decree 1, L. 52; Decree 2, L. 57).

Decree 1. *IG* II² 1051 + 1058 + *SEG* XXIV 141.
Fr. a: EM 7617 + 7618 + 5267; 3 joining pieces.
Fr. b: EM 7614 + 7616 + 7615 + 13448 (= Agora inv. no. I 6691); 4 joining pieces.
Decree 2: *IG* II² 1052 + 1053 + 1063 + EM 2587
Fr. a: EM 7621
Fr. b: EM 2654
Fr. c: EM 2655 + 7620; 2 joining pieces.
Fr. d: EM 2587 (unpublished).
On 194, labelled sketches indicate the positions of the fragments.

Decree 1
fr. a

[ἐπὶ - - - ca. 11 - - - ἄρχοντος ἐπὶ τῆς - - - - ca. 20 - - - - πρυτανήας]
[ἧ̣ - - - - - - - - ca. 22 - - - - - - - - ἐγρ]αμμάτε[υεν. - - ca. 20 - -]
[- - - - - - ca. 16 - - - - - - τῆς πρυτα]νήας v ἐκκλησ[ία - - ca. 19 - - τῶν]
[προέδρων ἐπεψήφιζεν - - - - ca. 7 - - - - Δ]ωροθέου [ca. 8 καὶ συμπρόεδροι·]
[ἔδοξεν τῶι δήμωι - 2–3 -]ΟΣ[- - - ca. 8 - - -]στου Πε[- - ca. 15 - - - εἶπεν]
[- - - - - - - - - - - - - -] ὑπὸ το[ῦ δήμο]ụ γράψαι [- - - - - - - - - - - -]
[- - - - - - - - - - ἐμ Μυρ]ίνῃ ὁ ἐπὶ τ[οὺς ὁπ]λίτας σ[τρατηγὸς - - ca. 17 - -]
[καὶ ὁ κ]ῆρυξ τ̣[ῆς] ἐξ Ἀρείου πάγου βο[υλ]ῆς Πλ[- - ca. 13 - - καὶ ὁ κῆρυξ]
[τῆς] βουλῆς καὶ τοῦ δήμου v Οἰνόφιλ[ος - - - - - - - - - - - - - - - - - -]
[ἐπελ]θόντες ἐμφανίζουσιν ψήφισμα [- - - - - - - - - - - - - - - - - - -]
[2–3]ς ἐν Λήμνῳ ἀ̣δέσποτοι καὶ δημό[σιοι - - - - - - - - - - - - - - - - - -]
[. ἐκ] Μυρίνης οὓς καὶ ἐπελθόντας ἐπὶ τ[- - - - - - - - - - - - - - - - - - -]
[4–5]ις αὐτοῖς καὶ ἀπαλλαγὴ γενηθ[εῖσα - - - - - - - - - - - - - - - - - - -]
[. τ]ά̣ τε δημόσια τοῖς ἐμ Μυρίνῃ ὑπ̣[- - - - - - - - - - - - - - - - - - - -]
[τοῖ]ς προγεγονόσ[ι]ν ἐνγράφοις [- -]
[τὸ ὄ]νομα μὴ ἐμπεριεχόμενον ε.[- -]
[. .] πρὸ τῆς συνθέσεως πραγμ[α - - - - - - - - - - - - - - - - - ἀμφι]-
[σβ]ητούμενον ἢ ἐπίβασιν ἔχον v [- - - - - - - - - - - - - - - - - - - -]
καὶ συμπεπολιτευμένους περ̣[ι -]
του μηδεμίαν ἀφορμὴν μη[- μη]-
δένα τρόπον v v ἀγαθῆι τ[ύ]χ[ηι δεδόχθαι τῶι δήμωι - - - - - - - - - - -]
πᾶσαν ἐν ταῖς ἀποφάσεσιν [- εἰς?]
Λῆμνον ἐπὶ τὸν ἐξετασμὸ[ν - - - - - - - - - - - - - - - ἐπὶ - - - - - - -]
νέως ἄρχοντος Κυλ[- -]
[.]ου αὐτοῖς γ[- -]
- -

fr. b

[.]τω κα[τα]πεπτωκ[ότ - ἐπὶ Ἡρ]-
ώδου στρατηγοῦντο[ς - - - - - - - - - - - - - ἐν τῶι - - - - - - - - - - - - ἄ]-
ρχοντος ἐνιαυτῶι καὶ [- -]
[ο]υ Παλληνέως στρατ[ηγοῦντος -]

[.]ων δεδομένων κατα[- - - - - - - - - - - - - ἐν τῶι - - - - - - - - - - - - ἄ]-
[ρ]χοντος ἐνιαυτῷ κα[ὶ -]
[. .] καὶ τὸ ψήφισμα τὸ π[ερὶ -]
[.]ν μηδενὸς ἔχοντο[ς -]
[.]ναι v τοῦ δήμου μη[- -]
[. . λ]ε[ί]πεσθαι κατὰ χ[- -]
[- -]
[- -]
[- - - ca. 10 - - -] δεκατ[- -]
[- ca. 4 -]Α καθότι καὶ ἀπο[- -]
[εἰ]σαγωγαί, ὀφείλω[- -]
συστάσεις αὐτῶν κα[- -]
καὶ ἐν Λήμνῳ καὶ ἐν Ἀθή[ναις -]
τας ἐν τῶι ἐχομένω[ι -]
[.] μήτινες ἀγῶνες ἰδ[ιωτικοὶ -]
[.] μηνὶ μὴ ἐξεῖναι κατα[- -]
[2-3]ν ποιήσασθαι μήτε [- -]
[πα]ρὰ τὸν προγεγραμμέ[νον νόμον -]
[2?]ν δὲ τοῦ καὶ τὴν τοῦ δή[μου -]
ναι καὶ φανεράν, ἣν εἰς τὴ[ν -]
[ἐ]μφυσιωθῆναι τοὺς ἐμ Μ[υρίνῃ - συν]-
θέσεως ἐνκλημάτων ἀ[- - - - - - - - - - - - ἀναγράψαι- - - - - τόδε τὸ ψή]-
φισμα εἰς στήλην λιθίνη[ν καὶ στῆσαι ἐ]ν ἀκρο[πόλει - - - - - - - - - - - - -]
τα τῆς ἀποικίας πρὸς το[- - - ca. 10 - - -]ΜΟ[.]ΑΣ τῶν πο[- - - - - - - - - -]
[.]ου[ς ἐ]μεσείτευσαν δ[- - 6-7 - -] ἐπαινέσαι δὲ καὶ τ[οὺς - - - - - - - - - -]
[πρέσβ]εις v v v Κριτίαν Ἀφιδ[ναῖο]ν v Κλέωνα Ἀλωπεκῆθεν [- - - - - - - -]
[ca. 5 -]ριον, Λάμπωνα Λαμ[πτρ]έα, Διογένην Εἰτεαῖον, Θεοδωρ[- - -]
[- - ca. 7 -]τον Φη[γ]ούσ[ιον, Τηλ]εφάνην Οἰῆθεν, Ἡρόδωρον Ἀχαρ[νέα - -]
[- - - - - - - - ἐπὶ τῶι τετελ]εκέναι τὴν πρεσβήαν ὁμονοήσ[αντας συμφέρου]-
[σαν ἀμφοτέροις τοῖς δήμ]οις καὶ στεφανῶσαι θαλλοῦ στε[φάνωι καλέ]-
[σαι δὲ αὐτοὺς ἐπὶ τὴν κοινὴ]ν τῆς πόλεως ἑστίαν. πέμψαι δὲ [- - - - - - -]
[- ca. 8 - ἐκ τῆ]ς πόλεως Δι[ο]νύσιον Πειραιέα v ἵνα τούτω[ν συντ]ε[λουμέ]-
[νων ὁ δῆ]μος φαίνηται τὰ πρὸ[ς] τοὺς συγγενεῖς τηρῶν δίκα[ια· τῶν ψήφων]
[αἱ] πλήρεις αἷς ἐδόκει τὴν ἐ[γφ]ερομένην γνώμην κυρίαν [εἶναι - - ca. 7 - -]
[1-2]ΔΔΓ, αἱ δὲ τετρυπημέ[ν]αι αἷς οὐκ ἐδόκει οὐδεμία. vacat

vacat 0.14 m.

Decree 2

fr. a

[- τῶν προέδρων]
[ἐ]πεψ[ή]φι[ζεν - - - - - - - - - - - - - - - - - καὶ συμπρόεδροι. ἔδοξεν τῷ]
δήμωι v v Μενν[έας - - - - - - - εἶπεν - - - - - - - - - - - - - - - - - τῶν οἰ]-
κούντων ἐν Λήμν[ωι -]
σιου γενομένης [- -]
ΘΗΧΗΣΕΩΣΩΣΑ[- -]
ὁμοειδῆ χώραν [- -]
μενοι δὲ οἱ εξη[- -]
των ἐδεήθησαν [- -]
τας μετὰ ταῦτα [- -]
ωνων εἰληφέν[αι - δραχ]-
μὰς ΙΙΙ καὶ λόγον[- -]
[.]σίωσάν τε το[- -]
[.]ον ἐξ ἰδιωτικ[ῶν - συ]-
στάσεων ἐκγ[- -]
ΡΗ[Ι]ΤΩΝ δημοσί[ων? -]
λίσασθαι τὸ ἔδος [- -]
τοῖς προγεγον[όσιν -]
σεσημιασμ[έν -]
τως ἢ εἶδος Ο[- -]
καὶ συνεχ[- -]
[. . .]ΚΑΙ[- -]
- -

fr. b

[- -]Ε.[- - - ca. 13 - - -]
[- -]ΝΑΛΛ[- - - ca. 10 - - -]
[- -]Α ἰδιω[τ - - ca. 8 - -]
[- -]οτε τρόπον ΗΡΟ[.]
[- -] κοινοῖς ἀλλὰ καὶ
[- -]νειαν μέχρι τῆς
[- ἐπὶ Ἀπ]ολήιξιδος ἄρχον-
[τος - μ]ηδενὸς μηκέτι μη
[- μη]δεμίαν μηδὲ χρη
[- -]ωι τῆς πόλεως μη
[- -] μετὰ ταύτην τὴν v
[- -]οντα ἄλλον τὴν δὲ
[- -] καιρῶν ἢ προσώπω-
[ν -] σύνθεσιν ἐν Ἀθή- v
[ναις -]ιν χρόνου δημοσίας
[- ὧ]ι ἔτει μηνὸς Μουνι-
[χιῶνος -]ε ἐν Ἀθήναις ἐν ἀλ[.]

[- -] μηδένα τρόπον μ[.]
[- -] ἐν ἄλλωι μηνὶ τε[.]
[- -] . . τῶν ὀφειλόν-
[των -]τ̣α πομπὴν [.]
[- -] . . . Κ . . .[.]
- -

fr. c

[- - - - - - - - - - - - - - - - - - - -]ΑΕ[.]Α[- - - ca. 9 - - -]
[- - - - - - - - - - - - - - - - - - - -]τὰ γεγρ̣[αμμένα - 3–4 -]
[- - - - - - - - - - - - - - - - - - - -] ἀποδ[ιδ]ο̣[- - ca. 9 - -]
[- - - - - - - - - - - - - - - - - - τῶι δή]μ̣ωι Ι[- - - ca. 12 - - -]
[- - - - - - - - - - - - - - - - - - - -] ἐ̣γ βε[- - - ca. 12 - - -]
[- - - - - - - - - - - - - - - - - - - -]ΣΕ̣ΙΤ.[- - - ca. 11 - - -]
[- - - - - - - - - - - - - - - - - - - -] ἵνα ἰδίᾳ τ[- - ca. 9 - -]
[- - - - - - - - - - - - - - - - - - - -] μέτρα ΤΑ[- - ca. 9 - -]
[- - - - - - - - - - - - - - - - - - -]Ι ἀπ' αὐτῆ[ς - - ca. 8 - -]
[- - - - - - - - - - - - - - - - - - - -]ΤΩΝ ΕΤΑ̣[- - ca. 8 - -]
[- α]ὐτῶι δ̣ια̣[- - ca. 8 - -]
[- - - - - - - - - - - - - - - - - - - -] πρέσβε[ις - - ca. 7 - -]
[- - - - - - - - - - - - - - -]ΩΘ.[. . . ἐ]ν ἀκροπό̣[λει - - ca. 7 - -]
[- - - - - - - - - - - - - - - -] δήμου πίστ̣ι̣[ν κα]ὶ̣ τὴ̣ν̣ [- - ca. 9 - -]
[- - - - - - - - - - - - - συ?]ναραρεῖαν καὶ ἀμετάβ[λητον - - ca. 6 - -]
[- - - - - - - - - - - - - - -]κράτην Ἅγνωνος Φλυ[έα - - ca. 8 - -]
[- - - - - - - - - - - - - - -] Σιμαλίωνος Ἐρχι(έ)α, Εὐ[- - ca. 9 - -]
[- - - - - - - - - - - - - - - - - -]εκράτους ἐκ Κηιδῶν, Θεοξενίδη[ν]
[- - - - - - - - - - - - - - - - - Ἀσκλ]ηπιοδώρου Λαμπτρέα ἐπὶ τῶι τε-
[τελεκέναι τὴν πρεσβείαν ὁμονοήσαντας] συμφέρουσαν ἀμφοτέροις τοῖς δήμοι-
[ς καὶ στεφανῶσαι θαλλοῦ στεφάνῳ· κα]λέσαι δὲ αὐτοὺς ἐπὶ τὴν κοινὴν τῆς πό-
[λεως ἑστίαν - - - - - - - - - - - - -]α τὸν ταμίαν τῶν στρατιωτικῶν ΔΙ-
[- - - - - - - - - - τῶν ψήφων αἱ πλήρε]ις αἷς ἐδόκει τὴν ἐγφερομένην γνώ-
[μην κυρίαν εἶναι - - - - - - - - - - - -] τριάκοντα πέντε, αἱ τετρυπημένα-
[ι αἷς οὐκ ἐδόκει - - - - - - - - - -]. vacat

fr. d

[- - - - -]ΝΑ[- - - - - - - - - -]
[- - - πρ]αγμα[- - - - - - - - -]
[- - - -]ει κατ[- - - - - - - -]
[- - - -]την σύ[στασιν ? - - -]
[- - - - -]ς τῶι ὑσ[τέρωι ? - - - -]
[- - - - -]ι̣χθωσι[- - - - - - - -]
[- - - - -]αυτου[- - - - - - - -]
[- - - - -]σ̣ιν ει[- - - - - - - - -]

[- - - - -]ΟΣΕΙ[- - - - - - - - - -]
[- - - -]ΘΑΙΑ[- - - - - - - - -]
[- - - - -]ΟΜΟ[- - - - - - - - - -]
[- - - - -]ω̣ν ν[- - - - - - - - - -]
[- - - - - -]ρ̣[- - - - - - - - - - -]
[- - - - - -]μ̣[- - - - - - - - - - -]
[- - - - - -]σ̣[- - - - - - - - - - -]
[- - - - - -]τ̣ο[- - - - - - - - - -]

Detailed notes on readings (161/162, 164–167). Commentary (167–183). Date (183–186). Athens and Lemnos in the First Cent. B.C. (186–191).

The editors interpret both decrees as emanating from the Athenian assembly, not from a legislative body on Lemnos, and provide extensive prosopographical commentary on all named individuals. They reject the theory that there were 3 archons named Apolexis (Decree 2, LL. 29/30) in the 1st cent. B.C., and opt for identifying the man named here with the archon of 20/19 B.C., observing, however, that the reference may be retrospective. Rejecting also as a chronological criterion the theory that in the 1st cent. B.C. Athens underwent two full cycles of constitutional reversals—from democracy to oligarchy—that have left their mark in epigraphical formulas and in the appearance of certain officials in certain decrees, they suggest a date ca. 20 B.C. for both texts. Both decrees record the settlement of disputes on Lemnos, probably between Myrina and Hephaistia, over land, cult ritual, and possibly other matters. On two separate occasions ca. 20 B.C. the Athenians sent embassies consisting of 10 men each to arbitrate these disputes. The terms of the settlements were defined in these two decrees, which also record thanks to the named ambassadors, crowns, invitations to the common hearth of Athens, and tallies of the votes cast in the assembly on both occasions. The inscriptions provide detailed and vivid evidence of Athens' continuing interests in the affairs of her klerouchy in the early Augustan age.

See also P.Gauthier, *BE* (1999) 212.

144. Athens. Decree, 1st–2nd cent. A.D. In *Ergo YP* 1 (1997) [1998] 61, it is briefly reported that 'a fragment of an Attic decree of the 1st–2nd cent. A.D.' was donated to the Epigraphical Museum by E.Eliaki, heir of the epigraphist G.Stamires. C.Kritzas informs us *per ep.* that this inscription is unpublished.

145. Athens. Hadrian's law on olive oil, 124/5 A.D. *IG* II² 1100. *SEG* XLVI 144.* D.Placido, *Gerión* 10 (1992) 171–179, sees the law and its placement at the entrance to the Roman Agora, near the presumed (by Placido) location of the Theseion, as a manifestation of a political campaign by Hadrian to identify himself with the ancestral Athenian democracy and with its traditional founder.

146. Athens (now lost). Imperial letter, after 131/2 A.D. *IG* II² 1107. For the finding place of this inscription and its possible connection with the Pantheon of Hadrian, see S.Follet, D.Peppas-Delmouzou, *BCH* 121 (1997) 306/307 (our lemma no. 163). L. 10 [- - - Πα]νελλήνιο[ν - - -], as *IG*; L. 5 [- - - αὔ]ξει δὲ καὶ τὰ[ς - - -], F. and D.-P.

146bis. Athens. Decree? 346/5 B.C. Fragment from the right side of a pedimental stele of 'Pentelic' marble, broken on all sides except for a portion of the raking cornice. Below a horizontal molding there is a very poorly preserved relief of a standing figure on the right extending a hand to a seated figure probably in the central position. Found in 1933 in the Agora Excavations southeast of the Tholos; Agora inv. no. I 657. Ed.pr. J.H.Oliver, *Hesperia* 4 (1935) 34/35 no. 4 (ph.), who suggested that 'a corresponding figure of Athena may originally have stood at the left. Athens and Salamis bestow honors upon the man in the centre.' He associates it with events in Cyprus recorded in Diodoros 16.42–46.

on the horizontal molding	['Επὶ 'Αρχί]ου ἄρχοντος
label above the figure on the right	Σαλαμίς

For the relief see M.Meyer, *Die griechischen Urkundenreliefs: MDAI(A)* Beiheft 13 (1989) 287/288 no. A77, and C.Lawton, *ADR* 120, both of whom interpret it as a decree of Aiantis. Lawton, after autopsy, reads only [- - -]Υ of the archon's name. Republication, without anything new, in *Agora* XVI 71, with the heading 'A Citizen of Salamis in Cyprus Honored.' S.D.Lambert, *per ep.*, noting that this stone was found in the apparent vicinity of the Eurysakeion, prefers to see it as an honorary decree of the *genos* Salaminioi 'which perhaps also lends some slight support to my theory that the genos were Athenians established on Salamis'; cf. our lemma no. 12.

---

147. Athens. Tribal or deme decree, late 4th cent. B.C. *IG* II² 598. *SEG* XLV 231. Lawton, *ADR* 159. M.B.Walbank, *ZPE* 116 (1996) 39/40, briefly speculates on the nature of this decree (phyle or deme) and the location of the temenos under lease—possibly, because of the find-spot, in one of the city demes lying west of the Acropolis: Koile, Kollytos, or Melite.

---

148. Athens. Three decrees concerning the Dekeleans and the Demotionidai, 396/5–350 B.C. *IG* II² 1237. *SEG* XL 132,* 297ter; XLI 253; XLII 1746, 1803; XLVI 1167, 2287. P.J.Rhodes, *CQ* 47 (1997) 109–120, reprints the text of C.W.Hedrick, Jr. (*SEG* XL 132), adding his own translation and a detailed analysis of the contents of these decrees. He argues that the three decrees on this stone are all enactments of the phratry of the Dekeleans regarding procedures for admission to this phratry and that 'the Demotionidai were a body of some kind within that phratry which had a privileged position with regard to the phratry's membership.' (120)

---

149. Halai Aixonides (now in Paris). Deme decree of Halai Aixonides, 367/6 B.C. *IG* II² 1174. Z.Nemes, in Z.Nemes, G.Németh, edd., *Heorte. Studia in honorem Johannis Sarkady Septuagenarii. Hungarian Polis Studies* 2 (Debrecen 1997) 73–88, reprints the text and speculates on the meaning and identity of the κιβωτός in LL. 7, 12. Assuming that the decree specifies important changes in accounting procedures, Nemes suggests that these changes may be linked to local production of salt 'and from the increased demand for it or the sale of produced salt stockpiled.' [for which no evidence is cited, Stroud]

---

150. Rhamnous. Fragment of a decree. Fragment from the left side of a stele found in excavations of the Greek Archaeological Society near room 81 of the fort; inv. no. 1388. Ed.pr. B.C.Petrakos, *PAAH* (1997) [1999] 16 no. 1; undated by ed.pr. Below the text there is the upper part of an incised olive crown.

[- - - ca. 16 - - - καὶ στεφανῶσαι αὐτὸν χρυσῶι]
[στεφάνωι κατὰ τὸν ν]όμον· εἶναι δὲ αὐ[τῶι καὶ]
[προεδρίαν ἐν τ]οῖ[ς ἀγ]ῶσιν οἷς 'Ραμνούσιοι τ[ίθησιν· ἀνα]-
[γράψαι] δὲ τόδε τὸ ψήφισμα ἐν στήλαις δυο[ῖν καὶ]
στῆσαι τὴν μὲν ἐν τῶι ἱερῶι τοῦ Διονύσου [τὴν δὲ ἐν τῶι]
[τῆς Νε]μέσεως ἱερῶι· εἰς δὲ τὴν ἀναγραφὴν [καὶ ποίησιν]
τῶν [στη]λῶν μερίσαι ὅ τι ἀνάλωμα [γ]ένηται [τοὺς ἐπι]-
με[λη]τάς.

3. τ[ιθέασιν], Stroud.

---

151. Rhamnous. Deme decree in honor of the general Archandros, 244 B.C. In *CRAI* (1997) 614, 622/623, B.C.Petrakos cites an unpublished inscription from the excavations of the Greek Archaeological Society in which this general is praised for extending protection to the local inhabitants for a distance of 60 stades to the south, up to the neighboring deme of Trikorynthos. He was also instrumental in providing for the grain supply of the garrison, οὔσης δὲ καὶ σπάνεως σίτου ἐν τῶι φρουρίωι, ἐπεμελήθη ὅπως οἱ πυροὶ οἱ διδόμενοι ἐν ἄστει, οἱ μὲν παρακομισθῶσι εἰς τὸ φρούριον καὶ τοῖς οἰκοῦσιν τῶν πολιτῶν ἐν 'Ραμνοῦντι. Finding the personnel of the fortress at Rhamnous in disarray and the region full of pirates, μεστῆς πειρατῶν, Archandros divided all the men into the categories of πρεσβύτεροι, μέτοικοι, πάροικοι, κρύπτοι, and the young men, and assigned them all different military tasks. No text; no ph. For this general, cf. *SEG* XXXVIII 126; XLIII 32.

---

152. Salamis. Honorary decree, ca. 350–325 B.C.? *SEG* XL 130. *SEG* XLV 128.* S.D.Lambert, *ZPE* 119 (1997) 106 no. D, finds the *demos* of the Salaminioi as 'the stronger candidate' for the corporate body that conveyed these honors and erected this stele, and the archon in L. 2 as the archon of Salamis.

153. Salamis. Decree of the demos of the Salaminioi, late 4th cent. B.C.? Michel, *Recueil* 1509. Cf. *ISE* 1.24. M.C.Taylor, *Salamis* 245–250, republishes the text of this decree, with translation, and concentrates on the information it provides for the history and structure of the community of the Salaminioi. She is careful to point out that it is not an enactment of the *genos* of the Salaminioi of our lemma no. 165. The γραμματεὺς τοῦ δήμου, L. 3, and the ταμία[ν τὸν τὴν δ]ευ[τέραν?] | τετράμηνον ταμιεύοντα, LL. 4/5, she interprets as magistrates of this demos of the Salaminioi who erect stelai in the agora on Salamis bearing written evidence 'for posterity of the good deeds of the members of the *demos* and its benefactors.' The tripartite division of the year of office of the tamias is not paralleled in the central administration of the Athenian polis and appears to be something particular to the Salaminioi. The stele on which this decree is inscribed was reused for the inscription of a grave epigram commemorating the death of Leon, son of Herakleitos (*IG* II² 11960; see our lemma no. 251). Taylor infers that both decree and epigram were inscribed while Salamis was under Macedonian domination, but concludes that the date and the circumstances that led to the reuse of the stele will probably never be known.

---

154. Athens. Decree of the demos of the Salaminioi in honor of Herakleitos, ca. 250 B.C. *IG* II² 1225. *SEG* XXVIII 105;* XLIV 1736. M.C.Taylor, *Salamis* 250–256, reprints the text with translation and a summary of the contents and discussion of the date, after the Chremonidean War. She finds in this document evidence for the intermixing of official and unofficial identity in that here Athenians retain their demotics while still acting as a corporate body of the demos of the Salaminians at a time when the island was under Macedonian control. She holds that the proposer and perhaps even Herakleitos himself were Salaminioi, and suggests that Herakleitos could have been the father of Leon of our lemma no. 251. The inscription reveals the demos of the Salaminians as the primary community facilitating interaction between Antigonos Gonatas and his garrison commander. At a time by which many mainland demes had ceased to be epigraphically active, the community on Salamis was dynamic, as strong as ever. Membership in it continued to depend on residence, not upon civic inheritance traced back to the remote past of Kleisthenes.

---

155. Athens. Decree of a phratry in honor of Eugeiton, 4th cent. B.C. *IG* II² 1238. *SEG* XXXVIII 128; XXXIX 324; XLIV 251; XLV 231. O.Palagia, *Hesperia* 64 (1995) 498/499 (ph.), brings Athena Phratria in this relief into connection with an archaic votive relief from the Acropolis (Acropolis Museum inv. no. 581), on which she also recognizes Athena Phratria, and suggests that the decree was set up on the Acropolis in either a state shrine of Athena Phratria or a phratry precinct. See also our lemma no. 84.

---

156. Athens. Decree of the *genos* of the Salaminioi, late 4th cent. B.C. *IG* II² 1232. *SEG* XXVII 5. For this decree and its connection with the *genos* of the Salaminioi, see the discussion in M.C.Taylor, *Salamis* 47–63 (our lemma no. 12). It is cited also in this regard

by S.D.Lambert, *ZPE* 119 (1997) 104, who points out that since it refers to the Salaminioi as one *genos*, it must predate *Agora* XIX L4b (see our lemma no. 165). For Εὐφρόσυνος Ον-, L. 5, Lambert suggests identification with [Εὐ]φρόσυνος Παιανίο of *IG* II² 2345 LL. 13/14 and follows Humphreys' identification of him as Euphrosynos of Paiania, *IG* II² 1128 L. 40, ca. 350 B.C. (see our lemma no. 187).

---

157. Athens. Decree of Attic thiasotai for the archeranistes Sophron, 236 B.C. *IG* II² 1297. Cf. *SEG* XLIV 255. O.Masson, *ZPE* 119 (1997) 75, argues that Ἰνδός in L. 29 should be taken as a sobriquet derived from the ethnic Ἰνδός rather than as a name derived from the river Indus. The name Σίπη in L. 34 is probably a mistake for Σιγή, frequently attested.

---

158. Sounion. Decree of Athenians stationed at Sounion in honor of a strategos, ca. 307/6–295/4 B.C. *IG* II² 1260. *SEG* XLVI 165/166.* M.C.Taylor, *Salamis* 174/175, in the course of a discussion of the identity and prerogatives of the demos of the Salaminioi (see our lemma no. 12) argues that οἱ Σαλαμίνιοι in LL. 14–20 are not the *genos* Salaminioi of our lemma no. 165 but the community of Athenian citizens resident on the island who in the past had been the recipients of this general's care for their walls, for which in return they bestowed honors upon him. On 234/235, she reprints the text and gives a detailed summary of its contents, joining those who reject it as a decree of the deme of Sounion. Detailed discussion of περιπόλαρχος and περίπολοι (236/237) and of the date, before 295/4 B.C.

S.D.Lambert, *ZPE* 119 (1997) 100, detects the hand of the *genos* of the Salaminioi in this decree either directly or indirectly as individual members of the deme of Sounion; 'genos members had an interest in the fortifications on the island of Salamis because they were Atheno-Salaminians.'

---

159. Rhamnous. Decree of the soldiers at Rhamnous in honor of two chiliarchoi, 356/5 B.C. *SEG* XLVI 150. B.C.Petrakos, *PAAH* (1996) [1998] 19, briefly confirms that the fragment of a decree found in excavations of the Greek Archaeological Society and referred to in *EAH* (1996) [1997] 18; *SEG* XLVI 150 is indeed part of the decree *SEG* XLIII 25, which is the earliest explicit mention of a military presence in the fort at Rhamnous; still no text; no ph.

In *CRAI* (1997) 611, Petrakos cites this decree as the first testimony of chiliarchoi in Attica and observes that although the presence of two such officers ought to imply a contingent of 2,000 men, it is doubtful that more than about 300 soldiers were stationed at Rhamnous at any one time. He here publishes a ph. of the fragment found in 1996, joined to the rest of the stele at top right. The text of the opening lines is given as follows:

[- - - - - -]μου Προσπάλτιος εἶπεν·
[ἐπειδὴ Φιλοκλῆς] καὶ Διόδω[ρ]ος χιλίαρχοι κ-
[ατασταθέντες ὑπ]ὸ Διομήδου [το]ῦ στρα[τη]-
4 [γοῦ ἐπὶ τὴν χώραν] ἐπὶ Ἐλ[πίνο]υ ἄρ[χ]οντο[ς]

---

160. Rhamnous. Fragment of a decree. Fragment from the right side of a stele found in excavations of the Greek Archaeological Society in a cistern between areas 60 and 61 in the fort; inv. no. 1408. Ed.pr. B.C.Petrakos, *PAAH* (1997) [1999] 16 no. 3, who does not suggest a date.

[- τοὺ]ς ἐπιμελητὰ[ς]
[- - - - - - - - - - - - - - - - -] κατ(ὰ) τὸν ἐνιαυτὸν
[τὸν ἐπὶ τοῦ δεῖνος ἄρχοντος πράτ]των διατετέλεκεν τά τε ατ-
4 [- - - πᾶσι τῶ]ν πολιτῶν φανερὰν ἀποδεικνύμενος
[τὴν εὔνοιαν - -]ον[. .] πρὸς τοὺς πολίτας [κ]αὶ Ἀθ[η]-
[ναίων τῶι δήμωι· δεδόχθαι τ]οῖς Ἀθηναίοις τοῖς τετα[γ]μ[έ]-
[νοις Ῥαμνοῦντι ἐπαινέσαι δεῖνα Μ]ελησίππου Ἀγγελῆθεν καὶ σ[τε]-
8 [φανῶσαι χρυσῶι στεφάνωι ἀρετῆς ἕνεκα καὶ] φιλοτιμίας τῆς εἰς το[ὺς]
[πολίτας· - - - - - -]ΟΤ[- - -]

---

161. Rhamnous. Decree of the Paroikoi, 188/7 B.C. In *EAH* (1997) [1998] 18, B.C.Petrakos briefly reports the discovery of a complete stele with a decree of the πάροικοι in excavations of the Greek Archaeological Society in the strategeion. They honor the general τῆς παραλίας Εὐξίθεος Φιλοξενίδου Κηφισιεύς; no text; no ph.; no further details.

---

162. Athens. Decree of Synnada in honor of Hadrian, after 132 A.D. *IG* III 55 + *IG* II^2 1075 + 2291c. *SEG* XXX 86, 89,* 1302; XL 1225 app.crit.; XLV 135. In *BCH* 121 (1997) 309, S.Follet, D.Peppas-Delmouzou observe that by placing the three fragments Agora inv. no. I 1267, I 55, and EM 9509a from left to right one may recover the titulature of Hadrian, [Τραϊα]ν̣οῦ Ἀδριαν[οῦ Σεβαστοῦ Ὀ]λυμπίου [Πανελληνίου Δι]ός, μόνου [σωτῆρος vel sim.]. Close connection with the decree of Thyateira in honor of Hadrian (*IG* III 3985 + II^2 1088 + 1090; see our lemma no. 163) could also be established if we restored fr. e L. 4 as [ἐν Ἀκροπό]λ̣ει Ἀθήνη[σι].

For discussion of the close connection between this decree and that passed by Thyateira in honor of Hadrian, see C.P.Jones, *Chiron* 29 (1999) 13/14, who considers Antoninus Pius as a more likely honorand. 'If the Synnada decree too was set up on the acropolis, then that, combined with the reference to the city's mythical origins, might suggest ... that Synnada, as a member of the Panhellenion, honored the reigning emperor in a decree set up in the group's central sanctuary.'

---

163. Athens. Decree of Thyateira regarding the benefactions of Hadrian, after 132 A.D. *IG* III 3985 + *IG* II^2 1088 + 1090. *TAM* V.2.1180. *SEG* XLI 67;* XLV 224. In *X^e Congrès International d'Épigraphie grecque et latine: Nîmes du 4 au 10 octobre 1992* (Paris 1992) 178, D.Peppas-Delmouzou, S.Follet briefly announce the addition of 2 unpublished fragments (EM 2284 and 5919) to this stele.

In *Ostraka* 4 (1995) 157–167, in a discussion of the procedure by which the Roman Senate authorized the foundation of the Panhellenion, V.Marotta prints LL. 1–17, with Italian translation, and suggests that Mettius Modestus in L. 7 is to be identified as the governor of Asia in 119/20 A.D. rather than the governor of Lykia-Pamphylia ca. 130 A.D. For the Emperor's petition to the Senate, Marotta adduces *F.Delphes* III.4.302, which he analyzes in detail.

In *BCH* 121 (1997) 291–309 (ph.), S.Follet, D.Peppas-Delmouzou publish a complete, new text of this inscription, augmented by two joining, unpublished fragments (EM 5919 = fr. j; EM 2284 = fr. i). Cf. Follet's brief announcement in *BE* (1991) 263; *SEG* XLI 67. They detect traces of a pediment on the back surface of the fragment (c) in the top left corner of the stele. Total of 10 fragments.

Ἀγαθῆι τύ[χηι]
[τοῦ θειοτάτο]υ Αὐτοκράτορος Κ[αίσαρος Τραϊανοῦ Ἀδριανοῦ Σεβαστοῦ].
Ἐπ[ειδὴ ἡ Θυα]τειρηνῶν πόλις, χ[αριζομένη ἐπὶ ταῖς εὐεργεσίαις τοῦ]
4 μ̣ε̣[γίστου Αὐτο]κράτορος Καίσαρο̣[ς Τραϊανοῦ Ἀδριανοῦ Σεβαστοῦ, σωτῆρος]
καὶ [εὐεργέτο]υ, πατρὸς τῆς πα[τρίδος, ἀρχιερέως μεγίστου, ὑπάτου, ἐξ]
ὧν π[όλεις καὶ ἔθ]νη τῆς ἁπάσης Ἑ[λλάδος εἰς τὸ σεμνότατον τοῦτο Πανελ]-
λήνι[ον κατεστήσα]το, πάντα ἃ Μεττ[ίου Μοδέ]σ̣του συ[μβούλου ἐψηφίσατο ἀνα]-
8 γράψα[ι Ἀθήνησιν] ἐν Ἀκροπόλει β[ούλεται καὶ τ]ὰς δωρεὰς ὡς [ἔλαβεν ἀπὸ τοῦ]
μεγίσ[του τῶν ἀείπ]οτε βασιλέων Αὐ̣[τοκράτορ]ος Καίσαρος Τραϊα[νοῦ Ἀδριανοῦ]
Ὀλυμπί[ου Πανελλ]ηνίου Διὸς ἐφ[υμνεῖν· v v τ]ο̣ῦτο ἔδο(ξ)εν, ἀγαθ[ῆι τύχηι, τῆι Θυα]-
τειρην[ῶν] βουλῆ[ι καὶ] τ̣ῷ δήμῳ· τόδ̣[ε τὸ ψήφι]σμα ἐνχαράξαι λιθ[ίνη]ι σ[τήλῃι καὶ] σ[τῆ]-
12 σαι ἐν [Ἀκρ]ο̣π̣όλει, [ἵνα] ἔκδηλον [γένοιτο τοῖς Ἕλ]λησι ἅπασιν ὅσων [δὴ τ]ετύχ̣ηκεν
ἀπ̣ὸ τοῦ [μ]εγίστου β[ασι]λέως, ὅτ[ι ἰδίᾳ καὶ κοι]νῇ πᾶν τὸ τῶν Ἑλλή[νων] εὐ̣εργέτησεν
ὁ βασ̣ιλ̣ε̣ύ̣ς, σ̣υ̣ναγα[γὼ]ν ἐξ αὐ[τῶν ἐκεῖνο τ]ὸ συνέδριον, ὡς φ[ιλο]τ̣ειμίαν κοινή̣ν,
εἰ̣ς̣ τὴ̣[ν λαμ]π̣ροτάτη[ν Ἀ]θην̣[αίων] πόλιν, τ̣[ὴ]ν̣ Εὐεργέτιν, καρπ[ὸν τῶ]ν Μυστηρίων
16 ὁμ[οῦ πᾶσι διδοῦ]σ̣α̣ν, τὸ [δὲ σεμνότα]τον Πανελ̣λήνιον, δι' ὧν ἐψη[φίσατο, ὁ]μολογοῦν̣-

[των τῶν Ῥωμαίων τῆς ἱερᾶς] συνκλήτου, κα[ὶ ἰ]δίᾳ τά τε ἔθνη κ[αὶ τὰς πόλεις τ]ούτου τοῦ τει-
[μιωτάτου δεχομένην συνεδρ]ίου. Δῆλος δέ ἐσ[τ]ιν καὶ τὴν ἡμε[τέραν πόλιν ἀριζ]ήλως καὶ πολλά-
[κις ὁ βασιλεὺς αὐξάνων κ]αὶ εὐεργετῶν, τ[- - - - - - -]ολ[- - -]πων ἔτι τὴν
[- - - - - - - - - - - - - - -] εὐεργέτησε[- - - - - - - λα]μβάνων ὑπὲρ [- - -]
[- - - - - - - - - - - - - - -]εν παρὰ ΤΟΥ[- - - - - τὴν] τῶν ὑδάτων ἀ[.α]-
[γωγὴν - - - - - - - - - - - - -]ει παρα[- - - - - - - - - κατ]ὰ τὰς ἁπάντων
[- -]Ε . . Υ[- - -]
[- -]
[- -]
[-]ε[- - - - - - - - - -]ειν προσ[όδους?]
[- - - - οὐ μόνον ἐπιδείξας τὴν αὐτ?]ὴν μεγ[αλοφροσύνη]ν * μυριάδας εἴκοσιν χάριν
[παρακομιδῆς σίτου καὶ παντοδαπῶ]ν τροφῶ[ν καὶ ταύ]την τὴν περὶ τὸν πυρὸν ἀφθο-
[νίαν παρασχὼν - - - - - - - - - - - - τῆ]ς τοῦ μ[εγίστου βα]σιλέως φιλοδωρίας, ἀλλὰ καὶ τὴν
[- -]εν, εὐ[μεν]ῶς αὐτὸς σχὼν πολλάκις, ἡνίκα
[- - - - - - - - - - - - - - - - - - βεβαιω]κὼς [δὲ ἡ]μῖν εἰς ἀεὶ τὴν τῶν ὅρων ἀμε-
[τακίνητον ἀσφάλειαν καὶ τὴν φυλακὴν αὐ]τῶν [διὰ τ]ῆς τοῦ βασιλέως προνοίας, ἔτι δὲ
[- - - - - - - - - - - - - - - - - - τοῖς ἄρχου]σι ἐπιτρέψας, αἰτήσασιν παρ' αὐτοῦ,
[- - - - - - - - - - - - ἀλλὰ καὶ τὰ περισσὰ χρήμα]τα εἰς ἕτερον ἔργον καταλεί-
[πειν. - - - - - - - - - - - Ἠβουλήθη δὲ καὶ τοὺ]ς τῆς γῆς φόρους ἴσους γενέσ-
[θαι -]
[- -]
[- -]
με[- -]
φαν[- - - - - - - - - - - - - - - - - Ἐπρέσβευον καὶ τὸ τῶν Θυατειρηνῶν]
ψήφ[ισμα ἀπέδοντο (ὁ δεῖνα, υἱὸς τοῦ δεῖνος) - - - - - - - - - - - - - - -]
μεν[- - - - - - - - - - καὶ Τι. Κλ. Μηνογένης Καικιλιανός, υἱὸς Τι. Κλ. Σωκράτους]
Σακε[ρδωτιανοῦ, ἱερέως τοῦ Καθηγεμόνος Διονύσου καὶ ἀρχιερέως τῶν Σεβαστῶν],
καὶ Ἰου[λ. Μηνογενίδος, ἀγωνοθέτιδος καὶ στεφανηφόρου καὶ πρυτάνεως· ἐπεμελήθη δὲ]
τῆς ἀ[ναγραφῆς καὶ τῆς ἐν Ἀκροπόλει ἀναστάσεως τῆς στήλης ὁ διὰ βίου ἀρχιερεὺς τῶν]
Σεβα[στῶν καὶ ἱερεὺς τοῦ Καθηγεμόνος Διονύσου καὶ ἀρχιερεὺς τῆς Ἀσίας καὶ ἀγωνοθέτης]
Τι. Κλ. Μ[ηνογένης Καικιλιανός].

Very full app.crit. 297–300.

In L. 7 the new editors suggest several other finite verbs at the beginning. L. 9 [τῶν πώπ]οτε is also possible. L. 10 after Διός, an epithet Ἐφ[όρου] or Ἐφ[ορίου]? but ἐφ[υμνεῖν] fits the decidedly poetic style of this text. L. 27 μεγ[αλοφροσύνη]ν, collection of parallels from literature and inscriptions, 303–305; * (δηνάρια). L. 30 also possibly εὐ[φρόν]ως or εὐ[ηκό]ως. L. 32 also possibly [ἀ]γών[ων]. LL. 33/34 probably concern the construction of buildings in Thyateira: the Hadrianeion?; cf. *TAM* V.2.982 LL. 17–20; 991 LL. 12–17. LL. 39–46: prosopographical discussion of these prominent benefactors from Thyateira, 306. On 301–303, 309, discussion of the importance of this text for the foundation of the Panhellenion in Athens and its ties to Eleusis.

This decree was set up on the Acropolis, like *IG* II^2 1089, decree of Sardis honoring Hadrian; *IG* III 55 + *IG* II^2 1075 + 2291c (*SEG* XXX 89), decree of Synnada honoring Hadrian (see our lemma no. 162); and *IG* II^2 1107 (see our lemma no. 146). Follet and Peppas-Delmouzou speculate that these and other monuments honoring Hadrian were erected in the Pantheon (Pausanias 1.5.5; 1.18.9) which they locate in the Pandion on the Acropolis, to the east of the Parthenon (306–308).

Text reprinted with French translation in *An.Ép.* 1997 [2000] 1394.

C.P.Jones, *Chiron* 29 (1999) 1–21, suggests numerous different restorations of this document, supporting many of them in a detailed commentary, and reprinting LL. 1–19, 27–36, with an English translation. We note here the passages where his restorations differ from those of Follet and Peppas-Delmouzou as printed above. L. 3 χ[άριν εἰδυῖα]. LL. 5/6 [δι'] | ὧν. LL. 6/7 [τοῦ σεμνοτάτου μετέχειν Πανελ]|ληνί[ου παρεκελεύσα]το. Hadrian either organized the Panhellenion himself or, better, merely lent his assistance. Cf. Dio Cassius 69.16.2, τόν τε σηκὸν τὸν ἑαυτοῦ τὸ Πανελλήνιον ὠνομασμένον οἰκοδομήσασθαι τοῖς Ἕλλησι ἐπέτρεψε. L. 7: Prosopography and the text are interlaced. Mettius Modestus was the proconsul of Asia of 119/20 A.D. who appears in two extant letters of Hadrian, one addressed to Ephesos (*Syll.*^{3} 833; *I.Eph.* 1486), the other to Aizanoi (*OGIS* 502). Jones devotes an Appendix, 16–21, to the Senatorial regulation of 62 A.D. banning provincials from thanking ex-governors by delegations appearing before it (Tacitus, *Ann.* 15.20–22). In the present instance, the Thyateirans waited until this decree to praise their proconsul of 119/20 A.D., not by bringing thanks to the Roman Senate, but by erecting the decree in a setting sanctioned by the Senate. Their admission to the Panhellenion now provided this channel. Hence L. 7 ἃ Μεττ[ίου Μοδέ]στου συ[στήσαντος (?) ἐπέτυχεν (?)]. L. 8 ὡσ[αύτως (τὰς) τοῦ] | μεγίσ[του]. L. 10 Διός end of preamble. Beginning of the resolutions with ἐφ' [οἷς πᾶσιν τ]οῦτο ἔδο⟨ξ⟩εν. L. 13 ὅτ[ι ἅμα τε κοι]νῇ. LL. 16/17 τὸ [δὲ σεμνότα]τον Πανελλήνιον, δι' ὧν ἐψη[φίσατο, ὁ]μολογούν|[των τῶν Ῥωμαίων δόγματι] συνκλήτου, 'when the Romans approved the most venerable Panhellenion by decree of the senate because of what he proposed.' L. 18 [μετέδωκε συνεδρ]ίου and possibly [ἐκδ]ήλως or [ἐπιδ]ήλως.

The restorations in LL. 27–36 'are meant to give the general sense, not the precise wording.'

[- - - - ἐκδηλοτάτην ποιούμενος τ]ὴν μεγ[αλοφροσύνη]ν̣ * μυριάδας εἴκοσιν χάριν
28 [σειτωνίας ἐχαρίσατο τῇ πόλει, ὡς ἄλλω]ν̣ τροφῶ[ν καὶ πλείσ]την τὴν περὶ τὸν πυρὸν ἀφθο-
[νίαν περιγενέσθαι ἡμεῖν διὰ τῆ]ς τοῦ μ[εγίστου βα]σ̣ιλέως φιλοδωρίας· ἀλλὰ καὶ τὴν
[αὐτὴν εὔνοιαν Μέττιος Μόδεστος ἐπέδειξ]ε̣ν, εὐ[μεν]ῶς αὐτὸς σχὼν πολλάκις, ἡνίκα
[αἰτιῶν τινων ἐπενεχθεισῶν ἀδί]κ̣ως [ἐφ' ἡ]μ̣ῖν εἰς ἀεὶ τὴν τῶν ὅρων ἀμε-
32 [τάθετον διάθεσιν ἐβεβαίωσε διαι]τ̣ῶν [ἐκ τ]ῆς τοῦ βασιλέως προνοίας, ἔτι δὲ
[- - - - - - - - - - - - - - - τοῖς ἄρχου]σ̣ι ἐπιτρέψας, αἰτήσασιν παρ' αὐτοῦ,
[εἰς ὕδατος κατασκευὴν (e.g.) καταχωρίσαι χρήμα]τ̣α εἰς ἕτερον ἔργον καταλει-
[φθέντα. - - - - - - - - - - - - - - - - - τοὺ]ς τῆς γῆς φόρους ἴσους γενέσ-
36 [θαι -]

Jones urges that the main thrust of the decree is to praise Hadrian for his benefactions to Thyateira while honoring also the generosity of the proconsul of 119/20 A.D., Mettius Modestus. For the connection of this decree with that of Synnada from Athens in honor of Hadrian, see our lemma no. 162.

On 14–16, discussion of the inferences that can be drawn from these inscriptions regarding the Panhellenion. First, its cultic significance, cf. 'Hadrian as an earthly manifestation of "Zeus Olympios Panhellenios" and as "the greatest of all kings."' Athens as benefactress connected with the καρπός of the Eleusinian Mysteries; for the Panhellenion and Eleusis, cf. *SEG* XLV 224. Second, the emperor prevailed upon the Senate to approve the Panhellenion. Perhaps 'the initiative came formally from the Greeks' and Hadrian represented them to his fellow senators by strongly supporting the proposal. Jones is attracted to the suggestion of Follet and Peppas-Delmouzou that the Panhellenion was not in Eleusis or the lower city of Athens, but on the Acropolis.

A.J.S.Spawforth, *Chiron* 29 (1999) 339–352, in a study entitled 'The Panhellenion Again' (cf. *SEG* XXXV 106, 274, 340, 1365, 1715), cites the new evidence of this decree, particularly L. 14 σ̣υ̣ναγα[γὼ]ν ἐξ αὐ[τῶν ἐκεῖνο τ]ὸ συνέδριον, in support of his view that Hadrian was the main instigator of the Panhellenion. Evidence for the emperor's panhellenic aspirations and his antiquarian orientation with regard to Sparta and Athens is to be found already in 125 A.D. in the Delphic imperial letter *F.Delphes* III.4.302; Oliver, *Greek Constitutions* no. 75. While acknowledging that membership in the Panhellenion was an effective way for provincials to participate in the imperial cult, Spawforth interprets the passage from Dio Cassius, 69.16.2, adduced by Jones (see above), to mean that it was after the foundation of the Panhellenion that 'the Greeks' (i.e., members of the Panhellenion) built the *sekos* for Hadrian and founded the Panhellenia. As shown by *SEG* XLII 1191 from Aizanoi, the first celebration of the festival did not take place until 137 A.D., at least five years after the foundation of the Panhellenion. *SEG* XXVIII 1566, from Kyrene, provides good evidence for the narrow criteria employed by the emperor for awarding membership in the Panhellenion to old Greece and its colonies and for the

exclusion of major centers in the east such as Ephesos, Smyrna, Alexandria, Antioch, et al. 'The Panhellenion deserves its place in the history of Roman imperial governance, and in the modern debate about Romanization in the east, because it was created by a Roman emperor, because it 'institutionalized' a particular (Roman) construction of Greekness, and—not least—because it arguably failed to make a great or lasting impact on the subjects of this construction.' (352)

For the Panhellenion, see *SEG* XLI 1188, 1191; XLII 863/864; XLIV 823; XLV 135, 224, 280, 1535; XLVI 145, 1525, 2206.

164. Athens. Letters of Marcus Aurelius to the Athenians, 174/5 A.D. *SEG* XXIX 127. *SEG* XLVI 145.* N.Kennell, *CP* 92 (1997) 346–362, reprinting the text of the fragments of Plaque I and a translation of Plaque II, argues that the role of Herodes Atticus in the affairs discussed by Marcus Aurelius in this long and complex letter was much more prominent than has so far been acknowledged. 'Marcus Aurelius' main and indeed probably only motive in sending this letter was to settle suits involving Herodes, either directly or indirectly, and thus end the stasis that had racked Athens for so long.' (349) The main charge levelled at Herodes was probably that he was aiming at setting up a tyranny in Athens, primarily by ensuring entrance for his unqualified, freedman supporters into institutions such as the Boule, the Areiopagos, and the Panhellenion.

164bis. Kaunos. Honorary decree for the Athenians Nikokles and Lysikles, ca. 350–300 B.C. For a bilingual decree in Greek and Karian in honor of these two Athenians, see our lemma no. 1568.

165. Athens. Two arbitrations concerning cult regulations of the *genos* of the Salaminioi, 363/2 B.C. and 286/5–245/4 B.C. 363/2 B.C. (*SEG* XXI 527. *Agora* XIX L4a; *SEG* XLII 118,* 229); 286/5–245/4 B.C. (*Agora* XIX L4b. *SEG* XXXIX 132). For a highly speculative and model-based partial restatement of the theory that the *genos* Salaminioi originated in the Submycenaean community represented by the contemporary excavated cemetery on the island and that they crossed to Attica at that time and subsequently expanded their activity to Sounion, see R.Osborne in S.E.Alcock, R.Osborne, edd., *Placing the Gods: Sanctuaries and Sacred Space in Ancient Greece* (Oxford 1994) 143–160 (only 154–160 concern the Salaminioi). Rejected by S.D.Lambert, *ZPE* 119 (1997) 96.

M.C.Taylor, *Salamis* 47–63, after discussion of previous identifications of the Salaminioi in these inscriptions (Koehler, Nilsson, Guarducci, Figueira, Humphreys, Lambert [see below]), rejects the view that this *genos* must at some time have been based on Salamis because of its name and its association with Eurysakes and Athena Skiras. Urging a return to the skepticism of ed.pr. W.S.Ferguson, *Hesperia* 7 (1938) 1–74, Taylor argues that the temple of Athena Skiras in question is that in Phaleron where the *genos* was involved in the Oschophoria. The *genos* has no demonstrable association with Athena Skiras on Salamis. The connection with Eurysakes, rather than with Ajax, shows that the claim of the *genos* Salaminioi to be the rightful owners of the

island was not based upon a natural, ancestral tie but upon an artificial donation through his sons. The name of the *genos* does not imply that its original location was on the island; it is a propagandistic invention which helped establish 6th-cent. B.C. Athenian claims to Salamis. On the name, see M.H.Jameson, *Phoenix* 48 (1994) 367 note 5. Taylor favors the suggestion of Ferguson, pp. 42/43, that 'a group of families serving a private cult of a hero in Melite, on becoming interested in Salamis, identified their hero as Eurysakes, thus transforming themselves, his descendants, into Salaminioi.' They were joined by a similar group serving a hero at Porthmos in Sounion. Taylor observes that 'no known member of the *genos* can be associated with any man linked to the island by literary testimonia or grave *stelai* found there.' (61)

On 59 note 83 and 114 note 23, she rejects the theory that the *genos* of the Salaminioi financed and served as the crew on the sacred trireme Salaminia.

For Taylor's other views on Salamis and the Salaminioi, see our lemma no. 12.

In *Athenian Religion* 308–316, in an Appendix devoted to a checklist of Attic *gene*, R.Parker discusses the private and public cult activities of both branches of the Salaminioi, priests and priestesses, festivals (e.g., Oschophoria, Herakleia at Porthmos, Metageitnia, Panathenaia, Kybernesia, Apatouria). On 313–316 he presents a list of sacrifices financed by the Salaminioi from their own funds, month-by-month, with brief commentary; recipient, victim, cost.

In *ZPE* 119 (1997) 85–106, S.D.Lambert publishes new texts of these two inscriptions, based on autopsy, photographs, and squeezes, with detailed commentary. The edd.pr. of W.S. Ferguson, *Hesperia* 7 (1938) 1–74, contain inaccurate readings which have been carried over into subsequent editions (none of which is independent of the ed.pr.) and compounded by misprints and other errors which Lambert documents and now corrects. His texts differ in the following significant respects from those of *SEG* XXI 527:

Agora XIX L4a. L. 1 Χαρικλείδ(ο), LL. 4/5 ὁμολογο̂ντος, L. 6 Κλεάγορος (not Κλεαγόρας), whom Lambert identifies as the only other homonym from Attica in *IG* III.3.38 (see our lemma no. 272), LL. 10/11 Ἡρακλέο|ς ('One would expect this priesthood to be described as "of Herakles," rather than "of the Herakleion." ... However, I was unable to detect sufficient traces to confirm the reading of the final letter as sigma.'), L. 18 δίχα ἴ̣ση, L. 58 ἀμ̣φοτέρων, L. 72 Θε(ο)φάνης (the round letter omitted, as often on this stone), L. 73 Φιλίνου, L. 80 ὅπως ἄν, L. 86 Lambert leaves open the question of the identity of Μαίαι, L. 87 Ἴον⟨ι⟩ ('One is tempted to speculate that the cutter might have copied this list of ἱερὰ ... κατὰ τὰ πάτρια from an earlier one in Attic script, adjusting to Ionic as he went, but omitting to do so at this point. Note also the reference in this context to provision from the *kyrbeis*, i.e. Solon's sacred calendar, also suggesting archaic origin.'), L. 88 Εὐρυσάκε̣ι ὗν, L. 89 ΚΑΙΣΤ, καὶ ⟨εἰ⟩ς, L. 94 discussion of the total of expenditure.

Agora XIX L4b. S.V.Tracy, *Hesperia* 57 (1988) 305, attributed this inscription to his Cutter of Agora I 3238 and I 4169 who was active ca. 286/5–245/4 B.C. L. 7 Καλ⟦λιτέλο⟧υ, L. 11 πρῶται ⟦v⟧, L. 19 κατασκεῦσαι contracted future, LL. 25, 30, 39, 42 Ἀρχαιοσαλαμινίων [misprinted by Lambert] a name 'the old Salaminioi.'

After a brief summary of the contents of each inscription, Lambert considers the question of the relationship of the *genos* of the Salaminioi to the island of Salamis. He rejects the theory of N.D.Robertson deriving the name from ἅλς (see *SEG* XLII 118 and Jameson, above) and several other reconstructions that draw heavily on the (exiguous and therefore inconclusive) archaeological remains on Salamis, before 'floating' as a possibility 'that the genos of the Salaminioi consisted of Athenians who were established on Salamis between the 6th century and the early Hellenistic period.' These 'Atheno-Salaminians' are the residents who pass decrees and have a corporate identity as the δῆμος Σαλαμινίων; cf. M.C.Taylor (our lemma no. 12). In support of this view, he observes that throughout *SEG* XXI 527, the gennetai are consistently called simply οἱ Σαλαμίνιοι. In the later arbitration, however, the term Ἀρχαιοσαλιμίνιοι indicates that since in the meantime the island had come under Macedonian control, 'genos members were no longer "Salaminians."' Phanomachos in this document is the Athenian archon, for by now with the Macedonians in control, there was no longer any potential for confusion with the archon for Salamis. Lambert finds unconvincing the argumentum e silentio for the direct connection of the *genos* with Salamis, because our knowledge of Salamis is too defective.

On 102/103, Lambert is attracted to the theory that members of the *genos* of the Salaminioi manned the sacred trireme Salaminia and he develops this view with references to passages in Aristophanes.

In *ZPE* 125 (1999) 93–130, in a study of *IG* II² 2345 (see our lemma no. 187), S.D.Lambert deeply explores the connections between this list of thiasotai and the *genos* of the Salaminioi. On 110 note 7 he reports that after further study of the stone, he now reads the name of the proposer of a motion in *SEG* XXI 527 L. 80 as Ἀρχένεως. He also now endorses the reading θυραῖαι in *Agora* XIX 4b LL. 26/27, 32, instead of θύραι αἵ. On 109–119, 123/124, Lambert provides a detailed prosopographical examination of the literary and epigraphical evidence for the 18 attested members of the *genos* of the Salaminioi and for possible or unlikely members; on Alkibiades, see Lambert 118 no. XXXI. For the possible connection with the Salaminioi of Τιμοκρίτη Πολυνίκου Ἀφιδναίου θυγάτηρ, priestess of Aglauros honored in *SEG* XXXIII 115, see Lambert 115.

On 128–130 he examines the ties between the *genos* Salaminioi and the island, finding prosopographical links between two attested members of the former in Hegias of Sounion, *SEG* XXI 527 L. 73, and Antiphanes of Euonymon, *IG* II² 2345 L. 48. 'For the rest, evidence of a link with the island is at what one might call the onomastic, rather than the prosopographical level.' 'It would be rash to claim that this evidence amounts to proof of the theory that members of the genos Salaminioi belonged to the Athenian community on Salamis in the 4th century but ... there would seem to be enough to rebut an objection along the lines that members of the genos Salaminioi "have no apparent involvement with the island in the Classical period," [Taylor, *Salamis* 61] and to supply a strong argument against theories that there was no real connection between genos and island at all.' (130)

---

166. Athens (partly now in London). Inventory of the Treasurers of Athena and the Other Gods: Hekatompedon, 398/7 B.C. *IG* II² 1388 + 1403 + 1408a/b. *SEG* XXXIV 115;* XL 288; XLI 12. S.D.Olson, *ZPE* 113 (1996) 253/254, revives the suggestion of H.Müller-Strübing, *Aristophanes und die historische Kritik* (Leipzig 1873) 141/142, that the public seal of Athens may be obliquely referred to in *Knights* 947–959, 424 B.C. For this seal, attested epigraphically for the first time in this inscription, see *IG* II² 1408 LL. 11–13.

167. Athens. Treasury record, 375/4 B.C. *SEG* XXXIX 171. M.C.Taylor, *Salamis* 276/277 nos. 91/92, points out that in L. 9, the first element of [- - -]ιδο Κοθω, 'barring ■ mason's error, must represent a patronymic of Ἐξηκεστίδης or another name in -ίδης. Too many names end in -ίδης to allow the restoration.'

---

168. Athens. Inventories of offerings in the Hekatompedon of the Parthenon, 374/3–367/6 B.C. E.L.Brulotte, *AJA* 97 (1993) 310, briefly observes that in 374/3 B.C., 'following a major reorganization' in this part of the temple, dedications were stored 'by means of shelves, part of freestanding structures similar to bookshelves ... placed along the cella walls.' These were called ῥυμοί; cf., e.g., *IG* II^{2} 1424a LL. 5–21, 50–62. Brulotte calculates that during the above period the Hekatompedon 'was used to only about half of its capacity.'

---

169. Athens. Inventory of bronze statues compiled by the Treasurers of Athena, ca. 340–330 B.C. *IG* II^{2} 1498–1501A. *SEG* XLII 128. A.Chaniotis, *Kernos* 9 (1996) 374 no. 90, argues—against D.Harris (*SEG* XLII 128)—that the stelai mentioned in *IG* II^{2} 1498A Col. I LL. 6, 8–10 are not likely to be bronze but made of stone. Pointing out that some of the objects listed in the inventory are said to be bronze and that others are not, Chaniotis infers that 'not all the objects ... were necessarily made of bronze,' given that 'otherwise the differentiation makes no sense.' Chaniotis proposes that the standard formula—ἀποστατεῖ ὅ τι εἶχεν ἐν τῆι χειρὶ τῆι ἀριστερᾶι or τῆι δεξιᾶι or τοῖν χεροῖν—may be restored in *IG* II^{2} 1499 Col. II LL. 7, 9, 10; 1500A Col. I LL. 9/10; Col. II L. 19; 1498B Col. II LL. 47, 62, 68, 70, 72/73?, 76?, 79; 1500B Col. I LL. 33/34, 35/36, 37; 1501A Col. II LL. 6, 11. In 1500A Col. II L. 16, he restores ὁπλιτο[δρόμος].

---

170. Athens. Inventories of the Asklepieion, 329/8–ca. 215 B.C. *IG* II^{2} 1533 (*SEG* XLI 96;* XLIII 1216); 1534 (*SEG* XLVI 179,* 2381); 1537 (*SEG* XXXIX 164, 167). O.Masson, in P.Brulé, J.Oulhen, edd., *Esclavage, guerre, économie en Grèce ancienne: Hommages à Yvon Garlan* (Rennes 1997) 87–93, comments on the following names of female donors in these inventories in the context of the identifications offered in Aleshire, *Athenian Asklepieion* and *LGPN* II.

1) *IG* II^{2} 1534 L. 238: Masson reads Ἀρχίλλη καὶ Ἀρχεστράτη here as two genitives with the final sigma omitted, after P.Girard, J.Martha, *BCH* 2 (1878) 434 L. 52, yielding then a nominative Ἄρχιλλα. 2) 1534 L. 176: Κρήτη is a woman's name, not some malformed ethnic; again the final sigma of the genitive has been omitted and her name is recorded with asyndeton after that of her husband Εὐρυτίμου with whom she made a joint dedication; parallels in LL. 207, 215, and 265. 3) 1534 L. 278: Κωτίου is the genitive of a feminine of neuter type Κώτιον; a masculine is not to be considered here; cf. *IG* II^{2} 11935. 4) 1534 L. 289: Ματίου again is genitive of the feminine of neuter type Μάτιον, possibly a hapax at Athens, for *IG* II^{2} 8068 is the epitaph of the daughter of a man from Amisos. 5) 1534 L. 253: Μεγαλοπολῖτις is the Arkadian ethnic, not a feminine personal name. 6) 1534 L. 322: Μικοτέρα, a rare use of the comparative suffix in a proper name; cf. Μικότερον, *IG* II^{2} 7826. 7) 1534 LL. 256, 343: Μύδιον, feminine nominative in the form of a neuter diminutive. 8) 1534 LL. 214, 245; 1533 L. 7: Feminines Μυννίνη, Μυννώ, and Μύννιον; masculines Μύννιχος and Μυννίων. 9) 1534 L. 227: Νεφέλη, hapax at Athens but probably a name of mythological origin; cf. Nephele at Rome, H.Solin, *GPN Rom* 1131. 10) 1534 LL. 262, 277: The rare name Ὀνάσα at Athens is a feminine of Ὄνασος, Ὄνησος of the same group as Ὀνασώ L. 321. The coexistence of names in Ὀνασ- and Ὀνησ- in significant numbers in Attica is probably to be explained as the result of borrowing of the former, probably from Boiotia. 11) 1537 L. 22: Σαΐττα should be suppressed in favor of [Μ]έλιττα; cf. *SEG* XXVIII 116 L. 22. 12) 1534 L. 85: Σίβιλλα, hapax at Athens, 'un avatar phonétique, avec assimilation, de Σίβυλλα, inspiré par la figure légendaire des Sibylles'; parallels. 13) 1534 L. 256: Σμίκκη, 'forme rare, hypocoristique du groupe abondant de Σμικρός/Μικρός. 14) 1534 LL. 200, 235, 258: Τημένη, feminine of the heroic name Τήμενος, common in some Dorian islands. This does not indicate a possible tie between such islands and Athens, as Bechtel, *AFN* 81 note 1, suggested. 'La répartition géographique des noms inspirés par des figures mythologiques est souvent capricieuse.'

---

171. Salamis. Lease document, before 350 B.C. *IG* II^{2} 1590a. *SEG* XLII 131, 239. M.C.Taylor, *Salamis* 119/120, 181/182, offers some topographical identifications for L. 3 Συπταλ[ία]ν, probably the island of Ψυτταλεία; L. 8 Κουλοῦρις, probably the present-day Koulouri or Salamis town. She suggests that the land in this lease document might have been owned by and leased out by the demos of the Salaminioi.

---

172. Athens. Accounts of the poletai: Confiscation and sale of the property of the Thirty, 402/1 B.C. *SEG* XXXII 161. *Agora* XIX P2. *SEG* XXXVIII 149*; XLI 100. M.C.Taylor, *Salamis* 102–104, 130/131, 161–164, identifies fgt. d L. 8 ⟨Λ⟩ευκόλοφος ἐξ Σαλα[μῖνος] as a full Athenian citizen who acts in this document in a capacity equivalent to the demarch of a mainland deme. He is probably not listed with his demotic here since his citizen demotic would have little practical meaning in this context where he presents property on Salamis for sale. She regards him 'as head of the Salaminian community on Salamis' (103) and later (161–164) as the ἄρχων εἰς Σαλαμῖνα (Aristotle, *Ath.Pol.* 54.8).

---

173. Athens. Accounts of the poletai, 337–324 B.C. *SEG* XLV 138–143; XLVI 202. D.Vanhove, *AC* 65 (1996) 243–249, discusses the different categories of mines designated as ἐργάσιμα and συγκεχωρημένα/συγκεχωσμένα in Aristotle, *Ath.Pol.* 47.2, in light of the terminology employed in the leasing accounts of the poletai.

---

174. Athens. Accounts of the 1% tax on purchases of land (the rationes centesimarum), ca. 330–310 B.C. *IG* II^{2} 1594–1603. *SEG* XLII 130bis;* XLVI 203. For a full-scale reedition and restudy of these documents see now the important work of

S.D.Lambert, *Rationes Centesimarum: Sales of Public Land in Lykourgan Athens* (Amsterdam 1997), which we will analyze in *SEG* XLVIII.

---

175. Athens. Ratio centesimarum, ca. 350 B.C. *IG* II^{2} 1596. *SEG* XLII 130bis;* XLIV 251. M.C.Taylor, *Salamis* 181/182, interpreting LL. 12–15 as 'Olympiodoros the son of Eumelos of P[- - -], *boularch* of the *Eikadeis* of Salamis,' identifies this as a religious organization that owned and leased out property on Salamis ἐν Χυτρεαῖς. For the Eikadeis, see *IG* II^{2} 1258, 2632/2633, and our lemma no. 26.

S.D.Lambert, *ZPE* 119 (1997) 100/101, briefly cites the Eikadeis as a possible parallel for the *genos* of the Salaminioi, i.e., a religious group with property and cult in Attica, with members bearing Attic demotics, but also controlling land on Salamis.

---

176. Peiraieus. Accounts of the naval commissioners, 325/4 B.C. *IG* II^{2} 1629. *SEG* XLVI 206.* E.Zambon, *Hesperia* 5 (ed. L.Braccesi 1995) [1997] 183–189, discusses the decree in LL. 165–271, characterizing the hypotheses of A.Bresson (*SEG* XLV 149) as 'assai poco convincente,' and examining the meaning of ναύσταθμον L. 220, naval base to protect grain ships bound for Athens against piracy in the Adriatic. For the decree in the context of Athenian efforts to expand their commercial influence in the west and also their contacts with Kyrene, see C.Ravazzolo, *ibid.* 7 (1996) 121–126.

---

177. Athens. Accounts of the naval commissioners, 323/2 B.C. *IG* II^{2} 1631. *SEG* XXXIX 172, 173,* 186; XLI 101; XLII 134; XLIV 40; XLVI 32. After summarizing the literary evidence for the sheltering and feeding of the crews of 5th- and 4th-cent. B.C. Athenian triremes, and drawing also on the evidence of the full-scale replica *Olympias*, L.Casson, *TAPhA* 125 (1995) 261–269, proposes that the six sets of bronze κάδοι, κρατῆρες, οἰνοχόαι, and χυτρόγαυλοι and of iron ἀξῖναι, σκαφεῖα, and ὀβελεῖαι listed in *IG* II^{2} 1631 LL. 404–409 at a cost of 75 drachmai to the trierarch 'are precisely what is needed for cooking and serving a meal in encampment.' (266) The entry, 'unparalleled,' probably documents 'out-of-the-ordinary' circumstances of provisioning (267), i.e., when crews were anticipated to spend prolonged periods at sites 'where there was no *agora*' or in enemy strongholds (268).

---

178. Peiraieus. Specifications for the Skeuotheke of Euthydomos and Philon in Peiraieus, 347/6 B.C. *IG* II^{2} 1668. *SEG* XLIV 71.* R.C.A.Rottländer, *BABesch* 72 (1997) 105–114, using the available dimensions of the parts of the building exposed in recent excavations (*SEG* XLIV 71), the metrological relief from Salamis (*AJA* 94 [1990] 445–451), and the contents of this inscription, urges that the basic foot unit of 0.275 m. was employed throughout and that the 'Doric-Pheidonian' foot of 0.326 m. did not exist.

---

179. Eleusis. Accounts of the Eleusinian epistatai, 329/8 B.C. *IG* II^{2} 1672. *SEG* XLV 153,* 232; XLVI 82, 176, 335, 2261, 2363. M.C.Taylor, *Salamis* 78/79 note 18; 124, uses the totals of barley from the island of Salamis in LL. 274/275 to compute a yield of 24,525 medimnoi in 329/8 B.C. Holding back 1/6 of this for seed, she finds that 20,437.5 medimnoi for consumption will support 1362 adults for one year. 'But this tells us little about how many individuals actually lived on the island, especially since barley was regularly used for animal, not human, consumption.' [For barley as a mainstay of human diet in classical Athens, see L.Gallo, *Opus* 2 (1983) 449–472. Stroud.]

On 161–164 she examines the status of the Athenian officials who are responsible for the collection of the aparchai of the harvest and its delivery to Eleusis, LL. 271–279, especially the δήμαρχος Προκλῆς Σουνιεύς who sends in the grain ἐκ τῆς ἐπ' Ἀμφιαράου and ἐξαλαμῖνος Τιμόθεος Ἀλωπε. The former she accepts as the demarch of Sounion who for some reason is charged with the duty of bringing in the tithes from Oropos; the latter, she suggests, was the ἄρχων εἰς Σαλαμῖνα (Aristotle, *Ath.Pol.* 54.8).

---

180. Athens (now in Paris). Catalogue of Athenian archons, ca. 90 B.C. *IG* II^{2} 1714. *SEG* XLII 137.* J.D.Morgan, *AJA* 101 (1997) 337, briefly points out that this stone is not a complete stele listing annual archons but the front face sawn from a statue base to reduce its weight for transportation to France. The base could have supported an upper member containing the title and name of the eponymous archon. He urges that it not be dated specifically to 88/7 B.C. but to another year ca. 90 B.C. 'when Athens had a pro-Roman upper-class government. Our interpretation and redating of *IG* II^{2}, 1714 necessitate profound revisions of modern views on how upper-class Athenians chose sides upon Mithridates' invasion of the Roman provinces.'

---

181. Salamis. Dedication and catalogue of hippeis, ca. 320 B.C. *IG* II^{2} 1955. *SEG* XXXVIII 161. M.C.Taylor, *Salamis* 150–158, rejects any possible connection between this dedication and a hypothetical hipparch for Salamis parallel to the hipparch for Lemnos. She suggests that the cavalry contingent in this inscription may have been on special assignment at the time of the Lamian War or perhaps merely on routine patrol. For her the importance of this dedication lies in the evidence it provides for regular Athenian hippeis serving under a regular Athenian hipparch. Salamis is treated no differently than the rest of Attica. 'Salaminians wealthy enough to serve in the cavalry served just like their fellow Athenians, in regular tribal details, not in special "Salaminian" groups.' She rejects the theory of Bugh, *SEG* XXXVIII 161, that the majority of the hippeis listed here come from coastal demes because their proximity to Salamis would make a return home easier. On the other hand, Taylor identifies 4 of the 21 preserved names of hippeis on this monument as Salaminioi and argues that for assignment of duty on the island, it might have been convenient to include Salaminian hippeis to guard their own families and possessions as well as to make transportation and deployment of horses on the island easier.

---

182. Rhamnous. Catalogue of the ephebes of Leontis, 333/2 B.C. *SEG* XLVI 237. B.C.Petrakos, *PAAH* (1996) [1998] 18, briefly repeats the same information as in *EAH* (1996) [1997] 19 (*SEG* XLVI 237), without additional details; still no text; no ph.

---

183. Athens. Ephebic catalogue, 61/2 A.D. *IG* II^2 1990. *SEG* XLV 135. A.J.S. Spawforth, *Romanization of Athens* 188–199, examines the evidence for the reorganization of the Imperial cult in Athens which resulted in the worship of the ruling emperor being subsumed in a collective cult of the Sebastoi, both living and dead, presided over by an ἀρχιερεύς. The earliest dated incumbent is Ti.Claudius Novius, before 61/62 A.D., *IG* II^2 1990 LL. 5/6 [ἀρχι]ερέως τοῦ οἴκου τῶν Σεβαστῶν. Spawforth emphasizes that this was a civic cult, not one organized by the Italian residents of Athens. For Spawforth's views on *IG* II^2 3562, see our lemma no. 225. He assembles the remaining testimonia on this prominent Athenian of the mid-1st cent. A.D., on whom see also *SEG* XLV 178, and evaluates his profound impact on the nature of the Imperial cult at Athens.

---

184. Athens. List of prizes in the Panathenaic festival, 400–350 B.C. *IG* II^2 2311. *SEG* XLIII 50;* XLV 2218; XLVI 18/19. J.H.Oakley, *BCH* Suppl. 23 (1992) 199/200, discusses calculations based on this inscription of the number of Panathenaic prize amphoras required at the time of each Greater Panathenaia: 1,300, 1,423, 1,440, or as many as 2,000. For coins as prizes, see our lemma no. 2256.

---

185. Salamis. List of prizes for gymnastic contests, ca. 350–300 B.C. *IG* I^2 846. *SEG* X 349. M.C.Taylor, *Salamis* 186/187, rejects attempts to remove this fragment from Salamis, to postulate Athens as its origin, and to identify it as belonging to the Panathenaic Games. She favors association with a simple local festival on the island where the stone was found, probably organized and financed by the demos of the Salaminians.

---

186. Athens. Didaskalia, 3rd–2nd cent B.C. *IG* II^2 2325. *SEG* XLI 119,* 223. K.S.Rothwell, Jr., *CP* 89 (1994) 241–245, in advancing the proposition that Karkinos I, normally regarded as a tragic poet (*TrGF* 21; *PA* 8254), was a comic poet, rejects the restoration Κα[ρκίνος ἐδίδασκε] in *IG* II^2 2318 L. 81 as not conclusive. Some other known tragic poet whose name begins with Κα[- - -] (Kallistratos?) is possible, as is one of whom we have no evidence. If Karkinos I was a comic poet, Rothwell suggests, his name might be restored in *IG* II^2 2325 Col. I L. 14 [Καρκί]νος, in place of Kratinos, and in Col. II L. 9 Κα[ρκίνος], in place of Kantharos. Since this inscription lists each comic poet only once, these would be mutually exclusive possibilities.

S.D.Olson, *CP* 92 (1997) 258–260, in upholding B.Snell's conclusion that Karkinos was a tragic poet, rejects Rothwell's interpretation of the literary evidence, and urges that [Κρατῖ]νος is much more likely than Karkinos in *IG* II^2 2325 Col. I L. 14, since this poet won six times at the City Dionysia and three times at the Lenaia ('it is difficult to believe that no fragments would be preserved of a contemporary of Aristophanes who took first place so many times.'). Also, 'Capp's ΚΑ[ΝΘΑΡΟΣ at *IG* II^2 2325.60 would seem to be confirmed by Oellacher's ΚΑΝΘΑ]ΡΟΣ ΕΔ[ΙΔΑΣΚΕ for 422 B.C. ■ *IG* II^2 2318.115 (= Canthar.test.*2 K.-A.), which Rothwell ignores.'

K.Delcroix, R.Giannattasio Andria, *AncSoc* 28 (1997) 121–147, examine the identity of the comic actor Ἑρμόφαντος in *IG* II^2 2325 L. 231, concluding that he is the figure mentioned in Athenaios 14.620d as having recited Homer in the great theater at Alexandria ca. 260–240 B.C. For this identification see also I.E.Stephanis, Διονυσιακοὶ Τεχνῖται (Heraklion 1988) 171 no. 908. They follow A.Wilhelm in supposing that the Hermophantos in *CIG* 3091 L. 5 is probably a younger (2nd-cent. B.C.) homonym. They are skeptical about the restoration Ἡ[γησία]ς in *IG* II^2 2325 L. 228 and the association of this man with the other actor mentioned by Athenaios (14.620d) who recited τὰ Ἡροδότου in the same venue. On Hegesias and his possible connection with *Syll.*^{3} 424, Delphi, see our lemma no. 527. After an exhaustive analysis of every word in the sentence in Athenaios, they defend the mss. reading Ἡροδότου against the conjectured Ἡσιόδου ('lectio facilior') and Ἡρώνδου (too close in date).

---

187. Alopeke. Catalogue of thiasotai, ca. 365–330 B.C.? *IG* II^2 2345. *SEG* XL 171;* XLIV 251; XLVI 227. S.D.Lambert, *ZPE* 119 (1997) 105/106, briefly cites Εὐφρόσυνος in LL. 13/14 as a member of the *genos* of the Salaminioi (see our lemma no. 156), together with Stratophon and Demon of Agryle, LL. 77 and 79, cf. *SEG* XXI 527 LL. 76 and 79. He does not find totally convincing the view that this is a list of phratry members, that those men who lack demotics all belong to Alopeke, and that the phratry to which the *genos* of the Salaminioi belonged was based there.

In *ZPE* 125 (1999) 93–130 (ph.), Lambert takes up this inscription in full detail, presenting a new text based on autopsy with commentary on many new readings, an excellent new photograph, very detailed and lengthy prosopographical commentary (for Euphrosynos, above, see 98/99) including a detailed examination of the literary and epigraphical evidence for the 18 attested members of the *genos* of the Salaminioi and for possible or unlikely members (109–119, 123/124); among the latter is Alkibiades (118).

Lambert reconstructs the original list (top of stele broken; lower part of Col. III illegible) as containing ca. 150 names distributed among 7 or 8 thiasoi; 85 names legible. He believes that the inscription is a complete roster of all the names of the thiasotai, including those who did not make a financial contribution to the subscription that occasioned the inscription and erection of the stele. He sees 150 citizens as the membership of ■ medium-sized deme with a bouleutic quota of ca. 4. All contributions are of 5, 50, 55, 100, or 150 drachmai, with an estimated total of ca. 3,000 dr., 'sufficient to fund some religious building project, or to provide capital to fund a decent annual programme of sacrifices/dinners' (122). He favors the above date on prosopographical grounds and comments on the low percentage (3.5%+) of members of the liturgical class; cf. our lemmata nos. 211 and 189.

He subscribes to the view of Humphreys that these thiasotai were primarily based in Alopeke and that the purpose of including demotics was to distinguish persons who did not belong to Alopeke from those who did. He does not accept the corollary that all men listed without demotics were from Alopeke; Akryptos L. 8 and Kaineus L. 50 were perhaps not. 'The Alopeke link is sufficiently well established, however, to create a fairly firm implication that, where there are homonyms on the list one of whom is given a demotic, the other was from Alopeke' (123).

Lambert (125–128) associates these thiasotai at Alopeke with a cult of Herakles and speculates on the type of association to which they might have belonged—a phratry? Was the *genos* Salaminioi in fact 'a self-sufficient phratric group in their own right,' not a member of any phratry at all? For the connection of the *genos* Salaminioi with the island of Salamis see our lemma no. 165.

Col. I
traces?
[- - - ca. 14 - - -]ριο Γ
[- - - max. 11 - - -]
[- - ca. 7 - -]λος
4 [. .οπε]ίθης Ἀντιγένος Η𐅄
[Κηφι]σόδωρος Ἀντιγένος Γ
[. .]οπείθης Κηφισοδότο
[Κη]φισόφων
8 Ἄκρυπτος 𐅄
Ἀμείνιχος
Πυθοκλῆς Ἀμεινίχο
Θεόδοτος Ἀμεινίχο Γ
12 [Εὐ]χαρίδης 𐅄Γ
Θεαῖος Παιανιεύς 𐅄Γ
[Εὐ]φρόσυνος Παιανιε[ύς] Η𐅄 (or 𐅄Γ)
Γλαύκιππος [- ? -]
16 Θεοδόσιος
Δημόφιλος: Λεωσ[τράτο - ? -]
vacat 0.03 m.
Ἁγνοθέο θίασος
Ἁγνόθεος Ἅγνωνος
20 Ἅγνων Ἁγνοθέο
Ε[ὐ]ξίθε[ο]ς Ἅγνωνος 𐅄Γ
Λεπτίνης Ὀλυμπιοδώρο 𐅄
Θεόπομπος 𐅄
24 [. .[. .].]ος Καλλίππο
Ἀρχέστρατος Σπουδίδο
Χαιρίας
Σωσίδημος 𐅄Γ
28 Φίλιππος 𐅄
Φαινιππίδης Γ

Τιμασίθεος
Κτησικλείδης Κηφισοφῶν(τος) 𐅄
32 Κηφισόδωρος Κηφισοφῶν(τος) Η
Κτήσων Καλλιστράτο
[Κ]αλλίστρατος Κτήσωνος
[Κ]τησικλείδης Κτήσωνος
36 [Γ]λαυκέτης Γλαυκέτο Κηφι(σιεύς)
Λύσανδρος Λύσιδος Εὐων(υμεύς)
[Δ]ίφιλος Διωνίδο
Ἀντικ[ρ]άτης Διωνίδο
40 Φαινιππίδης Δ[ι]ω[ν]ίδο 𐅄
Γλαύκιππος Εὐδόξο 𐅄
Κράτης Γ
vacat to bottom of stone

Col. II
- - - - - - - - - -
[- - ca. 8 - -]λαι(-)
vacat 0.083 m.
44 Ἀντιφάνος θίασος
Ἀντιφάνης Ἀρεσίο [- ? -]
Ἀρεσίας
Ἀνδροκλείδης Γ
48 Ἀντιφάνης Εὐω(νυμεύς) 𐅄
Νίκιππος Γ
Καινεύς
Ἀντιφῶν Ναύτο [- ? -]
52 Ἀντίφιλος [- ? -]
Ἀ[. .⁴. .]ωρ
Διοκλῆς [- ? -]
Φιλοδημίδ[η?]ς [- ? -]
56 Φείδιππος Γ
Παντάρετ[ος - ? -]
vacat 0.042 m.
Διογένος θίασος
Διογένης
60 Τιμόμαχος
Κρίτων 𐅄Γ
Διόδοτος
Ἀριστοκράτης
64 Λυσίδημος
Τιμοκράτης Ἀρίστωνος [- ? -]
Δίφιλος Διοκλέος Γ

Ἀριστῄιδης Φορυσκίδο [- ? -]
Ἐπικλῆς Ἐπικλέος Γ
Κτησίας
Θεοπείθης
Γνάθιος
Εὐφράνωρ Εὐφράνορ[ος - ? -]
Εὐφρονίο παῖς [- ? -]
Στράτων 𐅄Γ
Εὐξίθεος
Ἀρχῖνος Ἀγρυλῆ(θεν) 𐅄Γ
Στρατοφῶν Ἀγρυλῆ(θεν)
Ἵππων Ἀγρυλῆ(θεν) [- ? -]
Δήμων Ἀγρυλῆθ(εν)
Πρωτεὺς ἐκ Κερ(αμέων) (or Κηδ[ῶν])
Δήμαρχος
Κηφίσιος Εὐφρο
Δημάρετος Ἀγρυλ(ῆθεν)
Ἀρχέστρατος Ἀγρυ(λῆθεν)
vacat to bottom of stone

Col. III
- - - - - - - - - -
Χίων 𐅄
Γλαύκιππος .[- ? -]
Εὔδρομος 𐅄
Φιλοχά[ρ]η[ς - ? -]
Εὐχαρ[. . .].[- ? -]
Ὀλυμπιόδ[ωρος - ? -]
Λυκίσκος [- ? -]
Ι[- - -]
vacat or traces 0.35 m.
Εὔθιππος
vacat to bottom of stone

188. Salamis. Catalogue of thiasotai, 350–300 B.C.? *IG* II² 2347. S.D.Lambert, *ZPE* 125 (1999) 100 note 5, observes that four names in *IG* II² 2345 (our lemma no. 187) also occur in this list from Salamis, although the two sets of thiasoi cannot be the same. In *IG* II² 2347 there are women and probably foreigners/slaves. He argues 'that this sort of overlap is at least consistent with the theory that there was a contemporary link between Salamis and the genos Salaminioi.'

189. Athmonon (Amarousi). Catalogue of contributors, early 4th cent. B.C. *SEG* XXIV 197. In *ZPE* 125 (1999) 121/122 note 27, S.D.Lambert contrasts the relatively low percentage of members of the liturgical class on this list with that of *IG* II² 2820 (our lemma no. 211). *SEG* XXIV 197 in this respect more closely resembles *IG* II² 2345 (our lemma no. 187). He suggests that this list of 36 preserved names from Athmonon could have had some connection with the sacrificial μέρη attested for Athmonon in *IG* II² 1203. If all members of this deme (bouleutic quota 5) were equally divided into the six μέρη of *IG* II² 1203, each μέρος would contain ca. 30–35 members; i.e., the total on *SEG* XXIV 197, which then could list the members of a μέρος for a purpose comparable to that of *IG* II² 2345.

190. Athens. List of names, ca. 360–350 B.C.? Fragment found in excavations of the Athenian Agora in 1937 'in debris over the Post-Herulian Wall, under Akropolis Street'; Agora inv. no. I 4604. Broken on all sides Ed.pr. M.B.Walbank, *Hesperia* 66 (1997) 240/241 no. 2 (ph.).

Stoich.

- - - - - - - - - - - - -
[. .]πι[- - - - - - - - - - -]
Ἀρισ[τ - - - - - - - - -]
Φειδ[- - - - - - - - - - -]
Ἀντιο[- - - - - - - - -]
Ἀρχι[- - - - - - - - - -]
Ιν[- - - - - - - - - - - -]
- - - - - - - - - - - - -

'A horizontal uninscribed space of 0.041 m to the left of the inscription ... suggests that there may have been at least one other column of names inscribed to the left of this one.' W. ‖ 4. 'The change in vertical spacing after line 3 may indicate that line 4 is a heading, such as Ἀντιο[χίδος].' W.

191. Athens. List of names, ca. 360–350 B.C.? Fragment found in excavations of the Athenian Agora in 1937 'on the surface near the Post-Herulian Wall, on the north slope of the Akropolis'; Agora inv. no. I 4934. Broken on all sides. Ed.pr. M.B.Walbank, *Hesperia* 66 (1997) 241/242 no. 3 (ph.).

Stoich.

- - - - - - - - -
Αἰσ[- - - - - -]
Σαμ[- - - - - -]
Ἀστυδ[- - - - -]
Κλειτ[- - - - -]
Ἁρμόδ[ιος - - - -]
[.]υκρ[- - - - - -]
- - - - - - - - -

5. 'Likely to be *PA* 2234,' W.

192. Athens. List of names? ca. 360–350 B.C.? Fragment found in excavations of the Athenian Agora in 1937 'in original fill of the Post-Herulian Wall over the paved court of Klepsydra, on the north slope of the Akropolis'; Agora inv. no. I 4983. Broken on all sides. Ed.pr. M.B.Walbank, *Hesperia* 66 (1997) 242/243 no. 4 (ph.).

Stoich.

Col. I

- - - - - - - -
[- - - - - . . .]ρ̣
[- - - - - -] v
[- - - - - .]α̣ς
[- - - - - -.]ος
[- - - - - -]ωρ
[- - - - - -]ι̣ος
[- - - - - -] v
- - - - - - - -

Col. II

- - - - - - - -
[- - - - - - -]
[- - - - - - -]
[- - - - - - -]
Λ[- - - - - -]
[- - - - - - -]
[- - - - - - -]
[- - - - - - -]
- - - - - - - -

1. 'The likeliest reading is rho, from a name ending HP or OP.' W. ‖ 8–10, 12–14. 'It is not clear whether these lines were inscribed.' W. ‖ 11. 'a left diagonal ... if this is a letter, it must be a lambda,' W.

193. Athens? Boundary stone. *IG* II² 2623. Cf. S.D.Lambert, *The Phratries of Athens* (Ann Arbor 1993) 282, who now suggests *per ep.* ὅρος Π[ει]ραέων [ἁγίορ]ᾶς, cf. *IG* I³ 1115, from Peiraieus.

194. Athens. Boundary stone of a temenos of Asklepios and Hygieia, 2nd cent. B.C. *SEG* XLIV 79. K.Clinton, in *Ancient Greek Cult Practice* 33, after examining the stone, urges that it is not to be associated with the sanctuary of Asklepios on the south slope of the Acropolis. He notes the substantial number of reliefs of Asklepios and Hygieia (18 examples) found in the Agora Excavations, now being prepared for publication by C.Lawton. The most likely source of these finds and of the boundary stone is the sanctuary of Amynos on the lower western slope of the Areiopagos, τὸ τοῦ Ἀμύνου καὶ Ἀσκληπιοῦ ἱερόν, *IG* II² 1252 LL. 16/17; see also our lemmata nos. 71, 213, and 232.

195. Attica. Boundary stone of land owned by the *genos* Kolieis, early 4th cent. B.C. A.E.Raubitschek, in *Phoros Meritt* 137/138 (ph.), presents the ed.pr. of a fragment of a small marble stele (EM 5069) of uncertain provenance, which he associates with Hesychios

s.v. Κωλιεῖς· γένος ἰθαγενῶν, ὅπερ ἐκ τῆς Κωλιάδος, who were probably in charge of the sanctuary of Aphrodite at Kolias (*IG* II² 5119). This site was one of the most ancient settlements and sanctuaries in Attica, a naukraria (Bekker, *An.Gr.* I, p. 275.20/21), which Raubitschek would trace back even to the end of the 3rd millenium B.C. For the *genos* Κωλιεῖς, see our lemma no. 33.

[hóρ]ος
[χ]ωρίο
[Κ]ωλιέω[ν]

196. Peiraieus. Agoranomos inscription with list of prices of meat, 1st cent. B.C. Marble stele found reused in a house of the 6th cent. A.D. in excavations of the Greek Archaeological Service in 1981 in the property bordered by Heroon Polytechniou, Skouze, Philhellenon, and Leosthenes Streets. Brief note of the discovery of the inscription in *AD* 36 (1981) [1988] B.44. Inscribed on two adjacent faces of the stone, A and B, with similar, but not identical lettering. Time interval between the inscribing of the 2 texts fairly brief. Ed.pr. G.Steinhauer, *BCH* 118 (1994) 51–68 (ph.); now in the Peiraieus Museum, inv. no. ΜΠ 4628. S. notes that inscription B adds additional information to the text on A in the form of the preamble, B LL. 1–7, and an augmentation of 10–30% in the prices. He holds that the archon Pammenes in B L. 1 could be the known eponymous archon of 83/2 B.C. or possibly his grandson Pammenes Zenon of Marathon, general of the hoplites and priest of Augustus and Roma, *IG* II² 3173. Discussion of the duties of the agoranomos of Peiraieus (57–61); notes on the cuts of meat, which are arranged in a 'hiérarchie des viandes, d'après les goûts de l'époque,' pork, goat, sheep, and beef; parallels from Athenaios and Diocletian's Price Edict (61–64); the prices, calculated in obols (—) and chalkoi (X with superior numbers Β = 2, Γ = 3, Δ = 4, Ϲ = 6) [Ε = 5 (p. 62), but Ε in this use does not appear in the Greek text; Ζ does (B LL. 9/10; see app.crit. below), but its equivalent is not stated by ed.pr.] are those of the cost of the item in question, not the amount of tax placed upon it; speculation on the level of prices, inflation, and cost of living in Athens in the 1st cent. B.C. (64–68). Ed.pr. suggests that the augmentation in prices and the fact that inscription A was replaced by B contribute to the possibility of a connection between this inscription and the siege of Peiraieus by Sulla. Side B represents an official (κατ' ἐπιταγήν) response to the catastrophe, quick restoration of the market in Peiraieus.

Inscription A

[Ὑείων]
[ποδῶν] δύο X̣ (Δ)
[κοιλί]ας — X (Δ)
[μή]τρας ἡ μνᾶ = X
ἡπατίου ἡ μνᾶ ἰσόκ[ρε]-
ως
πλευμονίου ἡ μνᾶ

ἐξημίσους
κεφαλῆς τῶν ὀσ-
τῶν τὸ τρίτον
Γ
ἐνκεφάλου X
Αἰγείων
ποδῶν τεττά-
Γ
ρων X
B
κεφαλῆς — X
ἐνκεφάλου [- -]
C
μήτρας ἡ μνᾶ — X
ὑθατίου ἡ μνᾶ
ἰσόκρεως
ἡπατίου ἡ μνᾶ
ἰσόκρεως
πλευμονίου
ἡ μνᾶ ἐξημίσους
Βοείου ποδός —
ἥπατος καὶ σπλη-
νὸς ἡ μνᾶ ἰσόκρεως
πλεύμονος ἡ μνᾶ
ἐξημίσους
Γ
ἐνκεφάλου X
Ἡ μνᾶ τῶν [χ]ολικίων πά[ν]των [- - -]
καὶ τέταρτον Ε[- 1-2 -]Ḥ[- - -]

Inscription B

Ἐπὶ Π̣α̣[μμ]ένου
ἄρχοντος
Αἰσχύλος Αἰσχύλου Ἕρμειος
ἀγορανομήσας τοὺς λίθους
καὶ τὴν ζυγόστασον ἀνέθη-
κεν vac. κ̣α[τ' ἐ]π̣ι-
ταγὴν τῶν κύκλῳ κατὰ τὸν νόμον
Ὑείων
Z
ποδῶν δύο X̣
Z
κοιλίας — X

C
μήτρας ἡ μνᾶ = X
ἡπατίου ἡ μνᾶ [ἰσόκρ]εως
πλευμονίου ἡ μ[νᾶ ἐξ]ημίσους
κεφαλῆς τῶ[ν ὀστῶν τὸ τρ]ίτον
ἐνκεφάλου [- -]
Αἰγεί[ων ἢ προβ]ατείων
Δ
ποδ[ῶν τ]εττάρω[ν] X
Γ
ἐνκεφάλου XΓ κεφαλῆς — X
μήτρας ἡ μ̣ν̣[ᾶ - -]
ὕθατος ἡ μνᾶ ἰσόκ[ρεως]
πλε[υμονίου ἡ μνᾶ ἐξημίσους]
Βοείου π[οδός - -]
ἡπατίο[υ καὶ σπληνὸς ἡ μνᾶ ἰσόκρεως]
ἐ̣ν̣κ̣ε̣[φάλου - - -]
[- - - - - - - -]

A LL. 29/30 in smaller letters. ‖ B LL. 1/2 in larger letters. ‖ B LL. 9/10. 'la lecture de l'exposant des prix étant difficiles ... les valeurs proposées ne peuvent être considérés comme assurées,' ed.pr., p. 56. ‖ We have adjusted the left margin of the text of ed.pr. to reflect the disposition of letters shown in the ph., Richardson.

For a drawing of inscription A with a brief summary of the contents and purpose of the two texts see also G.Steinhauer, Τα μνημεία και το Αρχαιολογικό Μουσείο του Πειραιά (Athens 1998) 32.

E.Perrin, *La Lettre de Pallas* 4 (1996) 13 no. 5, points out that the name of the agoranomos, Αἰσχύλος Αἰσχύλου Ἕρμειος in B L. 3, is found also in *I.Délos* 2632 LL. 15/16 of 42–40 B.C. 'Si un datation basse (époque augustéenne) devait être retenu pour l'inscription du Pirée, on aurait affaire au même personnage.'

In *Économie antique: Prix et formation des prix dans les économies antiques. Entretiens d'archéologie et d'histoire* (Saint-Bertrand-de-Comminges 1997) 13–20, R.Descat locates the finding place of the stone near the commercial agora of Peiraieus and the Long Stoa, Pausanias 1.1.3, and follows Perrin's identification of the agoranomos, thus dating inscription B in the second half of the 1st cent. B.C. 'dans l'ensemble des travaux initiés dès l'époque de César dans l'agora d'Athènes.' Inscription A is possibly to be placed ca. 80 B.C. He identifies the λίθοι of B L. 4 as the measuring tables of stone placed in the market by the agoranomos. Unlike the ed.pr., Descat is attracted to the interpretation of ἐπιταγή as a tax. He translates 'a consacré les tables et les poids et mesures en vue de la taxe des produits du marché selon la loi,' or 'selon la réglementation sur les produits du marché selon la loi.' Κύκλος he interprets as *macellum*. He sees the inscription as a list of reasonable prices for these cuts of meat, established by the city in order to compute the tax on sales, and ultimately as a celebration of the agoranomos for his moderation in keeping the prices at this level.

For agoranomoi in general see our lemma no. 2258.

197. Athens. Academy of Plato. Dedication to Hermes, 3rd cent. B.C. In *PAA* (1933) 71, P.Aristophron briefly reported the discovery in excavations in the Academy of Plato sponsored by the Academy of Athens 'beside Odos Lenormant' of a tall stele of the above date with the following inscription.

Θηβαῖος Λυσιάδου Ἀλωπεκῆθεν
Ἑρμεῖ φυλαρχήσας ἀνέθηκεν

Ibid. 248, A.Keramopoullos, referring to the dedicator as Βοιωτός, points out that Hermes and Herakles, among other deities, were worshipped in the Academy of Plato. He suggests that this phylarch commanded the young cavalrymen of his tribe (Antiochis) who trained in the gymnasium of Plato's Academy.

A.S.Papaiannopoulos-Palaios, Ἀρχαῖαι Ἑλληνικαὶ Ἐπιγραφαί (Athens 1939) 105–107 no. 32, edits this inscription, adding that the stele is marble and was discovered in the foundations of a large rectangular building 'older in date than the stele' and located ca. 500 m. south of Hippios Kolonos, between Eukleides, Kimon, and Tripolis streets. He conjectured that the inscription was stored in the offices of the Academy of Plato Excavations at Odos Basilikon 59; he did not see the stone. Discussion of the role of the phylarch and the location of the Academy of Plato. Cf. *idem*, Ἡ ἀκριβὴς θέσις τῆς Ἀκαδημείας (Athens 1937) 11.

P.Stavropoullos, In Μεγάλη Ἑλληνικὴ Ἐγκυκλοπαιδεία, Συμπλήρωμα 1 (Athens 1969) 343, gives the height of the stele as 1.27 m. and states that it once supported a relief. He prints a text in majuscules as above, reading Θηβαῖος.

M.F.Billot in R.Goulet, ed., *Dictionnaire des philosophes antiques* 1 (Paris 1989) 742, briefly mentions this inscription in her discussion of the cult of Hermes at the Academy.

[We owe our knowledge of this monument to the kindness of W.Morison. The inscription seems to have fallen through several cracks; not in, e.g., *LGPN* II. Its present location appears not to be recorded in print, but A.P.Matthaiou informs us *per ep.* that it is M 3118 in the storehouse of the Academy of Plato. For 'approximately 70 fragments of marble inscriptions of the 4th cent. to late Roman times of which a significant number belong undoubtedly to honorary decrees' in the same location, most of which are unpublished, see Stavropoullos, *loc.cit.*; Travlos, *PDA* 43. Stroud.]

198. Rhamnous. (Oropos). Dedication of the general Thoukritos, ca. 250 B.C. *IG* II² 2856. *SEG* XXXI 158; XXXV 105;* XLII 120. B.C.Petrakos, *PAAH* (1996) [1998] 15, noting that the height of the letters (0.027 m.) indicates that the text on this large slab could be read even if it were set fairly high, places it above the eastern gate of the fortress (cf. *SEG* XLII 120), which he identifies as one of the gates Thoukritos repaired, *SEG* XLI 86 L. 13. A less likely position would be as the lintel over the synedrion, on which see our lemma no. 16.

199. Rhamnous. Dedication of the general Thoukritos, ca. 250 B.C. *SEG* XXI 894. *SEG* XXXI 158; XLI 86, 177. B.C.Petrakos, *PAAH* (1996) [1998] 15/16, identifies this block as a fragment of a bench and associates with it two fragments found in excavations of the Greek Archaeological Society in the court of the synedrion (see our lemma no. 16). The inscription on the narrow face of the block now reads [- - - Θούκριτος] Ἀλκιμάχου [Μ]υρρινο[ύσιος].

200. Salamis. Choregic dedication, early 4th cent. B.C. *IG* II² 3093. *SEG* XLV 232. M.C.Taylor, *Salamis* 166–171, examines this inscription for the light it casts on the celebration of the rural Dionysia in the community of the Salaminioi on the island. The choregos is a member of one of the most prominent families on Salamis, that of Silanion; see her prosopographical Appendix I nos. 70, 299. The omission of the demotic with his name and with those of the didaskalos and the archon for Salamis is regarded by Taylor as an indication that for these three Athenian citizens in this particular context their demotics might have been regarded as inappropriate. Here they were all acting as Salaminioi and the omission of the demotic is parallel to the practice in the demes, where the absence of the demotic on deme documents is regular and taken as evidence of membership in the deme in question.

201. Athens. Choregic monument, Thargelia, 380/79 B.C. *SEG* XLI 141. *SEG* XLVI 251. P.Amandry, *BCH* 121 (1997) 445, briefly comments on the reform of the alignment of the tribes for this festival which took place between 380/79 and 366/5 B.C.

202. Athens. Choregic dedication, 370/69 B.C.? *SEG* XXIII 103b. *SEG* XXXIX 1822. In A.Sommerstein, S.Halliwell et al., edd., *Tragedy, Comedy, and the Polis* (Bari 1993) 33, R.Osborne briefly reported a suggestion of D.M.Lewis that the last line of this inscription could be restored Ἀμυμώ[ηι], the title of a play. P.Wilson, *ZPE* 118 (1997) 174–178, prefers Ἀμύμω[ν Σικυώνιος ἐδίδασκεν], cf. Ἀμύμων Σικυώ[νιος· οὗτος ἐποίησε] τραγωιδίας [number of plays] in *TrGF* 1.123. Wilson places the earliest possible date for his first Dionysiac victory in 369 B.C., which would accord with the Panathenaic year of 370 B.C. in which this same victorious choregos from Pallene won his victory in the pyrrhiche (*SEG* XXIII 103a).

203. Athens. Choregic monument, ca. 365–345 B.C. *SEG* XLIV 129. P.Amandry, *BCH* 121 (1997) 446, briefly discusses the physical characteristics of the cuttings on the top surface of this base and their implications for the number of tripods it originally supported.

204. Athens. Choregic inscriptions of Thrasyllos and Thrasykles, 320/19 and 271/0 B.C. *IG* II² 3056 and 3083. *SEG* XXI 692/693; XXVII 11; XLVI 167. P.Amandry, *BCH* 121 (1997) 459–463 (ph.), after pointing out that the two white marble blocks of

Thrasyllos' inscription have been recut (for reuse?) and after reviewing the problems of associating the surviving blocks of this monument with a grotto and with sculptures of the massacre of the Niobides (Pausanias 1.21.3) and with the colossal seated marble statue (of Dionysos?) now in the British Museum, suggests that the monument, as seen by Cyriacus of Ancona and reconstructed for instance in the famous drawing of Stuart and Revett, is actually a combination of various ancient blocks from the immediate vicinity put together much later 'avec soin et avec goût' (as were the elements of the Nikias monument in the Beulé Gate) to serve as an embellishment of the façade of the grotto of the Panagia Spiliotissa.

---

205. Rhamnous. Dedication to Zeus Soter and Athena Soteira, ca. 100 B.C. *SEG* XLVI 257. In *PAAH* (1996) [1998] 17/18, B.C.Petrakos reports sketchily on this monument briefly described in *SEG* XLVI 257; *EAH* (1996) [1997] 18/19, adding the information that a citizen from Lamptrai won a victory in the Διογένεια, and an Acherdousian won in the Πτολεμαῖα. The dedication does not bear the name of an archon, but it can be classed with similar monuments of the period 117–98 B.C.; still no text; no ph.

---

206. Athens. Epigram, ca. 200–150 B.C. *IG* II² 3089. *SEG* XXXVIII 2021. For a suggestion that Praxiteles' famous statue of Eros may have stood next to this statue of Nike in the theater of Dionysos ca. 146–86 B.C., see our lemma no. 518.

---

207. Rhamnous. Statue base of Themis with a dedication by Megakles, 4th cent. B.C. *IG* II² 3109; see our lemmata nos. 230/231.

---

208. Athens. Dedication on the base of a Corinthian column, 3rd cent. A.D.? *IG* II² 3168. *SEG* XXVII 20. P.Amandry, *BCH* 121 (197) 446–459, returns to this inscription, cf. *SEG* XXVII 20, in a detailed study of the Corinthian column supported by the base. He argues that both this and the second surviving marble column above the choregic monument of Thrasyllos high up on the south side of the Acropolis are not Roman in style and proportion, but Hellenistic. The inscription is not earlier than the 3rd cent. A.D. L. 2 contains the names of some dedicants, and in L. 1 Amandry suggests that the surviving traces belong only to a name, Ἡλι[- - -] (not Ἡλί[ῳ τ]ὸ[ν τρίποδα]), which he associates with a reuse of the top surface of the capital when the original tripod was replaced by the base of a statue—'pourquoi pas Héliogabal? Hypothèse purement gratuite.' The original tripod dedications did not carry inscriptions on their bases or on the columns. Amandry suggests a possible connection between the original tripod dedications and Aischraios, who dedicated a tripod above the theater but inscribed the dedication ἐπὶ τὴν κατατομὴν τῆς πέτρας, Philochoros, *FGrH* no. 328 F 58.

---

209. Athens. Dedicatory inscription on the monopteros of Roma and Augustus, 19 B.C.? *IG* II² 3173. *SEG* XLV 177,* 223, 1029. M.C.Hoff, in Small, *Subject and Ruler* 185–194 (ph.), reprints the text with translation and an excellent photograph. He discusses the career of Pammenes and connects the construction of the monopteros with the visit of Augustus to Athens in 19 B.C.; cf. Hoff's views on this in *SEG* XXXIX 213. See also our lemma no. 212.

For relations between Athens and Augustus, see also A.Coppola, *RAL* n.s. ▮ (1997) 661–673.

---

210. Athens. Dedication, 4th cent. B.C. In *Athenian Religion* 232 note 52, R.Parker briefly notes a votive marble base with relief of three figures in the Acropolis Museum (inv. no. 4069); R.Schöne, *Griechische Reliefs aus athenischen Sammlungen* (Leipzig 1872) 55 no. 109 (dr.); Walter, *Akropolismuseum* 184 no. 391 (ph.); *LIMC* I.1, *s.v.* Agathodaimon (F.Dunand) 277–282 no. 4; K.Bemmann, *Füllhörner in klassischer und hellenistischer Zeit: Europaïsche Hochschulschriften* ser. 38 Archaeology, vol. 51 (Frankfurt 1994) 219 no. B19; not in *IG* II². We print Walter's text.

[- - -].[- - -]
ἀνέθηκ[- - - ?]
Ἀγαθὸς Δα[ίμω]ν [Ἀγ]α[θὴ] Τύχη

1. Name of dedicator ‖ 2. deity ‖ 3. labels of two of the sculptured figures below, Walter.

For an excellent large ph. of this base, see M.I.Pologiorgi in O.Palagia, W.Coulson, edd., *Regional Schools in Hellenistic Sculpture: Proceedings of an International Conference Held at the American School of Classical Studies at Athens, March 15–17, 1996* (Oxford 1998) 43/44.

---

211. Athens. Dedication to Aphrodite, ca. 360–350 B.C. *IG* II² 2820. *SEG* XVIII 66; XXXII 141, 348; XLII 112. S.D.Lambert, *ZPE* 125 (1999) 121, after examining the stone, reads [Σωκ]ράτης Δ[ι]οθείδου in L. 28 and restores [Δι]οθείδης Σωκράτους in L. 11. He also notes the fact that 9 of the 24 men listed in this document belong to the liturgical class, hence they may have been selected precisely because they were wealthy; contrast the situation in *IG* II² 2345 (our lemma no. 187).

---

212. Athens. Dedication to Athena Archegetes and the Theoi Sebastoi, mid-1st cent. A.D. *IG* II² 3183. *SEG* XLIV 161.* M.C.Hoff, in Small, *Subject and Ruler* 194–200, after observing that the qualifying phrase ἐπ' Ἀκροπόλει in *IG* II² 3173 (our lemma no. 209) implies that there was at least one other location for the imperial cult at Athens, places this shrine in the arcuated building outside the eastern end of the Roman Market, reprinting the text and repeating in condensed form the arguments reported in *SEG* XLIV 161.

---

213. Athens. Dedication to Asklepios, ca. 100 A.D. *IG* II² 3195. In *Ancient Greek Cult Practice* 25–27, K.Clinton reprints the text and discusses the role of Demetrios in carrying on the annual tradition of the reception of the statue of Asklepios begun in 420 B.C. by Sophocles and of the μύησις of the god, i.e., his pre-initiation in the Eleusinion. Clinton infers that every year at the Epidauria the statue of Asklepios enjoyed a reception at the shrine of the ἥρως Δεξίων, which may have been located near Sophocles' house where he set up the god's altar. The procession of the Epidauria, possibly re-enacting Asklepios' arrival in Athens in 420 B.C., may have begun at his shrine in Zea, gone to the sanctuary of Dexion for the reception, and then on to the Eleusinion. Clinton suggests on the basis of the officials named in our lemma no. 71 that the *pompe* was headed by the priestess of Demeter, as the ancient representative of the Eleusinian cult, followed by the 4 Hieromnemones, the 4 Akolouthoi, and the 4 Phrouroi. The Kanephoros at the Epidauria, *IG* II² 3457; 3554, may also have participated. For this procession, mounted by the Basileus, see Aristotle, *Ath.Pol.* 56.4. See also our lemma no. 232.

For the pannychis of the Epidauria, see *IG* II² 974 LL. 11–13; 975 LL. 5–8; 996 L. 9; 1033 L. 11. It may have been a joyous sequel at the Asklepieion to the events of the day of the Epidauria.

Clinton, following Koumanoudes, *Athenaion* 6 (1877) 145, believes that the smooth upper part of the stele originally carried a painting, perhaps of the Reception by Dexion or of the μύησις of a veiled Asklepios at the Eleusinion.

Clinton tantalizingly observes: 'At the Epigraphical Museum two new fragments have been added to the left side, and I am most grateful to D. Peppa-Delmouzou and Ch. Karapa-Molisani for allowing me to see them a few days before the conference. To the sense of the text the new fragments add very little except the fact that Demetrios was, as we might expect, an official at the Asclepieion.' No further details. For the family of Demetrios, see Aleshire, *Asklepios at Athens* 101–103. See also our lemma no. 194.

---

214. Rhamnous. Dedicatory epigram, 4th cent. B.C. *SEG* XLVI 259. B.C.Petrakos, *PAAH* (1996) [1998] 19, repeats the same information about this inscription given in *EAH* (1996) [1997] 19, without adding any more details.

---

215. Peiraieus? (now in Paris). Dedication to Men, ca. 213 B.C. *IG* II² 4687a. *SEG* XXVIII 233; XXXVIII 189. E.Lane, *ZPE* 117 (1997) 65/66, pointing out that this earliest attestation of the god Men in Attica (for the date cf. *IG* II² 1314; L.Robert, *BCH* 60 [1936] 206) falls at a time not too long before the death of Chrysippos, 207 B.C., suggests that the Stoic philosopher gained knowledge of the Phrygian moon-god while he was in Athens and that in Philodemos, Περὶ εὐσεβείας (*PHerc* 1428) Col. V L. 16, the reference to Σελήνην κα[ὶ Μ]ῆνα belongs to a quotation from Chrysippos. For Chrysippos in Athens, see now our lemma no. 227bis.

---

216. Rhamnous. Dedicatory epigram, 350–300 B.C. Marble base for a herm; inscribed on the abacus; found in excavations of the Greek Archaeological Society at the gate to the camp. Ed.pr. B.C.Petrakos, *PAAH* (1997) [1999] 21/22.

[- - - - - - - - - - - -]
[- - -]μασι πασ[- - -]

216bis. Panopeus. Dedication to Herakles. For an Athenian dedication to Herakles at Panopeus, see J.McK.Camp et al., *Hesperia* 66 (1997) 261–269 (our lemma no. 549).

---

217. Eleusis. Statue base of the royal family of Kappadocia, ca. 70 B.C. In *Romanization of Athens* 163/164, K.Clinton briefly mentions an unpublished statue base from Eleusis honoring Ariobarzanes II, his wife, and two of his daughters, probably set up by the Athenian demos; cf. *IG* II² 3426/3427; *SEG* XXII 110 LL. 99–101. No text.

---

218. Eleusis. Statue base in honor of Augustus, post 27 A.D. Fragment of a statue base of white marble with top preserved, broken on all other sides; found in the excavations of the Greek Archaeological Society at Eleusis. Ed.pr. A.Skias, *AE* (1897) 51/52 no. 22.

[- - -]ΛΡΑΔΙΑΒΟΥΛΛ.[- - -]
[- - -].ΣΑΥΤΟΥΚΑΙ.[- - -]
[- - -]Β̣ΟΥΛΗΣΚΑΙΔ.[- - -]
[- - - Τ̣ρικ]ορύσιο[ς - - -]

1. Ἀραδία ? ‖ 3. βουλῆς καὶ δή̣[μου] or [Ἀριστο]βούλη, [Κλεο]βούλη, ed.pr.

K.Clinton, in *Romanization of Athens* 166/167, offers the following new restoration and suggests that although this inscription is not necessarily evidence for Imperial cult of Augustus at Eleusis, 'it is certainly compatible with such activity.' Cf. his comments on the title of the priest of the goddess Roma and Augustus Savior 'on the Acropolis,' *IG* II² 3173, and its implication that there was another such priest—perhaps at Eleusis? (165) Further evidence for 2 priests exists in the 2 separate thrones in the Theater of Dionysos, *IG* II² 5034 and 5114 (see our lemma no. 233).

[Σεβαστὸν Καίσ]ạρα Δία Βουλαῖ̣[ον - - 6–7 - -]
[- - ca. 7 - - ὁ ἱερε]ὺ̣ς αὐτοῦ v καὶ ἀ̣[γωνοθέτης ?]
[- - - - - - καὶ κῆρυξ β]ουλῆς καὶ δ[ήμου Καλλι]-
[κρατίδης Συνδρόμου Τρικ]ο̣ρ̣ύ̣σ̣[ιος - - - - - -]

For the herald, see *IG* II² 3502 (*Agora* XV 282); 3503 (*Agora* XV 287); 1757 (*Agora* XV 286); 3546. The base was probably positioned near the Bouleuterion at Eleusis, cf. *IG* II² 1078; *IG* IV²,1.83 L. 2. Clinton rejects the restoration καὶ 'Ạ[θηνᾶς Βουλαίας] in L. 2.

---

219. Athens. Honors for Gaius Caesar and Drusus Caesar, 2 B.C. and 17–20 A.D. *IG* II² 3250 and 3257. *SEG* XXXV 147;* XL 126. A.J.S.Spawforth, in *Romanization of Athens* 186–188, argues against the association of the Temple of Ares in the Athenian Agora with the Imperial cult and specifically with a project to honor C.Caesar, νέος Ἄρης, who visited Athens on his way to the east in 2 B.C., or Drusus Caesar, νέος θεὸς Ἄρης (see *SEG* XXXV 147; XL 126). 'Both appellations can be understood as Athenian responses to military commands held by these princes.' On the basis of *IG* II² 2953, he urges that the temple was dedicated to Ares alone in the reign of Augustus. It was a joint venture by the Athenians and the Romans (Agrippa?) chiefly to pay homage to the Roman god of war. Spawforth supports an Athenian provenance for this dedicatory inscription, rejecting both Aigina and Acharnai.
M.Korres, *Horos* 10–12 (1992–98) 83–104, places this temple originally in Pallene.

---

220. Eleusis. Statue bases for Tiberius and Livia, 14–29 A.D. *IG* II² 3261. K.Clinton, in *Romanization of Athens* 167–170, reprints the text of II² 3261 with comments about its physical form; not architectural. He associates it with a small fragment of a matching base found in excavations of the Greek Archaeological Society, ed.pr. A.Skias, *AE* (1897) 60 no. 41. We print Clinton's text, based on autopsy, and restorations.

[Ἰουλίαν Σεβαστ]ὴν ἡ βου[λὴ ἡ ἐξ Ἀρείου πάγου καὶ ἡ βουλὴ τῶν ἑξακοσίων
καὶ ὁ δῆμος ἐπὶ]
[ἱερείας Κλεοῦς τ]ῆς Εὐκλ[έους Φλυέως, γόνωι δὲ Νικοδήμου Ἑρμείου vacat]
[vacat θυγ]ατρός, [ἐπιμεληθέντος τῆς ἀναθέσεως nomen? vacat]
[vacat Πρ]ạξạγ[όρου? demoticum, ἱερέως ὄντος διὰ βίου vacat]
[vacat nomen? Πραξαγόρου? demoticum vacat]

Since the priest on this base is evidently not Papios of Marathon, *IG* II² 3261 L. 4, Tiberius and Livia had separate priests. Clinton speculates on the possibility that the emperor and his mother received Imperial cult in the twin rooms constructed in early Imperial times behind the Stoa of Zeus Eleutherios in the Athenian Agora.
On 169/170, he discusses Papios of Marathon and Polycharmos son of Eukles of Marathon, as priests of Tiberius (*IG* II² 3530; 3594; 3524 see our lemma no. 224), and their wider roles in the Imperial cult in Athens and Eleusis, especially Polycharmos as the first ἀρχιερεύς in Athens and the connection with Apollo Patroos.

---

221. Eleusis. Honors for Agrippina the Younger, 50–59 A.D. K.Clinton, in *Romanization of Athens* 170/171 (ph.), presents the ed.pr.(?) of a large entablature block of

marble, more than 1.00 m. in width, with anathyrosis on the left side; inscription in 3 bands; now lying near the southern tower of the peribolos wall; date and circumstances of discovery not stated.

v v ọ [ἱ]ẹρẹὺς [α]ὐ[τ]ῆς Ṭ[ιβ. Κλαύδιος]
v v Εὐκλῆς Σωστράτ[ου - - - demoticum - - -]
[Ἰ]ουλίαι ⟦- - - ca. 11 - - -⟧ Σε[βαστῆι]

He identifies the Augusta as Agrippina the Younger, whose name underwent damnatio memoriae. The block proves the existence of the Imperial cult at Eleusis and implies that Claudius and Nero were similarly honored. Eukles was probably a member of the family of Herodes Atticus and a member of the Eleusinian Kerykes.

---

222. Athens. Honors for the Emperor Hadrian, 129/30 A.D.? *SEG* XLV 179. S.Follet, *BE* (1999) 222, attempts the following transcription and restoration from the published ph.:

[Αὐτοκράτορα] Καίσαρα
[Τραιανὸν Ἁδρια]νὸν Σεβασ-
[τὸν Ὀλύμπιον? ν]έον Διόνυσον
[ἡ περιπολιστικὴ? σ]ύνοδος
[τῶν ἀπ]ὸ τ(ῆ)ς οἰκουμ[έ]-
[νης ἱερονεικῶ]ν στεφανε[ι]-
[τῶν τεχνειτῶν καὶ τῶ]ν συναγωνι-
[στῶν αὐτῶν?] διὰ
[- - -]κτου Τα(ρ)σέ-
[ως? καὶ Ε?]ὐκράτους Σιδή-
[του ἐπὶ nomen] Μενάνδρο[υ]
[demoticum] ἄρχοντος

5. Lapis ΤΙΣ? ‖ 9. lapis ΤΑΒ?

'L'inscription devrait être revue. Elle fait peut-être connaître un archonte nouveau, à dater en 129/30 ou 130/1 si la titulature d'Hadrien est correctement restituée.'

---

223. Eleusis (now in Bakewell, Derbyshire). Statue base for Ioulia Domna, 195–198 A.D. *IG* II² 3415. Republished, after autopsy, in D.Boschung et al., *Die antiken Skulpturen in Chatsworth sowie in Dunham Massey und Withington Hall. Monumenta Artis Romanae* 26 (Mainz 1997) 113 no. 133 (ph.); no change in the text except to indicate where letters have been lost through weathering since the ed.pr. of 1885. The base stands today in the garden of Chatsworth House in England.

---

224. Eleusis. Honors for a priest of Tiberius, 1st cent. A.D. *IG* II² 3524. In a discussion of Papios and Polycharmos, the priests of Tiberius, K.Clinton, in *Romanization of Athens* 169, observes that the name of the former would fit perfectly into the lacuna in L. 5.

---

225. Salamis (now lost). Honors for a high priest of the Imperial cult, 1st cent. A.D. *IG* II² 3562. *SEG* XXXIII 254. In *Romanization of Athens* 171/172, K.Clinton suggests that this inscription was originally set up in Eleusis and later transported to Salamis, possibly at the end of the 17th cent. during construction of the monastery of the Phaneromene. He associates it with the Imperial cult at Eleusis, probably with the colonnaded structure just outside the sanctuary opposite the southern tower of the peribolos wall.

A.J.S.Spawforth, *ibid.* 189/190, accepting the provenance of Eleusis, proposes that the phrase τὰ ἐν αὐτῷ ἀγάλματα τῶν Σεβασ|[τ]ῶν designates a ναός, τέμενος, Σεβαστεῖον, or Καισαρεῖον funded by the honorand whose title is given in LL. 4/5 as ἀρχιερέα πρῶτον γενόμε|[νο]ν τῶν Σεβαστῶν. This man he identifies as Ti.Claudius Novius (see our lemmata nos. 183 and 226).

---

226. Eleusis. Honors, mid-1st cent. A.D. Fragmentary statue base, inv. no. E 143; date and circumstances of discovery not given. Ed.pr. K.Clinton, in *Romanization of Athens* 171/172, who associates it with Ti.Claudius Novius, on whom see our lemma no. 225.

[- - - καὶ ἀρχιερέα - - - Σε]-
βαστ[- - - - - - - - - - - -]
καὶ ἀγω[νοθέτην τῶν Με]-
γάλων [Καισαρήων Σεβα]-
στῶν [καὶ Παναθηναίων]
Σεβα[στῶν καὶ στρατη]-
γήσα[ντα ἐπὶ τὰ ὅπλα ?]

The same combination of festivals was served by Novius, *IG* II² 3535; *SEG* XXI 742.

---

227. Athens. Statue base, ca. 350 B.C. *IG* II² 3828. S.D.Lambert, *ZPE* 125 (1999) 117, restores Κύνα[ρβος] in L. 6 and identifies him as a descendant of the only attested Athenian homonym, the dedicator of *IG* I³ 745, ca. 500–480 B.C.(?).

227bis. Athens. Herm of the Stoic philosopher Chrysippos, 1st cent. A.D. In *Ergo YP* 1 (1997) [1998] 68/69 (ph.), the discovery of a tall, complete (except for the attached phallos) marble herm surmounted by a very well-preserved portrait head is briefly reported in excavations of the Greek Archaeological Service at the Βουλή των Ελλήνων. We read from the ph. Χρύσιππος (lunate sigma) on the front, near the top of the shaft. For Chrysippos in Athens, see our lemma no. 215.

---

228. Athens. The Thessalian koinon honors Titus Flavius Kyllos, after 133 A.D. *SEG* XXV 211. N.V.Sekunda, *ZPE* 118 (1997) 218–220, discusses the career of this archon of the Panhellenion and agonothetes at the Panhellenia, a native of Thessaly. 'It is reasonable to suppose that Kyllos' service to Athens probably involved considerable outlay of money.'

---

229. Athens. Honors for Flavia Habroia, after ca. 250 A.D. *IG* II² 3696 (= 4053). N.V.Sekunda, *ZPE* 118 (1997) 223/224, favors the view that the honorand's consular rank was derived from her husband Marcus Ulpius Eubiotos Leuros, cf. *IG* II² 3695. For further comment on this family, see Sekunda 225/226 on *IG* II² 3699–3703; J.H.Oliver, *Hesperia* Suppl. 6 (1941) 125–141 no. 31; *Hesperia* 20 (1951) 350–354. See also our lemma no. 666.

230–231. Rhamnous. Inscribed thrones dedicated to Nemesis and Themis, 4th cent. B.C. *IG* II² 4638a/4638b. *SEG* XXX 178, 1728; XXXIV 193.* In B.C.Petrakos, ed., Ἔπαινος Ἰωάννου Κ. Παπαδημητρίου (Athens 1997) 405–421, with many new ph. and dr., Petrakos traces the modern history of these two inscribed thrones, from their discovery in the excavation of the small temple by Gandy Deering in 1813 and their publication in *The Unedited Antiquities of Attica*² (London 1833) 42, to the destruction and loss of their upper parts, and to the eventual transfer of the surviving lower portions to the National Museum in Athens by D.Philios in 1880, inv. nos. 2672, 2673. The only evidence for the text of L. 1 on each throne has been Gandy Deering's readings, which Petrakos illustrates by reproducing the relevant pages from his field notebook. Interpreting the inscription on the famous base of the statue of Themis from Rhamnous by Chairestratos (*IG* II² 3109) as listing two separate priestesses of Nemesis, Καλλιστώ and Φειδοστράτη, Petrakos after a review of all appropriate literary and epigraphical evidence maintains that Themis did not have a priestess at Rhamnous.

He then announces that recent cleaning around the sanctuary of Nemesis by the Greek Archaeological Society has led to the discovery of three of the missing fragments of the two thrones.

Inv. no. 543. *SEG* XXXIV 193. [ἐπὶ ἱερ]είας
Inv. no. 618 (ph.). [- - -] ΦειΛοστ[- - -]
Inv. no. 750. [- - - Καλλ]ιστ[ῶς]

The discovery of no. 618 helps clear up a long-standing misunderstanding by showing that the name of the priestess on *IG* II² 4638a is in fact Φει⟨δ⟩οστ[ράτη] and that the cutter failed to inscribe the horizontal bar of the delta. Although Gandy Deering had carefully recorded this

omission in the drawing in his notebook, he published this text as ἐπὶ ἱερείας Φιλοστρα and subsequent editors have regarded the name of the priestess as Philostrate.

On the basis of the newly discovered fragments, Petrakos concludes that the two thrones were not dedicated by Sostratos to Nemesis and Themis at the same time but under two successive priestesses of Nemesis, first Kallisto and then Pheidostrate, her successor, without a long interval of time. Two different cutters inscribed the dedications; in 4638a the word Νεμέσει was erased and then reinscribed with different spacing (cf. *SEG* XXXIV 193).

This situation enables Petrakos to clarify the interpretation of the statue base of Themis, *IG* II² 3109. Here the same two priestesses of Nemesis are found in the same sequence; i.e., Megakles was crowned by his fellow demesmen for his δικαιοσύνη in the priesthood of Kallisto and he won his victories as gymnasiarchos under the next priestess, Pheidostrate. The cutter had inscribed the first part of this information, as far as Καλλιστοῦς, in L. 2 on the abacus of the base. Then the information about Megakles' victories and the name of the second priestess were inscribed on the remaining space of the abacus and below in the most appropriate corresponding places: καὶ (ἐπὶ) Φειδοστράτης Νεμέσει ἱερέας directly below ἐ[πὶ ἱ]ερείας Καλλιστοῦς, and κωμωιδοῖς χορηγῶν directly beneath γυμνασιαρχῶν καί.

The texts on the two thrones should now be read as follows.

230: *IG* II² 4638a.

Ἐπὶ ἱερείας Φει(δ)οστ̣[ράτης]
Θέμιδι
Σώστρατος
ἀνέθηκεν

231: *IG* II² 4638b.

Ἐπὶ ἱερείας Καλλιστ[ôς]
Νεμέσει
Σώστρατος
ἀνέθηκεν

---

232. Athens. Monument of Telemachos, founder of the Sanctuary of Asklepios, ca. 400 B.C. *IG* II² 4960/4961, 4963, 4969. *SEG* XLVI 270.* K.Clinton, in *Ancient Greek Cult Practice* 21–34 (ph.), prints a new text of frr. a + b (*IG* II² 4960 + 4963) with full commentary and app.crit. after examining fr. a (EM 8821) in Athens. Our text is supplied by the author *per ep.*, correcting errors in the published text.

[Τ]ηλέμαχος ἱδ[ρύσατο τὸ ἱ]- Stoich. 20
[ε]ρὸν καὶ τὸν βω[μὸν τῶι Ἀσ]-
[σκλ]ηπιῶι πρῶτ[ος καὶ Ὑγι]-
[είαι], τοῖς Ἀσσ[κληπιάδαι]-
[ς καὶ τ]αῖς Ἀσσ[κληπιô θυγ]-
[ατράσιν] κα[ὶ - - - - - - - -]

[- - - - - - - - - - - - - - - - -]
[. . . .⁸. . . .]! | Σ[. .⁴. .]Μ[. . .] Stoich. 19
[. . . .⁷. . . ἀ]νελθὼν Ζεόθ[ε]-
[ν Μυστηρί]οις τοῖς μεγά-
[λοις κατ]ήγετο ἐς τὸ Ἐλ- Stoich. 18
[ευσίνιο]ν· καὶ οἴκοθεν
[μεταπεμ]ψάμενος δια[κ]-
[όνος ἤγ]αγεν δεῦρε ἐφ' ἅ-
[ρματος] Τηλέμαχο[ς] κα[τ]-
[ὰ χρησμ]ός· ἅμα ἦλθεν Ὑγ-
[ίεια· καὶ] οὕτως ἱδρύθη
[τὸ ἱερὸ]ν τόδε ἅπαν ἐπὶ
[Ἀστυφί]λο ἄρχοντος Κυ- 420/19 B.C.
[δαντίδ]ο· Ἀρχέας· ἐπὶ το- 419/8 B.C.
[ύτο οἱ Κ]ήρυκες ἠμφεσβ-
[ήτον τô] χωρίο καὶ ἔνια
[ἐπεκώλ]υσαν ποῆσαι· Ἀν-
[τιφῶν . . . ἐπὶ το]ύτο εὐ- 418/7 B.C.
[. . . .⁷. . .· Εὔφημος·] ἐπὶ τ- 417/6 B.C.
[ούτο . . . . . . ¹⁴. . . . . .]
- - - - - - - - - - - - - -

He rejects Körte's 'correction' of ΔΙΑ[.] to δ⟨ρ⟩ά[κοντα] in L. 13 and concludes that in Telemachos' chronicle there is no mention of the sacred snake. 'And having sent for servants at his own expense Telemachos brought (Asclepius) here on a wagon. Hygieia came at the same time.' The latter Clinton brings not from Epidauros but from a local Athenian source. He suggests that the ἀκόλουθοι of our lemma no. 71 L. 18 assisted the διάκονοι in loading, unloading, and guarding the statue of Asklepios during its transport from Zea to the Eleusinion. Before the statue reached the latter, it was received by Sophocles at his home (*Et.Mag. s.v.* Δεξίων) but did not reside there for a long time. It was probably at this point that the poet composed his famous paian (*SEG* XXVIII 225). For later evidence for the traditional reception and μύησις of Asklepios, see *IG* II² 3195, our lemma no. 213.

Noting that it is only after Asklepios had been lodged in the Eleusinion that Telemachos enters the picture, Clinton suggests that official authorization by the demos for the transfer to the south slope of the Acropolis, confirmed by oracles (LL. 15/16), did not involve the Eleusinian priestly clans. The 'hostility of the Kerykes [LL. 20–23] is probably not unrelated to the silence in Telemachos' chronicle about the role of Eleusinian officials in bringing Asclepius to the Eleusinion.' (28) At the same time, the Eleusinian *gene* were certainly deeply involved in the decision to bring the healing god from Epidauros and to integrate the Epidauria, which celebrated that transfer, into the schedule of the Mysteries. On 30–32, speculation on the date of the foundation of the sanctuary of Asklepios at Zea and the involvement of the Eumolpidai and the Kerykes in its administration. Clinton proposes that the Eleusinian officials may have planned to establish the Asklepieion at a site near the Eleusinion, 'but Telemachos, for whatever reason,

ruined their plans ... the cult of Asclepius on the South Slope, where the statue resided most of the year, was private, and its priest was probably Telemachos himself.' (33) See also our lemmata nos. 71 and 213.

R.Parker, *Athenian Religion* 175–187, discusses the evidence for the coming of Asklepios to Athens on 18 Boedromion 420/19 B.C., with special emphasis on the opening lines of this inscription, for which he offers a translation. In L. 13 he rejects the supplement διά[κονον], 'attendant,' as a specification of what Telemachos brought to Athens on a wagon—'a mere ancillary. Snakes, by contrast, regularly feature in accounts of the introduction of Asclepius; and one can be brought in here if we suppose that ΔΡΑ[ΚΟΝΤΑ is what the stone-cutter intended to inscribe. Bold though it is, the change appears necessary.' (178) The snake of Asklepios which was brought from home, οἴκοθεν, by Telemachos must have come from Epidauros, and Telemachos was probably himself an Epidaurian, resident in Athens. Discussion of (1) the dispute with the Kerykes over the plot of land on the south slope of the Acropolis; (2) the possible connection between the introduction of the cult of Asklepios and the plague; (3) the incorporation of Asklepios and the Epidauria festival into the calendar of the Eleusinian Mysteries; and (4) Sophokles Dexion. This study was written before Parker saw Clinton's paper in *Ancient Greek Cult Practice*, which he briefly notes in an addendum, p. 345.

For the Asklepieion in Peiraieus and the dogs in the relief on the Telemachos monument, see our lemma no. 122. For the sculpture see also our lemma no. 30.

---

233. Athens. Inscribed seats in the Theater of Dionysos for priests of the Imperial Cult, ca. 27 B.C.–68 A.D. *IG* II^2 5034 and 5114. P.Maass, *Vestigia* 15 (1972) 94, 116. K.Clinton, in *Romanization of Athens* 166, 173/174, observes that the seat for the priest of Roma and Augustus is in the 6th row (*IG* II^2 5114), whereas the priest of Augustus Caesar sat in the front row (*IG* II^2 5034). It is possible that while Augustus was alive, the priest of Roma and Augustus sat in the front row but was shifted to the rear sometime after Augustus died. Furthermore the original inscription on *IG* II^2 5034, ἱερέως Σεβαστοῦ Καίσαρος, was later expanded to ἱερέως καὶ ἀρχιερέως Σεβαστοῦ Καίσαρος. This inscription remained on the seat until the end of antiquity, even after the official title was changed to ἀρχιερεὺς τῶν Σεβαστῶν under Claudius or Nero. Clinton places the expansion of the inscription on the seat to the time of Polycharmos son of Eukles of Marathon who served under Tiberius and was the first ἀρχιερεύς in Athens (*IG* II^2 3530; see our lemma no. 220). 'This title designates the priest with the highest standing among all priests in a given community.' Polycharmos was succeeded as ἀρχιερεύς by Ti.Claudius Novius.

A.J.S.Spawforth, *ibid.* 183–186, emphasizes the importance of the original inscription on *IG* II^2 5034 as evidence that Augustus had a cult at Athens alone—not in combination with Roma. He stresses that the title ἀρχιερεύς was not necessarily the perquisite of the Athenian priest serving the emperor of the day; it was a 'personal honorific.' Spawforth is attracted to the view that Polycharmos was the first holder of this title in Athens.

---

234. Athens. Inscriptions on the Tower of the Winds, Hellenistic. *CIG* I 518. *SEG* XXXIII 199. In an account of this building in which he advocates a date in the Hellenistic, not Roman, period, H.J.Kienast, in *Romanization of Athens* 53–65, very briefly observes that the letterforms of the inscriptions naming the winds are almost identical with those on the architrave of the Stoa of Attalos, *IG* II^2 3171, but differ radically from those on the architrave of the Temple of Roma and Augustus on the Acropolis, *IG* II^2 3173 (64 note 36). For a similar view and for the texts, not in *IG* II^2, see *SEG* XXXIII 199.

---

235. Athens. Inscribed architrave in the City Eleusinion, ca. 48/9 A.D. G.C.R. Schmalz, *AJA* 99 (1995) 328–329, very briefly suggests that a 'contemporary architraval dedication (Agora inv. no. I 678) represents the remains of' the façade of a Roman stoa along the south side of the newly expanded sanctuary. He restores it with the names of Demeter and Kore and dates it to the archonship of Herodes (IV) of Marathon of the above date; no text; no further details. This inscription (unpublished?) is apparently not mentioned in M.M.Miles' detailed publication of the City Eleusinion in *Agora* XXXI (Princeton 1998); for the stoa, which is there dated to the 2nd cent. B.C., see Miles, *op.cit.* 75–80.

---

236. Athens. Epigram on the repair of a tower, 267 or 4th/5th cent. A.D. *IG* II^2 5201. *SEG* XXXVIII 192. After a thorough examination of the sources for the invasion of the Herulians and the destruction they caused in Athens in 267 A.D., M.Heil, *Klio* 79 (1997) 468–478, rejects any connection between these events and the Παναθήνιος of this inscription. He identifies this provincial governor as the Παναθήναιος who was a student of Himerios (Himerios, *Orationes* 36) and places his activity in repairing the walls of Athens in the 4th or early 5th cent. A.D., close to the date of *IG* II^2 4224, which was probably inscribed by the same cutter as *IG* II^2 5201.

M.Heil informs us *per ep.* that, contrary to what is stated in *BE* (1999) 230, he has not abandoned his late dating of this inscription in favor of a date ca. 250 A.D.

---

237. Salamis. Gravestones found on Salamis, 5th–3rd cent. B.C. M.C.Taylor, *Salamis* 132–138, gives a conspectus of the collection of 130 gravestones from these centuries found on the island. Only 4 can be dated to the 5th cent. B.C. and 11 are generally 'classical.' 58 belong to the 4th cent. and 12 to the 3rd cent. B.C., leaving 45 undated. Demotics appear on 54. Some stones may have been brought from the mainland as spolia vel sim., but excavated cemeteries on the island show that residents of Salamis buried their dead there. She assumes that most of the gravestones represent citizen members of the demos of the Salaminioi. Brief discussion of the family of Silanion, the most prominent on the island, probably attested for three generations (132/133, 139); details in Appendix 1 no. 299 and stemma. She suspects that the two Σαλαμίνιοι on *IG* II^2 10173 and 10201 are from Salamis on Cyprus. For metics, see *IG* II^2 1570 L. 2; 1574 LL. 4, 9; for slaves, see *IG* II^2 1317; 1317b; *SEG* II 9 and 30.

In *ZPE* 125 (1999) 129 note 66, S.D.Lambert does not find Taylor's view convincing about the connection with Salamis on Cyprus and prefers to regard the designation Σαλαμίνιος/α on these epitaphs as appropriate for inhabitants of the Attic island.

---

238. Athens. Sepulchral vase inscription, ca. 400 B.C. In salvage excavations of the Greek Archaeological Service at the military base of the Helleniko airport, a short distance north of the main eastern gate on Vouliagmeni Boulevard, K.Kaza-Papageorgiou, *AD* 49 (1994) B [1999] 82/83 (ph. of grave), reports the discovery of a lidded stone urn containing a smaller black-glazed clay urn holding the ashes of a cremated corpse. On the lid of this clay urn she records the following text of a two-line inscription which is difficult to read.

ΠΟΛΥΜΝΙΣΤ
. . . ΥΜΝΙΣ ΓΕ. . .ΥΚΜΕΥΣ

Nearby, in a surface layer, were also found three fragments of a bronze plate inscribed on one side as follows:

ΠΟΛΥΜΝΗΣ
ΕΥΩ Υ

These finds belong to a cemetery of the 5th and 4th cent. B.C.
V.Bardane points out to us *per ep.* that the inscribed urn may be connected with Πόλυμνις Εὐωνυμεύς (*PA* 12052), who was grammateus in 405/4 B.C., *IG* I3 127 L. 5. The urn may have contained the ashes of Polymnis himself. The bronze plate she identifies as a dikast's pinax which probably is to be associated with the same grave and may have belonged to Polymnis or a member of his family.

---

239. Peiraieus. Gravestone, ca. 360 B.C. *IG* II2 5495. Clairmont, *CAT* Suppl. PE5. W.J.Schneider, *Arctos* 31 (1997) 129–133, urges that Κυτραγόρα is either a stonecutter's error or a false reading for Κυδραγόρα, which is frequently attested as a woman's name and enjoys a normal formation from κυδρός.

---

240. Salamis. Gravestone, date? *IG* II2 6354. M.C.Taylor, *Salamis* 284 no. 143; 311 no. 345; 314/315 nos. 370/371, suggests that in the first preserved letter there is a mason's error and that we should read [Φιλ]⟨ο⟩κράτης Θεαγ⟨έ⟩νου [Κεφ]αλῆθεν or [Ἐκ]αλῆθεν and take him as the father of [- - -] Φιλο[κρά]τους. For possible relatives see *Agora* XV 58 L. 65; 62 L. 94; *SEG* XXIX 60.

---

241. Attica. Lamptrai (Panagia Thiti, Voula). Gravestone? *SEG* XLIV 91. *SEG* XLV 185.* In *Ergo YP* 1 (1997) [1998] 61, it is briefly reported that a 'fragment of an inscription of the classical period' which was removed from the wall of the church of Panagia at Thiti has been transferred to the Epigraphical Museum (EM 13496). C.Kritzas informs us *per ep.* that this is *SEG* XLIV 91.

---

242. Bougiati. Gravestone of Diochares, 4th cent. B.C. *IG* II2 6990. S.Humphreys suggests *per ep.* that *IG* II2 6990 ([Δι]οχάρης | [Δι]οκλείδου | [ἐξ] Οἴου) is the same stone as *IG* II2 7009, where the name of the deceased is restored as [Φι]λοχάρης | [Εὐ]κλείδου | [ἐξ Οἴου].
Traill, *PAA* 368040 *s.v.* Διοχάρης, suggests in *IG* II2 6990 the alternative restoration [Θε]οχάρης | [Θε]οκλείδου.

---

243. Sphettos or Paiania? (Koropi). Inscribed terracotta burial urn, Classical. G.Touchais, *BCH* 120 (1996) 1131, briefly mentions salvage excavations by the Greek Archaeological Service at the Toula property in 1995 which brought to light a large cemetery, ca. 8th–late 5th cent. B.C. Among the finds was a terracotta urn containing the ashes of an individual identified by an inscription as Ἄριστος Ὀῆθεν. 'La découverte de cette nécropole, qui doit appartenir à l'un des dèmes antiques voisins, Sphèttos ou Paiania, est un élément précieux pour la topographie de la région.'

---

244. Athens (now in St.Louis). Gravestone of Kallistrate, ca. 400–390 B.C. *IG* II2 7061a. *SEG* XXXIV 239. Clairmont, *CAT* 1.284. For a color ph., full description of the sculptured relief, and bibliography of this marble stele now in the St.Louis Art Museum, inv. no. 4:1933, see E.D.Reeder, *op.cit.* (our lemma no. 81) 138/139 no. 7 (ph.).

---

245. Attica? (now in Bakewell, Derbyshire). Inscribed marble lekythos, ca. 360–350 B.C. Clairmont, *CAT* 3.777. Body of a lekythos (broken at top and bottom) with representation of a female servant at left, clad in a long chiton and holding a little box in her left hand; a woman clad in a chiton and cloak, with raised left hand, extending her right hand toward a standing man who wears a chiton and cloak; between the latter two, a small child going to the mother. Inscription A to the left of the woman, inscription B above the man; inscription A may have been added later. Now in the antiquities collection at Chatsworth House. Ed.pr. A.Linfert apud D.Boschung et al., *op.cit.* (our lemma no. 223) 80 no. 78 (ph.).

A. Πυρρο⟨κ⟩ῆς
Παγκλεοῦς
Ποτάμι[ο]ς

B. [- - -]σοστρατου
Κεφαλῆ(θεν)

A 1. ΠΥΡΡΟΛΗΣ, lapis, ed.pr.; Πυρρώδης, G.Petzl apud ed.pr. ‖ 2. Παγκλῆς; ed.pr. refers to *IG* II/III[2] 7269 ([Παγ]κλῆς Πύρρο[υ] Ποτάμιος) and 1752 (Πύρρος [Εὐθυμάχου] Ποτάμιος) ‖ B. [- - -]ΦΡ[- - -] | [- - -]ΤΗ ΣΩΣΤΡΑΤΟΥ, Clairmont [If the reading of ΣΟΣ is right, we might read [Κηφι]σοστράτου, Stroud].

---

246. Aigion. Attic gravestone, late 4th cent. B.C. Upper portion of an Attic marble grave stele preserving a large portion of the floral anthemion at the top and part of a decorative rosette in relief below the five lines of text. Reported by L.Papakosta, *AD* 49 (1994) B [1999] 241, as being formerly in the possession of A.Golphinopoulos of Nikoleïka in the territory of Aigialeia, from whom it was confiscated before being turned over to the Aigion Museum; no ph.; no indication of how much surface is missing; no speculation on how it came to be in Aigion. Text in majuscules, from which we produce a tentative reconstruction.

ΡΕΤΗ ΔΗΜΟΦΑΝΗΣ	[- ca. 4–5 -]ρέτη, Δημοφάνης
ΟΔ ΡΟ ΠΡΟ ΛΙΣΙ	[- ca. 4–5 -]οδ[ώ]ρο Προ[βα]λίσι[ος]
ΟΚΛΕΙΔΗΣ ΔΗΜΟΦ	[- ca. 4–5 -]οκλείδης Δημοφ[άνο]
ΛΙΣΙΟΣ ΕΠΙΛΥΚΟ	[Προβα]λίσιος, Ἐπίλυκο[ς]
ΦΑΝΟ ΠΡΟΒΑΛΙΣΙ	[Δημο]φάνο Προβαλίσι[ος]

[Without a ph., it is difficult to interpret L. 1; probably the end of a woman's name in the nominative, which is then followed by the names and patronymics of three demesmen of Probalinthos. The name Demophanes is attested in inscriptions found at Nea Makri and Marathon; Traill, *PAA* 5.320415–320417. Stroud.]

---

247. Eleusis. Gravestone of Dionysios, Roman. Marble columnar grave monument lying at the Roman bridge over the Eleusinian Kephisos, perhaps from excavations by J.Travlos at this site; cf. Travlos, *BTAttika* 179, 190. Text copied by J.S.Traill in December 1992; see Traill, *PAA* 346930; not in *LGPN* II. Seen by R.S.Stroud in this location, June 1999.

Διονύσιος
Καλίξενος *[sic]*
Προβαλίσιος

---

248. Thorikos. Grave inscription? At Stephani Thorikou, on the northeast slope of the hill Phougarou, M.Oikonomakou, *AD* 49 (1994) B [1999] 66/67, briefly reports that the Greek Archaeological Service has investigated a circular grave peribolos constructed of marble blocks on one of which is inscribed the name Ἑρμαίο; no date; no ph.; no further details.

---

249. Rhamnous. Gravestone of Hierokles and Lysippe, with epigram, 4th cent. B.C. *IG* II[2] 13102a. *SEG* XL 247.* J.Bergemann, K.Hallof, *MDAI(A)* 112 (1997) 269–280 (ph.), after a detailed examination of the physical properties of the several components

of this pedimental naiskos-stele, their finding places, the sculptural iconography, and the inscription, conclude that the name of Hierokles on the epistyle and the text of the epigram were inscribed by the same cutter for a stele marking this man's death. The name of the woman on the right (Lysippe), wife or daughter (?), was added in a different hand, later, after her death. The gesture of Hierokles' left arm and hand should not be interpreted as indicating grief or mourning.

---

250. Attica (now in Tokyo). Gravestone of Kleokratis, late 4th cent. B.C. Clairmont, *CAT* 2.487. In a catalogue of the Unimat Museum, *The Ancient Mediterranean Museum* (Tokyo 1994) 57 no. 30 (ph.), there is an entry (in Japanese) describing this stele and establishing its whereabouts; formerly *Sotheby's Sale Catalogue. December 9, 1985* (London) no. 131; no provenance stated.

---

251. Salamis. Grave epigram for Leon, 3rd cent. B.C. *IG* II[2] 11960. *SEG* XXV 301. *ISE* 1.24. M.C.Taylor, *Salamis* 245–250, reprints the text, with translation, and discusses the relationship of this inscription to the decree in our lemma no. 153, which was earlier inscribed on the same stone. After reviewing previous suggestions for the date and the circumstances of Leon's death in battle, she concludes that although both occurred during the Macedonian domination of Salamis, more precision is impossible. On 253 note 84 she suggests the possibility that the Herakleitos mentioned in L. 1 as Leon's father might have been the strategos who is honored in the decree of ca. 250 B.C., *IG* II[2] 1225 (our lemma no. 154).

---

252. Laureotike. Gravestone, ca. 350 B.C. *IG* II[2] 9273. Clairmont, *CAT* 233. S.D.Lambert, *ZPE* 119 (1997) 105 note 81, suggests that this stone should be read as [woman's name, man's name in genitive] γυνή, Μακεδὼν Ἀγρ.[- - -]. The final surviving letter might be omicron or omega, Ἀγρο̣- or Ἀγρω̣-, cf.Traill, *PAA* 107635; *LGPN* II, *s.v.* Ἄγρων.

---

253. Hekale. Mygdaleza, near Stamata. Epitaph of Mata, Myleton, and Politis, ca. 300–250 B.C. *SEG* XXXII 318. O.Masson, *ZPE* 119 (1997) 75, studies the name Ματα in L. 1, also on record at Amisos (*Studia Pontica* III 1; Robert, *Noms indigènes*, 344). It belongs to a group of non-Greek names with Ματ- (cf. Μάτιον). The epitaph also contains the name Μύλητον, L. 2 (cf. μύλη, 'la meule'; perhaps the word *μύλητον existed as a variant of ἄλητον, 'farine de froment').

---

254. Athens (now in Houston). Gravestone of Megisto and Eratoxenos, ca. 400–390 B.C. Clairmont, *CAT* 1.695. Μεγιστώ, Ἐρατό[ξ]ενος. For a color ph. of this stele, now in the Menil Collection, inv. no. 70-32DJ, with full description of the relief sculpture, see E.D.Reeder, *op.cit.* (our lemma no. 81) 418/419 no. 138 (ph.).

---

255. Steiria (Porto Raphti). Gravestone of Kleoboulos, ca. 400–375 B.C. In D.von Bothmer, ed., *Glories of the Past: Ancient Art from the Shelby White and Leon Levy Collection* (New York 1990) 124–126 no. 97 (ph.), E.J.Milleker publishes the ed.pr. of the upper left half of a marble grave stele with a pediment in relief, inscriptions on the tympanon; at left in relief the upper half of a standing, draped warrior facing right and wearing a crested helmet and carrying a spear and a round shield in his left hand; in the center a young man with head bent down to left with drapery over his left shoulder, upper right part of his body bare; on the youth's left shoulder are the remains of 4 fingertips, all that survives of a third figure originally standing at the right, probably a woman. The stele is broken at right and below. The inscriptions clearly label the two preserved figures; there may also have been a name on the tympanon above the now largely missing figure on the right. Μένων Κλεόβολος

Milleker says nothing about when or how this fragment was acquired but on stylistic grounds she concludes 'that this stele was not carved in an Attic workshop.... [it] must have been carved in an area of the Greek-speaking world, such as the Cyclades or the western coast of Asia Minor, where Attic influence was particularly strong.'

Clairmont, *CAT* 3.200; extended physical description. 'The stele is not Attic but the sculptor was quite familiar with Attic art.'

G.Despinis, *Egnatia* 3 (1991/2) 7–27 (ph.), claims to detect on the ph. a slight trace of the first letter of the third name, at the right edge of the stone. He demonstrates that the fragment in New York is in fact the joining upper part of a stele found in Porto Raphti and now in the Brauron Museum, inv. no. BE 6; bibliography 9 note 4; Clairmont, *CAT* 3.195. The bottom part was found in an ancient cemetery on the north side of the gulf of Porto Raphti, west of the settlement of Agios Spyridon, in an area probably occupied by the deme of Steiria. After a detailed stylistic analysis with numerous parallels, Despinis suggests a date ca. 400 B.C. for this very large Attic gravestone, probably erected by a wealthy family from Steiria. Menon, who was already dead when this stele was carved, may have been the trierarchos who died in battle in 411/0 B.C.?, *IG* I³ 1192 L. 8.

---

256. Athens (now in Malibu). Gravestone of Mynnia, ca. 380–370 B.C. *SEG* XXXVII 187. Clairmont, *CAT* 2.718. For a color ph. of this stele, now in the Getty Museum, inv. no. 71.AA.121, with full description of the relief sculpture, and bibliography, see E.D.Reeder, *op.cit.* (our lemma no. 81) 336/337 no. 104 (ph.), who interprets the inscription and the sculptural figures as in Clairmont, *CAT*.

---

257. Athens. Gravestone. V.Orphanou, *AD* 49 (1994) B [1999] 41, briefly reports the discovery of a marble, pedimental stele with a dexiosis scene of a man and a woman in sculptured relief in excavations of the Greek Archaeological Service at 54–56 Leophoros Kavalas; inscription on the epistyle; no date; no ph.; no further details. Σοφία Ὀνήσιμος

---

258. Athens. Gravestone of Phrasikleia, ca. 400 B.C. *IG* II² 13013. Clairmont, *CAT* 2.750. G.Despinis, *Egnatia* 3 (1991/2) 62–67 (ph.), traces the history of this stele from its discovery in 1817 through its use as an icon in the narthex of the church of the Megale Panagia.

---

259. Athens. Two (Jewish?) epitaphs, before ca. 300 A.D. *CIJ* 713/714. T.Derda, *ZPE* 115 (1997) 258 note 7, argues that the restoration of the name Moses in both texts is dubious. In 713, he suggests reading κ(οι)μητήριον Θεοδούλα (καὶ) Καιμως or κ(οι)μητήριον Θεοδούλα, Καιμως (instead of κ(οι)μητήριον Θεοδούλας καὶ Μωσ[έως], *CIJ*). Καιμως (or Καιμος) is a Semitic name (here in the nominative instead of genitive). In 714, D. rejects the restoration [- - - Μω]υσῆς θ[υγά]τηρ κ(εῖ)τ(αι); any female name ending in -ουσα (gen. -ουσης) could stand at the beginning (a metronymic). M.H.Williams, *ZPE* 118 (1997) 274, sticks to the restoration Μωσ[έως] in 713, but agrees that the restoration in 714 is dubious. *CIJ* considered the inscriptions Jewish on the basis of the restored name Moses, which constitutes, however, no evidence of Jewish character; see our lemma no. 2297.

---

260. Athens. Gravestone of a trierarchos, ca. 400 B.C. P.Amandry, *BCH* 71/72 (1947/48) 433, briefly notes the discovery at New Phaleron (Moschato), east of the church of the Metamorphosis, of a grave peribolos and this fragment from the right side of an inscribed marble stele.

[. . .]δος τριήραρχος

R.Stupperich, *Staatsbegräbnis und Privatgrabmal im klassischen Athen* (Münster 1977) Part I 20/21, 126; Part II 170 no. 305, offers the above date and gives a description of the floral decoration on this stele, Peiraieus Museum inv. no. 1452. Under the inscribed band, the relief sculpture is not preserved. Perhaps this monument was a private cenotaph for a trierarch who was buried in the demosion sema. Stupperich reads the first preserved word as [- - -]ịδος, either a tribal name in the genitive or a patronymic.

In a discussion of the identity of Menon in our lemma no. 255, G.Despinis, *Egnatia* 3 (1991/2) 18–20 (ph.), describes this fragment in detail, with measurements, and follows the suggestion of Stupperich that it belonged to a family cenotaph. Despinis dates it on the basis of the letterforms to the beginning of the 4th cent. B.C.; speculation on the motive for erasing the relief sculpture.

---

261. Athens. Gravestone. In *AD* 49 (1994) B [1999] 40, E.Lynkouri-Tolia briefly reports the discovery of a fragment of an inscribed marble grave stele in excavations of the Greek Archaeological Service in front of 20 Kriezi Street; no date; no ph.; no further details.

Σ
κεῖται

---

262. Athens. Gravestones. In *AD* 49 (1994) B [1999] 33 (ph.), O.Zachariou briefly notes the discovery of 17 marble grave kioniskoi reused in the hypocaust of a tepidarium of a Roman bath in excavations of the Greek Archaeological Service for the Metro at Amalias Street 2; no mention of inscriptions.

263–266. Amygdaleza, near Stamata. Christian prayers, 6th cent. A.D. In excavations of the 18th Byzantine Ephoreia of the Greek Archaeological Service in an early Christian basilica at this site, E.Ghini-Tsofopoulou, *AD* 45 (1990) B [1995] 90–93 (ph., dr.), reports the discovery of the following inscriptions painted on and scratched into the interior plastered walls of twin cist tombs lying to the east of the basilica and dated on the basis of the grave goods. Cf. G.Touchais, *BCH* 120 (1996) 1130 (ph.).

263: Tomb I, φῶς ζωῆς on either side of the upper part of a painted cross

264: Tomb I, † ὁ θ(εὸ)ς πι͜ατῄσας τὸν | Ἅι͜δην· ἐλι͜έησον on either side of the upper part of a painted cross

265: Tomb I, † Κ(ύρι)ε Ἰ(ησο)ῦ Χ(ριστ)ὲ ἄφεσιν ἁ[μ]αρτιῶν [- - - ?]
δεημένοις [- - - ἀμ]ήν

266: Tomb II, ἐλεήμων Κ(ύρι)ε

---

267. Peta. Memorial inscriptions, 2nd–4th cent. A.D. *SEG* XLIII 107. In *BCH* 119 (1996) 858, S.Huber, Y.Vavalis print the following texts of A and C.

A. [- - -] αἰτῶν ἁ[-]κλ[- - -]
[- - -]υσων καὶ σμα[ρ]α[γδο - - -]
[- - -] ἀδελφιδῶς θυ[. .]το[- - -]
4 [- - -]υλου ἐπ' ἀγαθῷ vacat

C. [- - - ἐμ]νήσθη παι̣[- - -]
[- - -]εις θεοῖς [μεγάλοις? - - -]
[- - -]ι̣ι̣ν εἴκοσι[ν - - -]

A 3. [- - - Α]ΔΕΛΦΙΔΩΣ, ed.pr. The initial A is visible on the ph., Stroud.

---

268. Athens. Incertum. A.Brumfield, *Hesperia* 66 (1997) 150 note 14, briefly observes that 'an unpublished inscription from the Athenian Agora mentions πόπανα μακρὰ στρογγύλατα (J.Camp, personal communication).' [Inv. no. I 7538, *per* Camp, who kindly informs us

that the fragment preserves the upper part of a marble stele, 4th-cent. or Hellenistic, and concerns the laying out of offerings.]

---

269. Athens. Incertum, ca. 360–350 B.C.? Fragment of 'Pentelic' marble; found in excavations of the Athenian Agora in 1937 'in original fill of the Post-Herulian Wall on the north slope of the Akropolis'; Agora inv. no. I 4936b. Broken on all sides. Ed.pr. M.B.Walbank, *Hesperia* 66 (1997) 235/236 no. 1a (ph.), who on 238–240 discusses its possible association with our lemmata nos. 270 and 271.

Stoich.

- -
[. . .5. .]α̣κλι̣τ̣ο̣ν[- - - - - - - - - - - - - - - -]
[ἐν τῶι] ἱερῶι τῶι̣ [- - - - - - - - - - - - - - -]
[. . .5. .]νεμος εστ̣[- - - - - - - - - - - - - - - -]
4 [. . .5. .]ται v ἐκ τῆς [- - - - - - - - - - - - - - -]
[. . . τὴ]ν ὁδόν v ἐγ δὲ̣ [- - - - - - - - - - - - -]
[. . .5. .]λ̣η ὕπεστι v ε̣[- - - - - - - - - - - - - - -]
[. . .5. .]Ω̣ΜΗΛΟΥ ἡρῷι̣[ον? - - - - - - - - - - -]
8 [. . .5. .] v ἐγ δὲ τῆς κο̣[- - - - - - - - - - - - - - -]
[. . .5. .]ΣΠΑ⟦Κ⟧Ι⟦Ν⟧Ο v ι[- - - - - - - - - - - - - - -]
[. . .5. .]ο̣ ἐς τὴν σ[- - - - - - - - - - - - - - - - -]
- -

1. [- - -]α̣ κ(α)ὶ̣ τ̣ὸ̣ ν[- - -]?, W. || 3. init 'The end of a word such as [ἄ]νεμος, or of a name, or perhaps νέμος, a grove or pasture?' W., who cites evidence of groves in the area of the Hephaisteion et al.; fin 'either ἐς τ[- - -] or ἐστ[ί],' W. || 7. or Ἥρω ι[- - -]?, W. || 8. perhaps κο̣[ίλης], W. || 9. ΣΠΑΚΙΝΟ, ΣΠΑΚΙΕΟ, ΣΠΑΚΙΣΟ, ΣΠΑΝΙΝΟ, ΣΠΑΝΙΕΟ, ΣΠΑΝΙΣΟ, or ΣΠΑΝΙΚΟ; fin 'iota, or else the top of the vertical of a kappa ... perhaps κ̣[ατὰ - - -],' W.

---

270. Athens. Incertum, ca. 360–350 B.C.? Fragment of 'Pentelic' marble; found in excavations of the Athenian Agora in 1937 'in a late context in the antechamber to the Klepsydra on the north slope of the Akropolis'; Agora inv. no. I 4936c. Broken on all sides. Ed.pr. M.B.Walbank, *Hesperia* 66 (1997) 236/237 no. 1b (ph.); see our lemma no. 269.

Stoich.

- -
[- - - - - - - . .4. .]. v [- - - - - - - - - - - - - -]
[- - - - - - - . . .]τ̣ου[- - - - - - - - - - - - - -]
[- - - - - - - . . .] v απ[- - - - - - - - - - - - - -]
4 [- - - - - - - . .]ρ̣γασ̣η[- - - - - - - - - - - - - -]
[- - - - - - - . .]λοκρι[- - - - - - - - - - - - - -]
[- - - - - - - . .]τερμι̣[- - - - - - - - - - - - - -]

[- - - - - - - . .⁴. .]ṭ[- - - - - - - - - - - - - -]
- -

3. ἀπ[ό]? W. ‖ 4. '[- - -]ρ̣γα σῃ[- - -], or perhaps [Πε]ρ̣γασῆ[θεν]?' W. ‖ 5. or [- - -]λο κρι[- - -], 'possibly a reference to barley?' W. ‖ 6. 'may be some form of Termieus, one of Zeus' epithets, though not attested for Attica,' W.

---

271. Athens. Incertum, ca. 360–350 B.C.? Fragment of 'Pentelic' marble; found in excavations of the Athenian Agora in 1937 'in a Turkish context on the north slope of the Akropolis, near the Post-Herulian Wall'; Agora inv. no. I 4936a. Broken on all sides. Ed.pr. M.B.Walbank, *Hesperia* 66 (1997) 237/238 no. 1c (ph.); see our lemma no. 269.

Stoich.

- -
[- - - - - - - . .⁴. .].[- - - - - - - - - - - - -]
[- - - - - - - . ἐ]κ τῆ̣ς [- - - - - - - - - - - - -]
[- - - - - - - - .]τος πΛ[- - - - - - - - - - - -]
[- - - vacat? - - -] vacat [- - - - - - - - - - - -]
4 [- - - - - -]ς̣ ἐς τὴ̣ν [- - - - - - - - - - - - -]
[- - - - - -] vacat [- - - - - - - - - - - - - -]
[- - - - - - . .]ο̣ς v [- - - - - - - - - - - - -]
- -

---

272. Peiraieus. Lead curse tablet, ca. 360 B.C. *IG* III.3.38. J.G.Gager, *Curse Tablets and Binding Spells of the Ancient World* (Oxford 1992) 124/125 no. 37. S.D.Lambert, *ZPE* 119 (1997) 91, suggests that the man named Κλεάγορος who is cursed as a συνήγορος on this tablet may be identified with the only other known Athenian homonym, one of the diaitetai in the arbitration dispute of the *genos* of the Salaminioi, *SEG* XXI 527 L. 6, 363 B.C. (see our lemma no. 165). 'It is possible that the curse tablet belonged in the context of the disputes recorded in our inscription: another of the names on the tablet, Euthykritos, is the same as one of the arbitrators,' LL. 7/8. 'The orthography would suit a date in or around the 360s.' For further prosopographical discussion of this possible connection see S.D.Lambert, *ZPE* 125 (1999) 116–118.

---

273. Athens (Paris? now lost?). Lead curse tablet, 4th cent. B.C. *Coll.Froehner* no. 11. In a prosopographical discussion of Εὐφρονίο παῖς [- - ?] Εὐφρόνιος in *IG* II² 2345 L. 73 (see our lemma no. 187), S.D.Lambert, *ZPE* 125 (1999) 106, suggests that LL. 11/12 of the curse tablet may have read θυγάτηρ [Εὐφρονίο | Εὐφράνωρ] Εὐφράνορος.

---

274. Attica. Lead curse tablet, 400–375 B.C.? *IG* III.3.110. Cf. Threatte, *GAI* I.120, 161, 488, 637 (non Attic?). K.Tsantsanoglou, in K.Minas, ed., Φιλερήμου Αγάπησις. Τιμητικός τόμος για τον καθηγητή Αγαπητό Γ.Τσοπανάκη (Rhodes 1997) 703–719, upholding the Attic provenance of this tablet, presents a new text, drawing upon numerous parallels—including Audollent, *DefixTab* 21, 64, 66, 88, 107, 109; *SEG* XXIV 263; D.R.Jordan, *GRBS* 26 (1985) 163 no. 40; and an unpublished paper presented by Jordan at a conference in Thessaloniki in 1992—and providing a copious commentary. He urges that the lines of the text as written on the tablet yield satisfactory sense if they are read in the order 1, 2, 5, 7, 6, 4, 8, 3, 9, 10. He interprets L. 3 [5] στοιχητός as a companion, associate of Protos, the target of the curse.

1 Πρῶτον, ὥσπερ ταῦ-
2 τα ἀνα(ν)τί[α], οὕτως καὶ
5 Κνημαίωι τῶι στοι-
7 χητῶι παρὰ Πρώτωι
6 στι(γ)ματί[α]ι τ' ἀτόπω(ι),
4 ἀνα(ν)τία εἴη ἅπα(ν)τα.
8 οὕτω καὶ ἀποπωλοῦ(ν)τι·
3 τοὺς ἀγορα(σ)τάς, Πρῶτον,
9 καταδέ(ω) καὶ αὐτοὺς
10 καὶ τὴ(ν) τέχνη(ν).

2. ἀνατία, *IG;* ἀνα(ν)τία = ἐναντία, J. ‖ 3. ΑΓΟΡΑΙΑΣ, *IG* ‖ 4. restored by J. ‖ 5. The name Κνημαῖος is said to be previously unattested, but cf. Κνῆμος, Κνήμων, Εὔκναμος, etc., T. ‖ 6. στιγματίας is attested in another Attic defixio: D.R.Jordan, *GRBS* 26 (1985) 165 no. 52; it is used in the meaning 'the criminal'; ἄτοπος = 'strange,' but also 'corrupt,' T.; ΣΤΙΜΑΤΙ.Ι, *IG* ‖ 8. ἀποπολέω = 'sell out,' T.; ΑΠΟΠΩΛΟΤΙ, *IG* ‖ 9/10 read by Wuensch (*IG*).

---

275. Laureion. Musical notation or abacus. *SEG* XXXVIII 258. *SEG* XLI 188. C.C.Spyrides, Ἀρχαιολογία 47 (1993) 65–72 (ph.), identifies this marble slab not as registering musical notation but as a very advanced specimen of an abacus with two rows of numerical symbols standing for integer and decimal numbers. It was used in the agora of the *genos* Salaminioi for financial calculations and important money transactions.

---

276. Rhamnous. Incertum. Small fragment of marble inscribed on one face, found on the surface during excavations of the Greek Archaeological Society in the fort; inv. no. 2059. Ed.pr. B.C.Petrakos, *PAAH* (1997) [1999] 17 no. 7; no date. [- - -]νη vacat

---

277. Athens. Inscribed metal weights. K.Hitzl, *op.cit.* (our lemma no. 141) 105–120, examines the Attic system of weights from the 6th to the 1st cent. B.C. with analysis of the relief symbols and inscriptions on the surviving weights.

---

278. Athens. Lead weights. I.P.Touratsoglou, *AD* 49 (1994) B [1999] 13 (ph.), reports that the National Numismatic Museum in Athens has recently acquired from the estate of G.Empedokles 12 ancient lead weights. Of these he briefly notes as Attic (1) 1/3 stater (amphora/τρίτη) (2) 1/4 stater (turtle/τετάρτη) (3) 1/6 stater (half-amphora/ἡμίτριτον) (4) 1/4 mna (crescent/τέταρτον) (5) 1/8 commercial mna (Δ and OΔ O) (6) oktodrachmon [which we read from the ph. as ΔΕ(μόσιον?) | ὀγδο retrograde; is this Attic? Stroud].

Also there is an uninscribed weight from Amaltheia with two horns in relief.

---

279. Athens. Stamped roof tile, 3rd cent. B.C. *SEG* XXXVIII 265. A.Henrichs, *Illinois Cl.Stud.* 19 (1994) 49, 'The discovery [of this tile inscribed Σεμνῶν Θεῶν] confirms that far from being Sophokles' invention [*OK* 41–43] as some have suggested, the Semnai Theai were indeed worshiped at Kolonos and that their cult site included a permanent structure, perhaps a temple. The tile further reveals that the divinities of the deme cult must have been officially known by the same name as the Semnai Theai of the Areopagos. Unofficially they were perhaps also known as Eumenides.'

---

280. Athens. Bacchios, Kittos, and Panathenaic amphoras, ca. 375–363/2 B.C. For the signatures of these two figures on Panathenaic amphoras, see P.Valavanis in *Athenian Potters and Painters: Proceedings* 85–95.

---

281. Athens. Signatures of Xenophantos, early 4th cent. B.C. Beazley, *ARV*² 1407. M.Tiverios, in *Athenian Potters and Painters: Proceedings* 269–284 (ph.), discusses the inscriptions on two red-figure lekythoi with figures in relief of Persian royalty engaged in hunting, found near Pantikapaion, especially the signatures Ξενόφαντος ἐποίησεν Ἀθηναῖος, which Tiverios interprets as indicating that Xenophantos made these vases far from the Athenian Kerameikos. Citing as parallels the signatures Τεισίας ἐποίησεν Ἀθηναῖος found on vases at Tanagra and Κλεομένης Νικίου Ἀθηναῖος from Corinth, he maintains that Xenophantos worked in the territory of the Kimmerian Bosporos when it was ruled by Satyros I and his son Leukon I with whom Athens had close ties; cf. *IG* II² 212. See also our lemma no. 1164.

---

282. Salamis. Dedication to the tragedian Euripides, 2nd/3rd cent. A.D. Fragmentary Attic black-glazed skyphos of the late 5th cent. B.C. bearing the name of the famous poet scratched upside down on the exterior of the vase, found in 1996 in excavations conducted by a team from the University of Ioannina with the participation of the Ephoreia of the

Palaioanthropological-Speliological section of the Ministry of Culture in Chamber IVC of what has come to be known as the Cave of Euripides (cf. Aulus Gellius, *Attic Nights* 15.20.5) on the south side of Salamis above the hamlet of Peristeria. Ed.pr. suggests that the inscription was made in Roman times as a dedication to Euripides after the cave emerged as a tourist attraction, 'a place of worship of the great tragedian.' G.G.Lolos, *Dodone* (hist.) 26 (1997) 290/291 (ph.), who does not in fact transcribe the text. We read from the ph. Εὐ̣ριπ̣π̣[- - -]

PELOPONNESOS

---

283. Peloponnesos? Gravestone of Paionios and Hegemon, ca. 200–150 B.C.? Flat-topped funerary stele of 'Parian' marble in a private collection in Switzerland; no information on provenance. Inset, rectangular Bildfeld with Totenmahl relief scene depicting two men reclining on a couch, a three-legged table in front; at left, a naked male youth serving them. In the background an unfluted free-standing column, up which twines a snake; in upper left through a window, the heads of two horses. Inscriptions above, LL. 1/2 contemporary with the relief; and below, LL. 3/4 later additions, slanting down from left to right. Dated on the basis of sculptural style and letterforms. Ed.pr. I.Jucker (sculpture), A.Bielman (inscriptions), *HASB* 16 (1997) 41–46 (ph.).

Παιώνιο[ς]
Ἡγήμων
Διονύσιε, χαῖρε
4 Παραμόνα, χαῖρε

---

284. Peloponnesos? Gravestone of Claudius Artemas and Caninia Isias, Trajanic or Antonine. Marble pedimental stele with a shield in the tympanon, inscription in a horizontal band above a deeply inset relief panel depicting two standing, frontal, draped figures, man on the left, woman on the right wearing a simple 'traianische Frisur.' Ed.pr. I.Jucker (sculpture), A.Bielman (inscription), *HASB* 16 (1997) 41–46, who suggest the above date and provenance on the basis of the sculptural style and letterforms. The stele is in a private collection in Switzerland; no information stated as to its origin.

Κλ(αύδιος) Ἀρτεμᾶς Κανείνια Εἰσιάς

AIGINA

284bis. Aigina. Patrai as civic subdivisions. On this topic, see our lemma no. 2251.

285. Aigina (now in Athens). Honorary decree for Attalos I, after 210/9 B.C. *IG* II[2] 885. *SEG* XLV 112, 2324. T.S.Scheer, *Mythische Vorväter* (Munich 1993) 127/128, briefly discusses the mythological and genealogical ties between Attalos and Aiakos and Herakles on Aigina.

---

286. Aigina. Lamp signature, Roman. In a brief summary of excavations of the Austrian Institute on Kolonna hill in 1995, G.Touchais, *BCH* 120 (1996) 1142, notes the discovery of 'une lampe portant l'inscription "Phobos"'; no text; no ph. For Roman lamps from this workshop, see, e.g., *Agora* VII 890.

CORINTHIA

---

287. Corinth. The political organization of classical and Hellenistic Corinth. *SEG* XI 60 (*SEG* XLV 235*). *SEG* XXV 331/332 (*SEG* XXXVI 308*). *Corinth* 8.1 no. 11; 8.3 no. 8. *SEG* XXX 990. F.Ruzé, *op.cit.* (our lemma no. 2304bis) 297–304, presents a summary of the evidence for the abbreviated subdivisions of the Corinthian constitution with discussion of the various identifications proposed by Stroud, Salmon, Jones, Stanton, and Tréheux, *BCH* (1989) 245–247. She favors the view that the first two letters of these abbreviations represent the tribes (ΛΕ, ΣΙ, ΣΥ, ΚΥ, ΑΣ, and ΣΑ) and that the old tribe of Aoreis (*SEG* XXX 990 L. 25; see our lemmata nos. 603 and 1209) was retained, along with the 'new,' to serve certain cultic functions. The third letter of the abbreviations (only Ε, Π, and Ϝ attested so far) becomes for Ruzé the hemiogdoon. She concludes that each tribe (2-letter abbreviation) was only divided into 2 hemiogdooi, not three divisions as has been proposed by Stroud, Stanton, and Salmon. Each tribe has one division in the city (Π) and one in either the north (Ε) or south (Ϝ). This would result in 16 hemiogdooi: 8 in the city, 4 in the north, and 4 in the south. Since this arrangement ought to be connected to a change in regime, Ruzé urges that it was introduced with the end of the tyranny but she is prepared to consider that the hemiogdooi were introduced fairly recently before the passage of *SEG* XXX 990.

She goes on to suggest that the council at Corinth, formed on the basis of 8 tribes and 8 probouloi, consisted of 200 members.

---

288. Corinth. The Imperial cult under the Julio-Claudian emperors. For a study of the evidence for the Imperial cult at Corinth at this time, based mainly on coins and Latin inscriptions, see M.E.Hoskins Walbank in Small, *Subject and Ruler* 201–213.

---

289. Corinth. Late Roman and Early Byzantine inscriptions. E.Sironen, *op.cit.* (our lemma no. 38) 34, notes that there are at Corinth almost 600 preserved, 'more or less

fragmentary' inscriptions from this period, 267/8–ca. 600 A.D., of which more than 200 are unpublished. Corinth has the most numerous, but also the most fragmentary, Early Christian epitaphs in Greece. Sironen gives a comparative analysis of the formulas on these stones on 388–390. 'It is customary in Corinth, more markedly than in any other place among the surveyed sites in Greece, to indicate the ownership of the tombstone or the grave, almost always reinforced by the word διαφέρον.'

---

290. Corinth. Painted representations of epic myth, Archaic. For a Corinthian vase inscription, see our lemma no. 41.

---

291. Corinth. List of cities, 125–150 A.D.? *IG* IV 1605. *SEG* XLV 236.* M.E. Hoskins Walbank, in Small, *Subject and Ruler* 212, briefly rejects the above date in favor of the 1st cent. A.D., not long after the institution of the Imperial contests, on the grounds that the founding of the Roman colony of Corinth is here referred to as a recent event.

292–294. Corinth. Vase inscriptions, 4th cent. B.C. In a publication of Corinthian stemless bell-kraters found in excavations of the American School at Ancient Corinth, I.McPhee, *Hesperia* 66 (1997) 120, presents the following texts, all of the above date.

292: 120 no. 45, inv. no. C-28-131 (ph.). Stemless bell-krater? Black-glazed. Graffito on the inside of the lip. ΗΡΩΟΣΙΑΡΟΣΝΕΟΛΑΜ[- - -]

For discussion and interpretation, M. refers to C.K.Williams II, 'Pre-Roman Cults in the Area of the Forum of Ancient Corinth' (diss. University of Pennsylvania 1978) 34/35: ΗΡΩΟΣ ΙΑΡΟΣ ΝΕΟΛΑΜ, perhaps Νεολαμπαδιστας, 'a hero called the young torch racer?,' which we interpret as ἡρῷος ἱαρὸς Νεολαμ̣[παδιστάς?], Richardson; of the final preserved letter, the vertical and part of the descending diagonal are preserved, W. [Some form of Νεο(δ)αμ̣[ώδης] might also be possible. Stroud.]

293: 120 no. 46, inv. no. C-37-2997. Stemless bell-krater or pelike? Black-glazed. Graffito on the rim. Ϝ retrograde

294: 120 no. 47, inv. no. CP-3149 (ph.). Stemless? bell-krater. Black-glazed. Dipinto on the exterior of the preserved wall fragment.
[- - -]ΓΑΘ[- - -]; perhaps [ἀ]γαθ[ὰ τύχα], M.

From the ph., we read [- - -]γαθ̣[- - -], Richardson.

295. Corinth. Roman lamp signatures. For a number of these found in Messene, see our lemma no. 421. For a Corinthian lamp found in Gortyn, see our lemma no. 1391.

296. Corinth. Names of sacrificial cakes. A.Brumfield, *Hesperia* 66 (1997) 147–172, in a publication of votive, miniature, clay likna from the Sanctuary of Demeter and Kore on Acrocorinth, provides a helpful list of the names of all kinds of sacrificial cakes attested in literature and especially in inscriptions from all over the Greek world (169–171); 39 items with full references. See also *SEG* XLIV 1740.

297. Corinth. Stamped antefixes, Roman. N.Bookidis, R.S.Stroud, *Corinth* XVIII, iii: *The Sanctuary of Demeter and Kore: Topography and Architecture* (Princeton 1997) 465 (ph.), publish a stamped terracotta antefix from this site with the signature Ἀφροδεισίου and collect several other examples found in Corinth.

297bis. Corinth. Stamped tiles, Roman. For a convenient compilation and republication of stamped roof tiles from Corinth, mostly in Bookidis and Stroud, *op.cit.* (our lemma no. 297), and from excavations in the Gymnasium, see *An.Ép.* 1997 [2000] 1381–1393.

298. Corinth. Inscribed weights, Classical. *Corinth* XII.1580–1582. K.Hitzl, *op.cit.* (our lemma no. 141) 123–125, in a discussion of the Corinthian system of weights, infers from 1580 and 1581 that in the classical period the Corinthian mina consisted of 150 drachmai. No. 1582, possibly from the 3rd cent. B.C., represents a mina of 200 drachmai which brought the Corinthian system into line with that of the Achaian League.

299. Tenea. Gravestone, late Roman? In a lengthy study of the history, topography, and ancient remains of Tenea, M.Kordosis, *Dodone* (hist.) 26 (1997) 516/517 (dr.), publishes a white marble tombstone that he saw at the site, found northwest of the old schoolhouse to the right of the turn to Klenia, ca. 60 m. west of the road. Ἐπικτῶ, | χαῖρε. He speculates that *SEG* XXVIII 374 and 375, built into the church of Agios Nikolaos at Agionori, were taken there from Tenea.

300. Tenea. Christian gravestone, 4th–6th cent. A.D. *SEG* XXVIII 390. *SEG* XXIX 320. M.Kordosis, *Dodone* (hist.) 26 (1997) 544–546, reprints the text, following *SEG* XXIX 320, and stresses the finding place of this stone at Tenea. He speculates that for a short period of time in the 6th cent. A.D., Tenea may have been the seat of a bishop.

KLEONAIA

301. Nemea. Treaty of reconciliation between Argos and Kleonai, 229 B.C. *SEG* XXIII 178. K.Uibopuu, Πρακτικὰ τοῦ Ε' Διεθνοῦς Συνεδρίου Πελοποννησιακῶν Σπουδῶν, Ἄργος–Ναύπλιον, 6–10 Σεπτεμβρίου 1995, 2 (Athens 1996/7) 249–255, reprints the text, reading καὶ φόν[ου] in L. 12, and comments on the political, military, and diplomatic activities leading up to the agreement. In L. 5, ἐπὶ τὰν περιάγεσιν is interpreted as 'until the inspection' which will take place in the future, and it is suggested that one of the main issues of contention was control over 'the elevated valley of Kephalari along the route from Mycenae to Kleonai.'

ARGEIA

302. Argos. Constitution. For brief analysis of the interaction of assembly, council, and magistrates in the democratic constitution of Argos, see F.Ruzé, *op.cit.*, our lemma no. 2304bis.

303. Epigraphical evidence for connections between Cyprus and the Argolid and Epidauria. C.B.Kritzas, in *Cyprus and the Aegean in Antiquity* (Nicosia 1997) 313–322, reprints the texts, with some photographs, of the following inscriptions attesting ties between Cyprus and these two regions of the eastern Peloponnesos, with brief commentary.

ICS I Add., 18g. 11th cent. B.C., bronze obelos with the name Ὀφέλτας, from Paphos.
IG IV 49. Ca. 500 B.C., gravestone of Γλαυκίτας of Cyprian Salamis, from Aigina.
IG IV^2.1.53. 4th cent. B.C., proxeny decree for a son of Ὀνασιμένης of Sollion, from Epidauros.
SEG XXXVI 331. Ca. 325–300 B.C., Cyprian panel of a list of theorodokoi, from Nemea.
IG IV 583; *CEG* II.812. Ca. 325–300 B.C., epigram on a statue base for Nikokreon king of Salamis, from Argos (ph.).
Several inscriptions naming members of a rich and active Argive family of Pythagoras, from Paphos, cf. *PP* 17211.
SEG XXXII 371. 170–164 B.C., list of monetary donations to Argos from Ptolemy VI, Ptolemy VIII, Cleopatra, and nine Cyprian cities, from Argos (ph.).
F.Delphes III.1.547. 2nd cent. A.D., statue base honoring Publius Aelius Ailianos of Salamis, victorious pythaules at the Nemeia, Argive Aspis, and Isthmian Games, from Delphi.

304. Argos. The Argive Heraion. In J.de La Genière, ed., *Héra: Images, espaces, cultes: Actes du Colloque International du Centre de Recherches Archéologiques de l'Université de Lille III et de l'Association P.R.A.C., Lille, 29–30 novembre 1993. Collection du Centre Jean Bérard* 15 (Naples 1997) 11–82, M.-F.Billot examines the organization of the cult at the Argive Heraion with special focus on the personnel of the sanctuary (priestess, hiaromnamones, kleidouchos) 46–49; manumissions 49/50; the festivals—timing, contests, prizes, calendar, thearodokoi, magistrates, victors' lists 50–54. She provides a basic conspectus of the epigraphical evidence for each of these topics. See also our lemma no. 310.

---

305. Argos. Pagan cults in the late Roman Empire. M.Piérart, in *Nomen Latinum* 149–157, quotes and translates a number of Greek and Latin inscriptions from Argos, Lerna, and elsewhere (*IG* II^2 3674, 4841; IV 666; *CIL* VI 1779/1780), together with literary sources (Libanios, Zosimos, *AP*) and archaeological remains in the agora of Argos, which illustrate 'les derniers feux du paganisme' at this site in the face of the growing hostility of the Christian community and the attack of Alaric and the Visigoths in the closing years of the 4th cent. A.D.

---

306. Argos. Honorary decree for the Milesian and Roman citizen C.Aelius Bassos, 150–200 A.D. *IAG* 74. For the victories of the honorand, see our lemma no. 1527.

---

307. Argos. Boundary stone, 5th cent. B.C. *SEG* I 68; XI 352. In discussing the topography of the sanctuary of Ares and Aphrodite (Pausanias 2.25.1), A.Banaka-Demake, *AD* 49 (1994) B [1999] 143, prints the text of this inscription as ΗΟΡΟΣ ΗΙΕΡΟΥ ΗΕΛΛΟΤΙΔΟΣ (*SEG* [Hε]λ̣λότιος).

---

308. Argos. Epitaph of Ptolemaios and his parents, Sporos and Kranae, mid-2nd cent. A.D. Marble six-sided block reused in the 19th cent. in the church of St.Demetrios in the village of Inachos (formerly Passa), 4 km. south of modern Argos. Ed.pr. B.Mandilaras in S.Cerasulo, ed., *Mathesis e Philia. Studi in onore di Marcello Gigante* (Naples 1995) 245–248 (ph., English translation).

Πτολεμαῖος
ἐποίει ἑαυτῷ
καὶ τοῖς ἰδίοις
4 γονεῦσι Σπόρῳ
καὶ Κρανάῃ, ζῶν
ταῖ(ς) εἰδίαις χειρσίν

---

4. The name Σπόρος is previously unattested in Argos; he may be an immigrant from Egypt, ed.pr. ‖ 5. The name Κρανάη is said to be attested here for the first time; it is formed from Κραναός (cf. Δαναός-Δανάη), ed.pr. [For the name Κρανάη, see *SEG* XXIX 189. Stroud.]

---

309. Argos. Vase inscription, ca. 450 B.C. In *Athenian Potters and Painters: Proceedings* 309/310 (ph.), G.G.Kavvadias reports the discovery in a salvage excavation in 1997 by the Greek Archaeological Service at the property of C.Phlorakis of an almost complete Attic black-glazed skyphos with a graffito on the bottom; now in the Argos Museum, inv. no. 8073. Argive epichoric alphabet.

τô hέροος ἐμί

On 316/317, note 2, he usefully collects other inscriptions on vases from Argos referring to heroes, including *BCH* 80 (1956) 386/387; *BCH* 111 (1987) 591 (*SEG* XXXVII 286); and A.Banaka-Demake in *Peloponnesian Sanctuaries and Cults: International Symposium: Swedish Institute at Athens*, forthcoming.

---

310. Lerna. Statue base with dedicatory epigrams to Dionysos, Roman Imperial. *IG* IV 666. *SEG* XLV 268.* For a useful summary of scholarship on this inscription, the identity of Archelaos, and its interplay with *IG* IV 1608 (Argos), *IG* VII 96 (Megara), and the Athenian texts *IG* II^2 4841, 4842, see M.-F.Billot, *op.cit.* (our lemma no. 304) 48/49 note 352.

---

311. Mykenai. Inscribed roof tiles, Hellenistic. In a detailed report on the excavations of the British School in the archaic and Hellenistic temples on the top of the citadel, N.L.Klein, *BSA* 92 (1997) 261, 295–297 nos. B1–20 (ph.), publishes 20 fragments of inscribed terracotta roof tiles from the Hellenistic temple. The letters were written by fingertip in the soft clay of the concave tile before firing: δαμόσιος in several different fragmentary combinations of letters.

KYNOURIA

---

312. Eua. (Moni Loukous). The mother of Herodes Atticus, 2nd cent. A.D. In *BCH* 120 (1996) 1153, G.Touchais briefly notes the discovery of an inscription in the 1993–1995 excavations of the Greek Archaeological Service in the villa of Herodes Atticus; no ph.; no further details.

Δακία [*sic*] Ἡρώδου μήτηρ

[This should probably be corrected to 'Αλκία; cf. *SEG* XLVI 313, Stroud.]

313. Eua. (Moni Loukous). Inscribed statue base, Hadrianic? In *AD* 49/50 (1994/5) [1998] A.162, A.Stavridi briefly refers to a marble portrait statue recently discovered in excavations of the Greek Archaeological Service at the villa of Herodes Atticus and identified as that of Herodes by T.Spyropoulos in the newspaper Οδός Αρκαδίας 23 (July/August 1995) (non vidimus). Stavridi rejects this identification in favor of a philosopher of the Hadrianic period and observes that the inscription on the base of the statue, μέση ἀριστερά, gives instructions for the placement of the statue in a predetermined position; no text.

314. Eua. (Moni Loukous). Mosaic inscription, 2nd cent. A.D.? In *AR* 42 (1995/6) 11 (ph.), there is briefly reported the discovery in excavations of the Greek Archaeological Service (T.Spyropoulos) of a series of mosaics including one depicting the royal hunt of Dido and Aeneas; no texts; no further details. Some of the figures are labelled with inscriptions, of which we read from the ph.: Διδώ, Αἰν[έας]. In *AR* 43 (1996/7) 30/31 (ph.), T. and G.Spyropoulos report in more detail that the mosaic decorated the north stoa of the villa of Herodes Atticus: 'An enormous beast in gray-green colour, presumably an elephant, occupies the foreground. The figures, in almost paratactic procession, are easily identifiable from the preserved inscriptions. The first figure represented seated on horseback is identified as Dido, accompanied by a servant in the middle, while the third figure is Aeneas himself.' The scene is taken from Vergil, *Aeneid* 4; no texts. [Is it possible that the young male 'servant' is Iulus, who participated in the hunt? (*Aeneid* 4.140/141, 156–159), Stroud.]

HERMIONIA

315. Hermionia, Halieis, Troizenia, Epidauria. History and topography. In *Countryside*, M.H.Jameson et al. present a full investigation of the topography, history, geography, geology, climate, archaeology, economy, agriculture, etc. of the southern part of this region, drawing upon the results of a topographical survey by the Stanford Southern Argolid Survey (register of sites 415–538), accounts of early travellers, and ancient literary sources, and with copious references to inscriptions. Index of Inscriptions 643–648.

For speculation on the population of Hermion and Troizen based on the grain donations from Kyrene in 326 B.C. (*SEG* IX 2, XLV 2167*), see 559–561.

The publication of the inscribed objects discovered by the Survey is scheduled to appear in vols. 2 and 3 of this series. For some of these, see, provisionally, our lemmata nos. 316–318, 320/321, 324–326.

316. Halieis. Gravestone of Hadeas, ca. 460 B.C. In M.H.Jameson et al., *Countryside* 425/426, there is brief mention of 'a single crudely inscribed block bear[ing] a name prominent at Sikyon (Hadeas; cf. Xenophon, *Hellenica* 7.1.45) [which] is perhaps to be connected with the Sikyonian participation in the defence of Halieis against the Athenians ca. 460 B.C.,' found at the necropolis of Halieis; no text; no ph.; no further details except that it may have come from excavations conducted here in 1909 by A.Philadelpheus.

317. Halieis. Knidian stamped amphora handle, 107–98 B.C. Briefly mentioned as having been found in the Stanford Southern Argolid Survey at Boukouvala, 300 m. northwest of Metochi Bay, which is southeast of Halieis. M.H.Jameson et al., *Countryside* 432 no. A53; no text; no ph.; no further details.

For another found at Yializa, 5 km. northeast of Halieis, see 459/460 no. B89.

318. Halieis. Rhodian stamped amphora handle. Briefly mentioned in M.H.Jameson et al., *Countryside* 429 no. A39 as having been found ca. 500 m. southeast of the Halieis necropolis by the Stanford Southern Argolid Survey; no text; no ph.; no further details.

319. Hermionia. Rupestral boundary marker, 6th–4th cent. B.C. Tall (0.25 m.) letters cut into a high limestone cliff face on the west side of the Katafiki gorge ca. 4.7 km. northwest of Ermioni, marking the border between Hermion and Philanoreia (Fournoi) in the classical period. Ed.pr. M.H.Jameson et al., *Countryside* 531/532 (ph.), who interpret its original purpose as helping to settle disputes over grazing between Philanoreia and Hermion; it was later employed to mark the border between Hermion and Epidauros, on which see our lemma no. 336. ὅρος

320. Hermionia. Vase inscription, dedication to Zeus, 5th/4th cent. B.C.? 'Kylix foot fragment bearing a graffito inscribed after firing indicating that it was dedicated to Zeus.' Found at a site called Stavros, probably on the ancient road from Halieis to Hermion, by the Stanford Southern Argolid Survey. M.H.Jameson et al., *Countryside* 422 no. A5; no text; no ph.; no further details.

321. Didymoi. Dedication to Demeter, 4th/3rd cent. B.C. *IG* IV 746. *SEG* XLVI 367. For a ph. and description of the stone, the chapel of Agia Marina into which it is built, and other features perhaps belonging to the shrine of Demeter, see M.H.Jameson et al., *Countryside* 478/479. Cf. M.H.Jameson, *Hesperia* 22 (1953) 161 (ph.).

322. Hermion. The ancient town. For a discussion of the topography and ancient remains of this ancient city, with translation and commentary of Pausanias 2.34.9–35.11 and citation of relevant inscriptions, see M.H.Jameson et al., *Countryside* 581–595; map, ph.

---

323. Hermion. Arbitration of a border dispute with Epidauros, early 2nd cent. B.C.? *SEG* XI 377. See our lemmata nos. 319 and 336.

324–325. Hermion. Two stamped amphora handles. Briefly mentioned as having been discovered by the Stanford Southern Argolid Survey at Ermioni Magoula, ca. 1 km. west of Hermioni, are two amphora handles. M.H.Jameson et al., *Countryside* 487/488 no. E13; no texts; no ph.; no further details.

324: Rhodian, late 4th/early 3rd cent. B.C.

325: Greco-Italic, 3rd/2nd cent. B.C.

---

326. Mases. Harbor of Hermion. Incertum, 5th/4th cent. B.C. Briefly mentioned as having been discovered by the Stanford Southern Argolid Survey on the Temple Terrace at Mases is 'a roughly worked piece of limestone ... carrying part of a lightly cut inscription of cent. V or IV B.C. ... It was probably part of a dedication.' M.H.Jameson et al., *Countryside* 469 no. C17; no text; no ph.; no further details.

---

327. Philanoreia? (Bothiki. Kastraki). Dedication to Athena, 3rd cent. B.C. Columnar stone perirrhanterion found reused, built into a structure investigated by the Greek Archaeological Service on this hill ca. 300 m. from the finding place of our lemma no. 325. Ed.pr. C.Piteros, *AD* 49 (1994) B [1999] 165 (ph.), who reports that, with 2 other uninscribed perirrhanteria and other finds from this site, it has been transferred to the museum at Epidauros.
Εὐαρχίδας Ἀθηναίαι

---

328. Philanoreia? (Bothiki. Kastraki). Dedication to the hero Klaikophoros, 4th cent. B.C. *SEG* XV 210; XLIV 339. C.Piteros, *AD* 49 (1994) B [1999] 165 (ph.), briefly reports that this altar has now been moved to the museum at Epidauros. The top left corner has now beeen broken, leaving only ["Ηρω]ος of the first word still on the stone. For this hero, see *IG* IV^2.1.297.

METHANA

---

329. Methana. The inscriptions of Methana. In C.Mee and H.Forbes, *A Rough and Rocky Place: The Landscape and Settlement History of the Methana Peninsula, Greece* (Liverpool 1997) 269–277, L.Foxhall, D.Gill, and H.Forbes publish a catalogue of 40 inscriptions relating to the history of Methana. In addition to the texts of all the published inscriptions found on the peninsula, they include partial texts and references to inscriptions from Olympia, Athens, Epidauros, etc., which mention Methana. There are no inedita and the authors do not refer to autopsy of the stones nor to any new readings. Since their brief and infrequent notes add little to the live study of these inscriptions, we do not include a concordance.

---

330. Methana. Boundary stone of a sanctuary of Poseidon Phytalmios, 4th–2nd cent. B.C. In his University of Michigan dissertation, *Strategies and Soils: Technology, Production and Environment in the Peninsula of Methana, Greece* (Ann Arbor 1982) 45/46, H.A.Forbes reports the discovery at the site of Oga of an unworked block of volcanic stone inscribed in its upper third, together with a monolithic stone altar and other architectural blocks which he identifies as the remains of a sanctuary of Poseidon Phytalmios.

Ποσειδᾶ-
νος Φυτ-
αλμίου

D.Gill, L.Foxhall, and H.Bowden, in *A Rough and Rocky Place* (see our lemma no. 329) 67–69, 73, 270 no. 5, briefly describe the remains of this sanctuary at Oga, on the eastern side of the peninsula, and reprint the text. For Φυτάλμιος see Pausanias 2.32.8; *SEG* XXXIV 792 (Lindos); XLII 515 app.crit.; N.D.Robertson, *Phoenix* 36 (1982) 9–12 (*SEG* XXXII 388).

---

331. Methana. Boundary stone of a sanctuary of Aphrodite. M.Deffner, *MDAI(A)* 34 (1909) 355, briefly reports the discovery of an inscribed block of trachite at Oga with the inscription Ἀφροδίτας. D.Gill, L.Foxhall, and H.Bowden, in *A Rough and Rocky Place* (see our lemma no. 329) 68, 270 no. 6, compare it to our lemma no. 330 and note that it is now lost.

---

332. Methana. Stamped amphora handle, ca. 240–225 B.C. In *A Rough and Rocky Place* (see our lemma no. 329) 69–71 (ph.), D.Gill, L.Foxhall, and H.Bowden briefly report the discovery at the site of Oga on the east side of the peninsula of a Rhodian amphora handle naming Philonidas as eponym; no text. We read from the ph. ἐπὶ Φιλωνίδα | Ἀρταμιτίου

TROIZENIA

333. Troizen. Decree of Themistokles, 480 B.C? or ? *SEG* XVIII 153. *SEG* XLVI 369.* M.C.Taylor, *Salamis* 83, rejects the attempt of T.J.Figueira, *SEG* XXXVII 305, to separate the recall of the ostracized to Salamis, LL. 45–47, from the general evacuation to Salamis provided for in this decree. There is no evidence, in the several literary sources which refer to the recall of the ostracized, for a particular provision in any decree that they must go to Salamis.

334. Troizen. Decree, ca. 146 B.C. *IG* IV 757. *SEG* XLV 269,* 2265. M.H.Jameson et al., *Countryside* 565/566, speculate on the status and origin of the Arkadians in B LL. 20–22, who were resident aliens well enough established in Troizen to own land. They may have been pastoralists in origin who, in the winter, descended from the mountains of Arkadia with their flocks and were eventually allowed legal possession of agricultural land. See also our lemma no. 2251.

EPIDAURIA

335. Epidauros. Asklepieion. Photographs of inscriptions. For photographs of the following inscriptions in the Museum of Epidauros, see the guidebooks of D.Papastamos, *Epidauros* (Athens 1973) and *ibid.* (Athens 1979).

IG IV^2.1.40/41	Papastamos (1973) 34
IG IV^2.1.103	Papastamos (1973) 30; (1979) 16/17
IG IV^2.1.121/122	Papastamos (1973) 32
IG IV^2.1.126	Papastamos (1973) 31; (1979) 15
IG IV^2.1.128	Papastamos (1973) 33
IG IV^2.1.440 (Latin)	Papastamos (1973) 36; (1979) 38
IG IV^2.1.713	Papastamos (1979) 51

336. Epidauros, Asklepieion and Hermion. Arbitration of a border dispute between Epidauros and Hermion, early 2nd cent. B.C.? *IG* IV^2.1.75 and *SEG* XI 377 (*SEG* XLVI 372,* 2340). M.H.Jameson et al., *Countryside* 596–606, translate the Hermion copy, *SEG* XI 377, and provide a historical reconstruction of this dispute, including possibly the previous disagreement and settlement recorded in *IG* IV^2.1.74. They believe that the same cutter may have inscribed both *IG* IV^2.1.75 and *SEG* XI 377. Extensive commentary on the topography, illustrated by ph. and map, with identifications offered for the ancient toponyms

in the inscription. Note here especially the discovery and identification of βολεοὶ λίθοι, L. 16. The dispute probably concerned for the most part land used for grazing goats rather than for cultivation. For a rock-cut boundary marker between Fournoi and Hermion possibly inscribed as part of this settlement see our lemma no. 319.

337. Epidauros. Asklepieion. Decree and catalogue of theorodokoi and proxenoi, ca. 225 B.C. *SEG* XI 414. *SEG* XXXII 559; XLIV 335; XLVI 555. A.Inglese, *PP* 51 (1996) 351–357 (*SEG* XLVI 555), in an examination of the relations of the Cretan cities of Knossos, Lappa, Polyrrhenia, Kydonia, and Aptera with the Asklepieion at Epidauros and the sanctuary of Apollo at Delphi as evidenced by the institutions of theorodokos and proxenos—attested in *IG* IV^2.1.94/95; *SEG* XI 414; and *SEG* XXVI 624 (Delphi)—provides detailed prosopographical analysis of the following Cretans:

Διοκλῆς Σηράμβου Κνώσιος	Πείσυλος Φιλοδάμου Κυδωνιάτης
Δημήτριος Ἐπηράτου Κνώσιος	Ὀρύας Στασιμένεος Κυδωνιάτης
Ἄρχων Ἀχαιάδα Λαππαῖος	Παράσιος Σώσου Ἀπτεραῖος
Σῶσος Εὐριπίδο Πολυρρήννιος	Φάρος Ξενοτίμου Ἀπτεραῖος
Μενοίτιος Ἱέρωνος Κυδωνιάτης	Σῶσος Πασθενίδα Ἀπτεραῖος
Φιλόδαμος Ἱέρωνος Κυδωνιάτης	

338. Epidauros. Building inscriptions. *IG* IV^2.1.102 (*SEG* XXV 208; XLI 297;* XLV 1238) and *IG* IV^2.1.118 (*SEG* XXXVIII 316*). In I.Jenkins, G.B.Waywell, edd., *Sculptors and Sculpture of Caria and the Dodecanese* (London 1997), Waywell reprints excerpts from these two inscriptions, with translation of those from *IG* IV^2.1.102, to help illustrate the ways in which several different artists collaborated in the construction and decoration of buildings and monuments. He suggests that Satyros in *IG* IV^2.1.118 LL. 61/62 may be identified with the homonym who was the joint author of a book on the Mausoleum at Halikarnassos (Vitruvius, *De Architectura* 7.Praef.12/13) and the Parian sculptor of statues of Ada and Idrieus at Delphi (Marcadé, *Signatures* 1.93). In *IG* IV^2.1.102 A LL. 31–40, 89–112, and 303–305, we see the kind of interaction and versatility among architect-sculptors that may also have characterized the Parians who designed and constructed the Mausoleum. [Do we have any reason to believe that Σάτυρος—a very common name—in *IG* IV^2.1.118 was a Parian or a sculptor or anything grander than a supplier of metal to this one building in Epidauros? Stroud.]

339. Epidauros. Asklepieion. List of theorodokoi, ca. 350–325 B.C. *IG* IV^2.1.94. *SEG* XLVI 374.* G.Loucas, *op.cit.* (our lemma no. 669) 81/82, suggests that Πύθοιον in Col. I L. 10 was Macedonian at the time of this list.

340. Epidauros. Asklepieion. List of theorodokoi, ca. 350–325 B.C. *IG* IV^2.1.95. *SEG* XLVI 374.* P.Cabanes, in Ἀφιέρωμα *Hammond* 97, upholds the reading Ποιώνος in L. 27, confirmed by study of a squeeze, against attempts to 'correct' the text. It is best to retain this form of the place name and not to try to identify the site on present evidence. See also our lemma no. 795.

341–343. Epidauros. Asklepieion. Inscribed hymns, Roman Imperial. *IG* IV^2.1.129–131; 132–134; 135 Cols. I–II. *SEG* XXX 390. R.Wagman, *Inni di Epidauro* (Pisa 1995), presents a full-scale new edition of these hymns inscribed on a curtain wall or a dividing wall possibly of a stoa in the Asklepieion. His new texts, with detailed notes on readings, full physical description of the fragments, excellent photographs, and architectural reconstruction of the monuments, are all based on autopsy. For each hymn he provides an app.crit., Italian translation, detailed commentary on dialect, syntax, style, structure, meter, and a virtual word-by-word commentary on the text itself with copious parallels and, where appropriate, literary, iconographic, and epigraphical testimonia referring to the hymn. He includes an index verborum and a concordance to other publications. Wagman's texts represent such a significant advance over those of his predecessors that we give them here in full. Wagman does not include the famous paian of Isyllos, *IG* IV^2.1.128. The height and style of lettering is the same throughout. [Wagman, *passim*, when he is citing *SEG*, uses formulations such as 'legerunt Pleket et Stroud.' This pair appears often in his app.crit. with readings attributed to us as if we were independent editors of the text Wagman is presenting. In all these cases *SEG* simply reprinted the text published by someone else without 'accepting' or 'endorsing' another scholar's reading. Pleket and Stroud have no independent standing as 'editors' of individual texts presented. When the editors of *SEG* suggest or propose our own readings or e.g. read a text from a ph. we are careful so to indicate, usually within square brackets. Stroud.]

We print these three texts arranged as poetry, after Wagman.

341: Hymns to All the Gods, Pan, and the Mother of the Gods.
IG IV^2.1.129–131. *SEG* XLIV 332.* In 2 columns.
Col. I LL. 1–15, Hymn to All the Gods (p. 52).
Col. I LL. 16–35, Pan (p. 78).
Col. II LL. 1–26, Mother of the Gods (p. 110).

Col. I

\- - - - - - - - - - - - - - - - - - -
[- - - - - - - -]υ̣ριμη̣.[- ca. 2 -].α
[- - - - 20–21 - - - - ον Δι]ὸ[ς μ]εγίστου
[- - - - 16–18 - - - - ι]ν̣ον Βρόμιόν̣ τε χορευτάν
[- - 8–9 - - ευιον]
ἠ̣δ' Ἀσκλα̣πιὸν ὑψι[τ]έχναν
[δισσ]ο̣ύς τε καλεῖτε Διοσκούρους,
[σ]εμνάς τε [Χάρ]ι̣τ̣ας εὐκλεεῖς τε Μ̣οίσας
εὐμ[εν]εῖς τε [Μ]οίρας,

Ἠέλιόν τ' ἀκάμαντα Σελήνην τε πλήθουσαν
ἐν δὲ τὰ τ̣είρεα πάντα τά τ' οὐρανὸς ἐ̣στεφάνωται.
χαίρετε ἀθάνατοι πάντ̣ες θεοὶ αἰὲν ἐόντες
ἀθάναταί τε θεαὶ καὶ σῴζ̣ετε τόνδ' Ἐπιδαύρου
ναὸν ἐν εὐνομίαι πολ̣[υ]άνορι Ἑλλάνων,
ἱεροκαλλ̣ίνικοι,
εὐμ̣ενεῖ σὺν ὄλβ̣ωι.

Col. I

Πα̣ν̣ί

⊗ Πᾶν̣α τὸν̣ Ν̣υ̣μφαγέτ̣[αν]
[Ν]α̣ΐδ[ω]ν̣ μ̣έλημ' ἀεί[δω]
χρυσέων χορῶν̣ ἄγα̣[λ]μ̣α̣
κωτίλας [ἄ]ν̣α̣κ̣τ̣[α μ]οίσ̣α̣⟨ς⟩.
εὐθρόου σύριγγος ευ[- ca. 3 -]
ἔνθεον σε[ι]ρ[ῆν]α̣ χεύ⟨ει⟩
ἐς μέλος δὲ κοῦφα βαίνων
εὐσκίων πηδᾷ̣ κατ' ἄντρων
παμφυὲς νωμ̣ῶν δ̣έμας,
εὐχόρευτος εὐπρόσωπος
ἐμπρέπων ξανθῶι γενείωι.
ἐς δ' Ὄλυμπον ἀστερωπὸν
ἔρχεται πανῳδὸς ἀχὼ
θεῶν Ὀλυμπίων ὅμιλον
ἀμβρόται ῥαίνοισα{ι} μοίσαι.
χθὼν δὲ πᾶσα καὶ θάλασσα
κίρναται τεὰν χάριν· σὺ
γὰρ πέλεις ἔρ⟨ε⟩ισμα πάντων.
ὦ ἰὴ Πὰν Πάν.

Col. II

ΧΟΡΟΣ [×–⏑⏑– ς θε]αί,
δεῦρ' ἔλθετ' [ἀ]π' ὠρανῶ
καί μοι συναείσατ̣ε
τὰν Ματέρα τῶν Θεῶν,
ὡς ἦλθε π̣λ̣α̣νωμ̣ένα
κατ' ὤρ̣εα καὶ νάπας
σύρουσα̣ β̣[- 2–3 -]. .[.] κόμαν
†κ̣[.]τ̣ωρημενα† φρένας.
ὁ Ζεὺς δ' ε{ἱ}σιδὼν ἄναξ
τὰν Ματέρα τῶν Θεῶν
κεραυνὸν ἔβαλλε καὶ

τὰ τύμπαν' ἐλάμβανε,
πέτρας διέρ{ρ}ησσε καὶ
τὰ τύμπαν' ἐλάμβανε·
ΗΜΙΧΟΡΟΣ Α′ Μάτηρ ἄπιθ' εἰ̣ς θεούς,
καὶ μὴ κατ' ὄρη π̣λ̣α̣ν̣[ῶ],
μή σ' ἢ χαροποὶ λέον-
τες ἢ πολιοὶ λύκοι ...
ΗΜΙΧΟΡΟΣ Β′ ... καὶ οὐκ ἄπειμι εἰς θεούς,
ἂν μὴ τὰ μέρη λάβω,
τὸ μὲν ἥμισυ οὐρανῶ,
τὸ δ' ἥμισυ γαίας,
πόν̣τω τὸ τρίτον μέρος·
χοὔτως [ἀ]π̣ελεύσομαι.
ΧΟΡΟΣ χαῖρ' ὦ μεγάλα ἄ[ν]ασ-
σα Μᾶτερ Ὀλύμ̣πω.

342: Paian to Hygeia by Ariphron of Sikyon and Hymn to Pallas.
IG IV2.1.132–134. *SEG* XLIV 332.* In 2 columns.
Col. I LL. 1–10, Paian to Hygeia (p. 160). Restorations are based on the text of this hymn as preserved in *IG* II2 4533 and in several literary sources.
Col. I LL. 11–16, sacred text of uncertain identity (p. 180).
Col. II LL. 1–9, another (?) sacred text of uncertain identity (p. 190).
Col. II LL. 10–16, Hymn to Pallas (p. 216).

Col. I

⊗ ['Υγίεια βροτοῖσι πρεσβίστα μακάρων, μετ]ὰ σεῦ
[ναίοιμι τὸ λειπόμενον βιοτᾶς, σὺ δέ μοι πρ]όφρων [ξυνείης.]
[εἰ γάρ τις ἢ πλούτου χάρις ἢ τεκ]έων
[ἢ τᾶς ἰσοδαίμονος ἀνθρώποις βασιλ]ηΐδος [ἀρχᾶς ἢ πόθων,]
[οὓς κρυφίοις Ἀφροδίτ]ας ἕρκεσι[ν θηρεύομεν,]
[ἢ εἴ τις ἄλλα θεόθεν ἀνθρώ]ποισι [τέρψις ἢ πόνων]
[ἀμπνοὰ πέφανται,]
[με]τὰ σεῖο [μάκαιρ' Ὑγίεια,]
[τέθαλε καὶ λάμπ]ει Χαρίτων [ὄαροι·]
[σέθεν δὲ χωρὶς οὔτις εὐδαίμω]ν ἔφυ. hedera Ὑγεία

Col. I
[- - -]ηπιωι
[- - -]εν οἶμον
[- - -]ου περιχευαμενα
[- - -]θονος
[- - -]παντα
[- - -]οτας

10. Hedera and Ὑγεία omitted by W., Stroud.

Col. II
- - - - - - - - - - - - - - - -
το νιν ἅζομαι θεῶν . .[- - -]
βροτῶν πάσας γενεᾶς ὑπ[- - -]
φορβον σεῖο κεχρημένοις [- - -]
ἀντολίαις ὑπὸ τέρμασι τε̣[- - -]
νασοις ἐναργὲς ἐνεῖκαι πα.[- - -]
σοὶ δὲ κ(αὶ) Μοιράων σθένος .[- - -]
χοραγέτας ἐφιμέρου καλλ.[- - -]
κύριε χαῖρε γ′ μέγας σωτὴρ
οἰκουμένης σωτήρ γ′ hedera

ὥρα̣ τρίτηι·

⊗ χαῖρε ἄνασσα Παλλὰς αγ[- - -]
κυδάεσσα παρθέν̣[ε - - -]
στίλβοντα πο[- - -]
λάμπουσα κρα[- - -]
μακαρτάτα κα[- - -]
ἃ πάντα κορ̣[- - -]

9. We supply the hedera, omitted by W., Stroud.

343: Hymn in hexameters with musical notation and sacred texts.
Three non-joining fragments.
Fr. a, hymn in hexameter (p. 226). *SEG* XXX 390. *SEG* XLIV 332.*
Fr. b, sacred text, possibly hymns (p. 238). *IG* IV2.1.135 Col. I. *SEG* XLII 294.*
Fr. c, sacred texts, possibly hymns (p. 248). *IG* IV2.1.135 Col. II. *SEG* XLII 294.*

Fr. a
[- - -]ΕΝᾹ ΖΘΓ.Λ̄ v ενδ̣ο[- - -]
⊗ [- - -]ον ἀείσωμεν
[- - -] ἀνθρώποισιν
[- - - Ἀπόλλω]νι κλυτοτόξωι
[- - - π]ῶς δέ σ' ἀείσω
[- - - ἐπιστα]μ̣ένως καταλέξαι
[- - -].ου ἀγλαὰ τέκνα
[- - -]ς ὕμνος ἀοιδῆς
[- - -].ονδε σοι ητ[- - -]

[- - -]ουνεκαπ̣[- - -]
[- - -]μβ̣[- - -]
[- - - - - - - - - - - - -]

Fr. b

- - - - - - - - - - - - -
[- - ca. 6 - -]α̣ιητ[- - -]
[. .].η̣ν ἠυκομ̣[- - -]
[.]δ' Ἰασὼ Ἀκεσώ τε [- - -]
αὖθις δ' αὖθ' Ὑγείαν εισ. .[- - -]
αλλα σὺ μὲν τούτοις φρεν.[- - -]
ἡμετ[έ]ρηι δημ[- 2–3 -]αε[- 2–3 -]χα[- - -]

Fr. c

- - - - - - - - -
[- - -].[- - -]
[- - -].λεα.[- - -]
[- - -]ησδεσ[- - -]
[- - -]. .θεαι ϊερο[- - -]
[- - -].ευχης ἱλα[- - -]
[- - -]ς ευμενους . . .[- - -]
[- - -]λωνι γ΄ οἰκουμένης [- - -]
[- - -]τρις hedera

344. Epidauros. Asklepieion. Casualty list of the campaign at the Isthmos of Corinth, 146 B.C. *IG* IV².1.28. M.H.Jameson et al., *Countryside* 566/567, infer from this list that of the large percentage of noncitizens resident in the Epidauria, 'a sizable fraction were freedmen and descendants of freedmen. ... The actual ratio of citizens to noncitizens may not be accurately reflected in the casualty list, where the noncitizens are 66%.' They suggest that a good percentage of the noncitizens, who were not engaged in business or crafts, were tenant farmers or hired hands on the land or tending flocks.

345. Epidauros. Asklepieion. Mason's marks on Peribolos Y. In a detailed architectural study of this chthonic enclosure of the second half of the 4th cent. B.C. excavated ca. 30 m. east of the Temple of Artemis, E.Lembidaki, Πρακτικὰ τοῦ Ε΄ Διεθνοῦς Συνεδρίου Πελοποννησιακῶν Σπουδῶν, Ἄργος–Ναύπλιον, 6–10 Σεπτεμβρίου 1995, 2 (Athens 1996/7) 306–323 (ph.), publishes an alphabetic series of single-letter mason's marks on adjacent blocks of the foundations of the exterior walls; illustrated is the pair Σ/Σ.

346. Old Epidauros. Dedication to the Anakes, ca. 350 B.C. *SEG* XXVI 451. M.H.Jameson et al., *Countryside* 604, noting the possibility that Timainetos may have been an ancestor of the Epidaurian guide for the arbitrators in the border dispute of Epidauros and Hermion, *SEG* XI 377 L. 9, suggest that Timainetos himself owned, and profited from, goats but they warn that goats were prohibited in animal sacrifices to Asklepios at Epidauros; Pausanias 2.26.9, cf. 10.32.12. [Note that this stone was found in the town of Old Epidauros, not at the Asklepieion; cf. the speculation of the ed.pr. as to its possible origin, *SEG* XXVI 451. Stroud.]

LAKONIA

347. Akriai. Gravestone of Asklepiod[oros], 3rd cent. A.D. *SEG* XLII 297. A.Martin, *AC* 67 (1998) 422, corrects the accent in L. 4 to εὐτ̣[υχῆς] and suggests in L. 5 μηδένα λο[υπήσας] (for λυπήσας) cf. *IG* V.2.491.

348. Amyklai. War contribution accounts, 5th/4th cent. B.C. *IG* V.1.1 + *SEG* XXXIX 370. *SEG* XLV 277.* M.G.Seaman, *Historia* 46 (1997) 391–402, argues that the two entries recording the contributions of Melos, which are the third to last and the last to be inscribed on the right side, were made at a time later than all the other contributions. They might, therefore, be dated relatively independently of the historical criteria governing the proposed dating of the contributions inscribed on the front of the stone. Seaman favors a date for the two contributions of the refugee Melians after 413 but before 405 B.C., narrowing it down (on 402 note 63) to 408–405 B.C. Most of the contributions on the front were made in 409/8 B.C.

349. Aphisiou. Incertum. Small stone, roughly spherical, recovered in the Laconia Survey. Ed.pr. G.Shipley, in W.Cavanagh et al., edd., *op.cit.* (our lemma no. 354) 219/220 no. 14 (ph.), who speculates that it is a horos ('semi-literate') or a weight, 'more likely Greek than Roman letters': CE/O. [Possibly not ancient. Stroud.]

350. Chrysapha. Dedication, 6th cent. B.C. Stele of blue-gray limestone found by the Laconia Survey on Phagia hill ca. 3 km. southwest of Chrysapha. Ed.pr. G.Shipley, in W.Cavanagh et al., edd., *op.cit.* (our lemma no. 354) 214 no. 1 (ph.), who interprets it as 'proving the existence of a shrine or sanctuary on this hilltop.' Very tall letters, ca. 0.07 m.
[ἀ]νέθε̣[κε] or [ἀ]νέθε̣[σαν]
Ed.pr. gives an alternative reading Μεθα̣[νιοι] without conviction.

351. Karyai. Prohibition, date? Marble block decorated with a relief of a nude female holding a pine cone and a kantharos. Copied in 1937 by E.Dalleggio; now lost. Ed.pr. (from Dalleggio's notes) G.Daux, *BCH* 93 (1969) 1024–1025.

Ἡρακλῆς ἐνθάδε κα-
τοικεῖ. Μηδὲν εἰσίτ[ω κα]-
κόν.

---

352. Palaiogoulas Hill (near Sellasia). Gravestone, late 5th cent. B.C.? Slab of hard gray schist found by the Laconia Survey. Ed.pr. G.Shipley, in W.Cavanagh et al., edd., *op.cit.* (our lemma no. 354) 214 no. 2 (ph.), who interprets it as evidence for a classical cemetery. All strokes are straight lines; omega ⎍. Shipley cites parallels for names beginning with Ὑβρι-; see also *SEG* XLVI 2334. Ὑβρίων

---

353. Sparta. Literacy and inscriptions in the archaic period. For speculation about inferences drawn from the epigraphical evidence for the extent of literacy in Sparta, Athens, and Crete, see our lemma no. 1377.

---

354. Sparta and vicinity. The epigraphical material from the Lakonia Survey. G.Shipley, in W.Cavanagh et al., edd., *Continuity and Change in a Greek Rural Landscape. The Laconia Survey. Vol. II. Archaeological Data, ABSA* Suppl. 27 (1996) 213–234 (ph.), presents a report on the 'inscriptions (of whatever date) found or rediscovered by the Survey, and all known inscriptions found by earlier travellers or scholars (including excavators) within the *koinótites* covered by the survey.' Included are nos. 27–77 which are post-antique or modern. In separate lemmata, we give all the ancient inedita and those inscriptions to which Shipley makes a significant contribution; see our lemmata nos. 349, 350, 352, 355, 356, 358–361, 365, 366, 369, 370, 371bis–374, 379; below, a concordance to all the others, on which Shipley adds details about finding places.

IG V.1	Shipley	*IG* V.1	Shipley
213	221 no. 15k	508	221 no. 15t
224	220 no. 15g	538	221 no. 15q
234	220 no. 15h	697	221 no. 15v
235	221 no. 15i	699	221 no. 15j
371	220 no. 15a	704	221 no. 15n
372	222 no. 16a	741	221 no. 15w
400	221 no. 15p	919	220 no. 15c
458	221 no. 15u	920	220 no. 15b
493	221 no. 15s	921	220 no. 15d

SEG	Shipley	*SEG*	Shipley
XXVI 457	222 no. 16b	XXXVI 460	222 no. 16g
XXVI 458	222 no. 16c	XXXVIII 407	220 no. 15e
XXVI 459	221 no. 15o	XXXIX 373	222 no. 16g
XXXV 319	220 no. 15f	XL 348	221 no. 15r
XXXV 320	222 no. 16d	XLV 282	216 no. 6 (ph.)
XXXV 321	222 no. 16e		

On 225/226 nos. 22–26, Shipley publishes 4 sherds with one or two letters each.

---

355. Sparta (Agioi Saranta). Letter from a Hellenistic or Roman ruler? *IG* V.1.10. G.Shipley, in W.Cavanagh et al., edd., *op.cit.* (our lemma no. 354) 215/216 no. 4 (ph.), presents the following new text after study of the stone. He favors as the author either Augustus or another emperor, or else his correspondent.

].ε γραμματω[ν?
]τωι ἐπ' ἐμοῦ [
] γραφον[. .]επ[
] Λακεδαιμο[
τ]αι πο[λει?

We print Shipley's text as he gives it; i.e., with his brackets and with the only accent in L. 2. The text is printed in *IG* V.1.10, however, as if the left side were preserved. Indeed Shipley states 'Broken at top, r., and bottom ... l. face well worked (perhaps claw-chiselled).' Certainly his L. 5 is in error, since TAI is clearly visible on the ph.; LL. 4/5 | Λακεδαιμ[ονίων ἐφόροις καὶ] | τᾶι πό[λει χαίρειν], ed.pr. (Tillyard) and *IG* V.1.10.

---

356. Sparta (Agioi Saranta). Letter from an Imperial official, ca. 61 A.D.? *IG* V.1.16. *SEG* XLII 309. G.Shipley, in W.Cavanagh et al., edd., *op.cit.* (our lemma no. 354) 216/217 no. 7 (ph.), offers the following new text of Col. II, based on autopsy of the stone, which differs in important respects from that of Kennell, *SEG* XLII 309. He provides an app.crit.

[- - - -] v v v τοῦ δὲ λοιποῦ μηδένα νο[- - -]
[- - -]οιο v? σοῦ αἰτεῖσθαι v [- - - - - - - - - -]
[- - - -]ι[.]υ διὰ τούτου τοῦ κεφαλαίου [- - -]
[- - - - - -] τούτους γὰρ ὁ μὲν Σεβασ[τὸς - - -]
[- - - - -] v? δὲ δῆμος πολλαῖς ἡμ[έραις - - - -]
[- - - - - -]μεν ἐξέβαλεν ον v? [- - - - - - - - -]
[- - - - - - -]μος γέγραπται v[- - - - - - - - -]
[- - - - - - ἐ]τῶν v κη̅ v γέγρ[απται? - - - - -]

6. fin ΟΥ[- - -], Kennell, which is what we read from the ph. Stroud.

357. Sparta. Fragmentary decree of Peparethos for judges from Sparta, late 2nd/early 1st cent. B.C. *IG* V.1.14. *SEG* XI 472. C.Crowther, *ABSA* 92 (1997) 345–358 (ph.), brings this inscription into direct connection with *SEG* XXVI 677, a Peparethian decree in honor of judges, found in Larissa (see our lemma no. 743). The correspondences between the two decrees 'are sufficiently close both as to assure its [*IG* V.1.14's] origin as Peparethian, and to authorize its wholesale restoration from the latter [*SEG* XXVI 677], with an average line length of c. 70 letters, although no more than 25 letters of any of its lines survive.' The inscriptions belong to the same chronological range. Correspondences with *SEG* XXVI 677 are underlined, by Crowther and below. Since *IG* V.1.14 is broken on all sides, Crowther has adopted arbitrary line divisions, without committing himself to the view that words were not divided at the end of the line.

[ἐδίκασαν τὰς δίκας ὀρθῶς κα]ὶ δικ[αίως κατὰ τοὺς νόμους τήν τε παρεπιδημίαν πεποίηνται]
[παρ' ἡμῖν μετὰ π]άσης εὐταξί[ας καὶ εὐσχημοσύνης, ἀξίαν τῶν τε ἀποστειλάντων αὐτοὺς]
[ἀξίαν δὲ κα]ὶ τῆς ἡμετέρας πόλεως· [ὅπως οὖν καὶ ὁ ἡμέτερος δῆμος μὴ λειπόμενος φαίνηται]
4 [ἐν χ]άριτος ἀποδόσει, τιμῶν δὲ [τοὺς καλοὺς καὶ ἀγαθοὺς ἄνδρας ταῖς ἀξίαις τιμαῖς·]
[ἐ]π' ἀγαθῆι τύχηι καὶ σωτηρίαι κα[ὶ ὑγιείαι τῆς πόλεως· δεδόχθαι τῆι βουλῆι καὶ τῶι δήμωι]
[ἐπαινέσαι μὲν τὸν δῆ]μον τὸν Λακεδαιμονί[ων ἐπὶ τῆι προυπαρχούσηι πρὸς τὸν ἡμέτερον]
[δῆμον εὐνοίαι καὶ] ἐπὶ τῶι ἐξαπεσταλκέν[αι δικαστὰς καὶ γραμματέα ἄνδρας καλοὺς]
8 [καὶ ἀγαθοὺς ἀξίους ἀμφοτέρω]ν τῶν πόλεων κ[αὶ τῆς ἐπ' ἀγαθῶι μνήμης ἐπιτηδείους]
[ὄντας καὶ στεφανῶσαι τὸν δῆμον τὸν Λακ]εδαιμον[ίων στεφάνωι χρυσῶι καὶ εἰκόνι χαλκῆι, κτλ]

[Crowther's reference (349 note 29) to *SEG* IV 472 should be corrected to *SEG* XI 472.]
See also our lemma no. 1307.

358. Sparta? Career inscription, 50–1 B.C.? Small fragment of gray marble built into the north wall of the chapel of Agios Georgios ca. 1 km. north of Aphisiou; probably from Sparta, discovered by the Laconia Survey. Ed.pr. G.Shipley in W.Cavanagh et al., edd., *op.cit.* (our lemma no. 354) 217/218 no. 9 (ph.), who restores it on the basis of *IG* V.1.133–135.

[Λαχάρ]ης Ἡρακλεί̣[δα]
[ἐπι]μελητεύ[σας]
[ἐπὶ τοῦ δεῖνα· σύναρχοι·]
[list of names]

359. Sparta. Public inscription, Antonine or Severan. Small fragment of gray marble, probably from Sparta, discovered in the Laconia Survey. Ed.pr. G.Shipley in W.Cavanagh et al., edd., *op.cit.* (our lemma no. 354) 218 no. 10 (ph.), who suggests in L. 1 either ἕ̣νεκ[α] or [Μ]ε̣νεκ[λῆς].

[- - -]Ε̣ΝΕΚ[- - -]
[- - -]Ι̣Ο̣Υ[- - -]

360. Sparta. Dedication to Antoninus Pius, 138–161 A.D. Small stele of blue-gray marble recovered by the Laconia Survey from dumps in the Kelephina river; 'doubtless from Sparta.' Ed.pr. G.Shipley in W.Cavanagh et al., edd., *op.cit.* (our lemma no. 354) 218/219 no. 11 (ph.), who classes it with the large group of similar monuments from Sparta, *IG* V.1.407–445; *SEG* XXXVI 359; and our lemma no. 361.

[Ζα]νὶ Ἐλευ-
[θ]ερίοι Ἀν-
τωνείνο[ι]
4 σωτῆρι

361. Sparta and vicinity. Dedication to Antoninus Pius, 138–161 A.D. Column drum of gray marble, unfluted, found in 1992 by Dr. A.Poelstra-Traga at Kambos on the east bank of the Eurotas river. Ed.pr. G.Shipley in W.Cavanagh et al., edd., *op.cit.* (our lemma no. 354) 221/222 no. 15y (ph.); see our lemma no. 360.

Ζανὶ Ἐλευ-
θερίοι Ἀν-
τωνείνοι
4 σωτῆρι
olive branch incised

362. Sparta. Honors for C.Iulius Eurykles, 2nd cent. A.D. *IG* V.1.1172. *SEG* XI 934. At the end of a lengthy study on 'Hadrian and the Senators,' A.R.Birley, *ZPE* 116 (1997) 209–245, takes up the case of the career of C.Julius Eurykles Herculanus Vibullius Pius (237–244). He reprints the text of *IG* V.1.1172, bringing it into play with *IG* V.2.281, from Mantineia; *IG* V.1.130; V.1.103 (*SEG* XI 568); *Corinth* 8.2 67/68; *IG* V.1.971. After a review

of earlier reconstructions and consideration of 4 different stemmata, he concludes that Herculanus was born near the end of Domitian's reign, that he was in his late teens ca. 113 A.D., patronomos in his early 20s, entered the Senate as quaestor of Achaia soon after Hadrian's accession, tribune ca. 123 A.D., praetor ca. 125 A.D., legate (to Arrian) ca. 126/127 A.D., legionary legate in Syria ca. 129/130 A.D., died ca. 136/137 A.D.

---

363. Sparta. Honorary inscription. In *AD* 49 (1994) B [1999] 188, E.P.Zavvou and A.B.Karapanagioti briefly report the discovery of 'a fragment of kioniskos with an honorary inscription' (inv. no. ΜΣ 11662) in the demolition of a house at Menelaos Street 74; no text; no ph.; no further details.

---

364. Sparta. Dedications, 3rd cent. B.C. *SEG* XL 348 (Sparta Museum, no inv. no.) and C.LeRoy, *Mélanges helléniques offerts à Georges Daux* (Paris 1974) 229–238 (Sparta Museum inv. no. ΜΣ 5343). *BE* (1976) 266/267. In a brief note on the epigraphical evidence for the organization of the water supply of Hellenistic Sparta, E.Kourinou-Pikoula, Πρακτικὰ τοῦ Ε΄ Διεθνοῦς Συνεδρίου Πελοποννησιακῶν Σπουδῶν, Ἄργος–Ναύπλιον, 6–10 Σεπτεμβρίου 1995, 2 (Athens 1996/7) 357–360, comments on the functions of the ὑδραγός and the ὑφυδραγοί in these two inscriptions, which she brings into close connection with the construction of the city walls in the second half of the 3rd cent. B.C. She tantalizingly refers to a third, unpublished inscription dealing with the same topics as the two cited above. Despite the claim in the summary of her paper, however ('In this communication I present an unpublished inscription from Sparta in connection with two others already published.'), no text is provided.

---

365. Sparta (Agioi Saranta). Inscribed relief, Hellenistic or Roman Imperial. Two matching blocks of poros built into a wall at Agioi Saranta, discovered in the course of the Laconia Survey. Ed.pr. G.Shipley in W.Cavanagh et al., edd., *op.cit.* (our lemma no. 354) 216 no. 5. The right block retains traces of a figured relief '(reclining human figure?)' with inscription above on a raised band; funerary or hero relief?

[.]Ι̣Γ̣Ι̣Ο̣ v decoration v ΡΟΣΗ̣[.]

[We give the text as printed by ed.pr., but it is clear that the siglum [.] at the beginning and at the end does not mean that the editor conjectures that there is room for only one letter in each place, for 'there will originally have been about twelve letters, six on each side of the central decoration.']

---

366. Sparta? Statue base? 1st cent. B.C./1st cent A.D. Fragment of light bluish-gray marble recovered from dumps in the river Kelephina ('doubtless from Sparta') by the Laconia Survey. Ed.pr. G.Shipley, in W.Cavanagh et al., edd., *op.cit.* (our lemma no. 354) 217 no. 8 (ph.), who calls it a 'public inscription ... probably a fragment of a statue-base erected at

the city's expense' on the basis of his restoration ἁ [πόλις?] in L. 1; 'slightly hesitant' letterforms.

[- - -] v v A[- - -]
[- - -]Ṭ ANỊ[- - -]
[- - -] v v [- - -]

2. [- - -]γαν.[- - -] or [- - -]ṭαν.[- - -], ed.pr.

---

367. Sparta. Inscribed gravestones in the Sparta Museum. In *AD* 49 (1994) B [1999] 171, it is briefly noted that A.Themos has undertaken an examination and reorganization of the grave inscriptions in the museum at Sparta. They are not especially numerous but they are of particular importance and their rearrangement will provide guidance for the organization of all of the remaining inscribed monuments in the museum.

---

368. Sparta. Gravestone. In *AD* 49 (1994) B [1999] 188, E.P.Zavvou and A.B. Karapanagioti briefly report the discovery of a fragmentary gravestone (inv. no. ΜΣ 11661) in the demolition of a house at Menelaos Street 74. [This appears to be *SEG* XLV 285. Stroud.]

θανόντος ἐν πολέμῳ

---

369. Sparta and vicinity. Gravestone of Damatrios, 2nd/3rd cent. A.D. Fragment of white marble built into the church of Agios Nikolaos at Kokkinorachi, 'probably from the vicinity of Sparta,' discovered by the Laconia Survey. Ed.pr. G.Shipley in W.Cavanagh et al., edd., *op.cit.* (our lemma no. 354) 219 no. 13 (ph.)

Δαμάτριε, [χαῖρε, ἔτη]
βιώσα[ς numeral]

---

370. Sparta? (Agioi Saranta). Gravestone of Lykos, 2nd/3rd cent. A.D. Pedimental stele of light gray marble built into a wall at Agioi Saranta, possibly from somewhere closer than Sparta, discovered by the Laconia Survey; small shield in tympanon. Ed.pr. G.Shipley, in W.Cavanagh et al., edd., *op.cit.* (our lemma no. 354) 219 no. 12 (ph.), who suggests in LL. 3/4 συνομεύν̣ου.

Ἔνθα Λύκος κεῖ-
ται μετὰ Πρα-
ṭούσης συνομεύ-
.ου τρεῖς δεκάδας

370bis. Sparta. Epigram, Roman Imperial. *IG* V.1.257. For the isopsephic nature of this poem, see our lemma no. 2264.

---

371. Sparta. Incertum. In the demolition of a house at the corner of Leonidas and Evangelistria Streets, E.P.Zavvou and A.B.Karapanagioti, *AD* 49 (1994) B [1999] 188, briefly report the discovery of a 'fragment of an inscribed stele' (inv. no. ΜΣ 11690); no text; no ph.; no further details.

371bis. Sparta and vicinity. Mason's marks, Classical? Two blocks of light gray marble built into the Kopana bridge, reported by the Laconia Survey as perhaps from Sparta. Ed.pr. G.Shipley in W.Cavanagh et al., edd., *op.cit.* (our lemma no. 354) 215 no. 3.

block (a): A block (b): ΔΙ

---

372. Sparta. Stamped roof tile, 3rd cent. B.C. Curved terracotta tile with stamp in an oblong field, raised letters; found on a shallow spur near Aphisiou by the Laconia Survey. Ed.pr. G.Shipley, in W.Cavanagh et al., edd., *op.cit.* (our lemma no. 354) 222/223 no. 17 (ph.), who compares *IG* V.1.857; cf. *SEG* XLVI 403.

[δα]μόσιος
['Αθ]ạνᾶς Ν[ι]

372bis. Sparta. Stamped roof tile, 3rd cent. B.C. Curved terracotta tile with stamp in an oblong field, raised letters; found in a dump near Aphisiou by the Laconia Survey; probably from Sparta. Ed.pr. G.Shipley, in W.Cavanagh et al., edd., *op.cit.* (our lemma no. 354) 223 no. 18 (ph.), who refers to the parallel in A.J.B.Wace, *ABSA* 13 (1906/7) 42/43 no. 63 (ph.), which Shipley reads as παστάδος ἐν 'Αλιτείωι, not 'Αλπείωι, and connects with Pausanias 2.18.2 ἐπὶ τὸ 'Αλπίον καλούμενον. 'The place-name in Paus. should be emended to 'Αλιτεῖον or, allowing for the change in orthography by his time, 'Αλιτίον.'

συνόδου
ἐν 'Αλιτείοι

---

373. Sparta. Stamped roof tile, Hellenistic. Fragment of a curved terracotta roof tile with stamp in an oblong field; raised letters; found on a shallow spur near Aphisiou by the Laconia Survey. Ed.pr. G.Shipley, in W.Cavanagh et al., edd., *op.cit.* (our lemma no. 354) 223/224 no. 19, who cites parallel stamps, *IG* V.1.869 and A.J.B.Wace, *ABSA* 13 (1906/7) 39/40 no. 46, and for the κατάλυμα, *IG* V.1.7.

[κ]α̣τ̣[άλυμα τῶν 'Ρω]-
μ̣αίω̣ν̣ κ̣αὶ̣ [δικαστῶν]

373bis. Sparta. Stamped roof tile, late Hellenistic. Fragment of a curved terracotta roof tile with stamp in an oblong field; raised letters; found in the Laconia Survey north of the Chrysapha road, possibly from Sparta originally. Ed.pr. G.Shipley, in W.Cavanagh et al., edd., *op.cit.* (our lemma no. 354) 224 no. 20 (ph.), who points out that this retrograde stamp was not previously known. For Kallikrates, see *IG* V.1.856, 873/874, 877–881; for Kallikratidas, see A.J.B.Wace, *ABSA* 13 (1906/7) 37/38. Καλλ̣[- - -] ←

---

374. Sparta. Stamped brick, late Hellenistic/early Roman. Fragment of a fired clay brick with two stamps in oblong fields on adjoining surfaces; raised letters written by two different hands; found in the Laconia Survey. Ed.pr. G.Shipley in W.Cavanagh et al., edd., *op.cit.* (our lemma no. 354) 224 no. 21 (ph.); both stamps retrograde. For similar stamps, Shipley cites *IG* V.1.877–881; see also our lemma no. 375.

Face A: [δαμ]οσία v ← Face B: σκανο[θήκας] ←

---

375. Sparta. Inscribed brick, 1st cent. B.C. Stamped terracotta brick found in salvage excavations of the Greek Archaeological Service at the property of D.Liakakos on Kallikratides Street. Briefly mentioned by A.A.Themos, *AD* 49 (1994) B [1999] 178 (ph.), who identifies it as coming from the skenotheke of the ancient theater [cf. *IG* V.1.880]; no text. We read very tentatively from the ph.

πλίνθοι δαμόσιαι σκανο-
θ[ή]κας ἐπ[ὶ Κ]αλλι[κράτε]ος
[ἐρ]γώνα [Ν]ι̣κα[σί]ωνος v

---

376. Sparta. Mosaic inscription of Alkibiades, late 4th cent. A.D. *SEG* XXIX 388. *SEG* XXXVI 368. I.Romeo, *BA* 84/85 (1994) 1–16 (ph.), in a discussion of the portraiture of Alkibiades, comments on the physical appearance of Alkibiades as long-haired and unbearded, and on his association as pupil and *eromenos* in the same context as Socrates, a familiar Neoplatonic theme in late antiquity.

376bis. Sparta. Inscribed loomweight, Hellenistic. Pyramidal loomweight bearing the scratched letter E, found in excavations of Hellenistic houses by the Greek Archaeological Service at Thermopylai Street 4; ed.pr. E.P.Zavvou, *AD* 49 (1994) B [1999] 173; inv. no. ΜΣ 12831δ.

377. Sparta. Potter's signature, Hellenistic. Small fragment of a moulded bowl with long-petalled relief decoration and the signature of the potter Σώσιμος, found in salvage excavations of Hellenistic houses by the Greek Archaeological Service at Thermopylai Street 4; ed.pr. E.P.Zavvou, *AD* 49 (1994) B [1999] 172/173 (ph.), inv. no. ΜΣ 12831β, who cites the signatures of Σώσιμος in *BSA* 26 (1924/5) 291–294; G.Siebert, *Recherches sur les ateliers de bols à relief du Péloponnèse à l'époque hellénistique* (Paris 1978) 84–86; cf. *SEG* XI 861b, c.

377bis. Sparta. Fragmentary stamped amphora handle, Hellenistic? Fragment of a stamped amphora handle preserving only ΑΙΤΙΟ[- - -] (inv. no. ΜΣ 12831ε), found in salvage excavations of Hellenistic houses by the Greek Archaeological Service at Thermopylai Street 4; ed.pr. E.P.Zavvou, *AD* 49 (1994) B [1999] 172.

378. Sparta. Lamp signature? Fragment of a lamp bearing the inscription Διον[- ? -], found in salvage excavations of the Greek Archaeological Service at the property of D.Liakakos on Kallikratides Street and briefly mentioned by A.A.Themos, *AD* 49 (1994) B [1999] 178.

379. Tsakona (near Sparta). Inscribed cup, ca. 590–570 B.C. *SEG* XXXIX 376. *SEG* XL 358. G.Shipley, in W.Cavanagh et al., edd., *op.cit.* (our lemma no. 354), 225 note 36, 'I doubt ... that the "diagonal stroke between the two sides of the V-shaped upsilon" referred to by Stroud in *SEG* [XXXIX 376] is part of an alpha.'

MESSENIA

380. Messene. The Sanctuary of Artemis Orthia. In *Ancient Greek Cult Practice*, 101–122, P.G.Themelis presents a richly illustrated synthetic study of the architecture, inscriptions, terracotta figurines, and sculpture from this shrine; several excellent plans and drawings. He speculates on the early (Dorian) origin of the cult at Messene, its basically feminine orientation, similarity to Artemis at Brauron in Attica, priesthood held by an adult woman, mobility and display of the xoanon, torch race, sequence of rituals (122 note 42), portrait statues of priestesses and young female initiates, mystic ceremony in the temple, etc. Among the inscriptions whose texts are reprinted or summarized are:

IG V.1.1458	inv. no. AEM 1047	Themelis p. 115
SEG XXIII 208	inv. no. AEM 1013	Themelis p. 115
SEG XXIII 215	inv. no. AEM 1031	Themelis pp. 111, 115
SEG XXIII 216	inv. no. AEM 1027	Themelis pp. 111, 115
SEG XXIII 217	inv. no. AEM 1033	Themelis pp. 111, 115
SEG XXIII 219	inv. no. AEM 1028	Themelis p. 115 (ph.)
SEG XXIII 220	inv. no. AEM 1032	Themelis pp. 114–116 (ph.)
SEG XXIII 221	inv. no. AEM 1034	Themelis p. 115
SEG XXIII 222	inv. no. AEM 194	Themelis p. 115
SEG XXIII 223	inv. no. AEM 975	Themelis p. 115
SEG XXIII 225	inv. no. AEM 1030	Themelis p. 115
SEG XLI 365	inv. no. AEM 3587	Themelis pp. 101, 105 (ph.)

381. Messene. Treaty between the Messenians and the Macedonians, 317 B.C. *SEG* XLIII 135. M.B.Hatzopoulos, *BE* (1998) 233, points to the parallel in the decree for Thersippos, *OGIS* 4, for the two kings, the strategoi, and high military officials who swear the oath in LL. 9–11 of this treaty.

382. Messene. Decree. Settlement of a boundary dispute, 2nd cent. B.C. *IG* V.1.1429. *SEG* XLI 325; XLVI 2340. P.Themelis, *PAAH* (1996) [1998] 163, restores L. 25 as [τὰν παστ]άδα τὰν ἐν ἀγορᾶι on the basis of ἀνέθηκε τὰμ παστάδα, *SEG* XLVI 414 (our lemma no. 404).

383. Messene. Decree concerning tribute and a catalogue of taxpayers, 100 B.C.? or 35–44 A.D.? *IG* V.1.1432/3. *SEG* XLV 294, 295.* L.Migeotte, *Topoi* 7 (1997) 51–61, after a review of prior scholarship especially on the date of this inscription, finds that the letterforms, the style and syntax, the orthography, and the custom of the χρυσοφορία (LL. 11/12, 36/37) are all more in keeping with a date ca. 70–30 B.C. than with enactment in Imperial times. C.Grandjean, *ibid.*, 115–122, in a study of Messenian coinage, 1st cent. B.C.–1st cent. A.D., approves Migeotte's dating of this decree.

384. Messene. Catalogue of donors and decree regarding the restoration of buildings, Augustan. *SEG* XXIII 205 + 207 (*SEG* XXXV 343). *SEG* XLI 327;* XLII 346, 1762; XLIII 152; XLV 292, 308. P.Themelis, *PAAH* (1996) [1998] 147, suggests that the λογεῖον τοῦ Δεικτηρίου in L. 35 refers to the theatral area in the Ekklesiasterion, specifically to the front part of the stage which held painted pinakes.

In a discussion of the heroon of Aristomenes (165–168), Themelis draws attention to the passage in this inscription (LL. 13/14) mentioning an annual sacrifice of a bull in honor of the hero, which took place in the Gymnasium, starting in the year after Philostratos. He dates Philostratos' year in the office of eponymous priest on the basis of the secretary Epinikos in *SEG* XXXI 346, and on the evidence of other prosopographical connections, to the last years of Augustus or the early years of Tiberius.

On 168–171, Themelis also draws upon this inscription in his discussion of the Propylon of the Gymnasium, for which he establishes a *terminus ante quem* of 42 B.C. on the basis of *SEG*

XLVI 411–413 and XXXVIII 337. It is clear from LL. 10, 12, 33 of *SEG* XXIII 205 + 207 that there were two gymnasia at Messene. The later one, of Augustan times, is the one for which Themelis nows mentions study and plans for possible restoration. Further confirmation of its Augustan date comes from the fact that Κράτων Ἀρχεδάμου, priest in 11 A.D., contributed money for the roof of the Gymnasium, *SEG* XXIII 205 + 207 LL. 12/13.

For the donations of Dionysios son of Aristomenes in memory of his mother Πλειστταρχία in LL. 27/28, see our lemma no. 399.

For Nikeratos son of Theon in L. 19, see our lemma no. 400.

---

385. Messene. Building inscription, reigns of Augustus/Tiberius. *IG* V.1.1463. P.Themelis, *PAAH* (1996) [1998] 147/148 (ph.), reprints the text and connects it with the Ekklesiasterion and with *SEG* XLIII 142; *IG* V.1.1432 and 1433.

---

386. Messene. Ephebic catalogue, date? *SEG* XLVI 407. P.Themelis, *PAAH* (1996) [1998] 157 (ph.), now provides further details about this inscription found in the west stoa of the Gymnasium in excavations of the Greek Archaeological Society and briefly noted in *EAH* (1996) [1997] 52; *SEG* XLVI 407. It is a stele (inv. nos. AEM 8033 + 8034) carrying a heading Ἀσιναῖοι below which are listed 5 names, Ἀγησίλαος Καλλικρατίδα, Διονύσιος Ξένωνος, Ἀριστοτέλης Φιλαρίστου, Αἰ[.]έας Κλεοβούλου, Ἀν[- - -]κος Δαματρίου. Below this, the catalogue continues with Κυπαρισσιεῖς just above the break at the bottom of the stone. Themelis notes that Διονύσιος Ξένωνος is probably a relative of Τιμαῖος Ξένωνος on *IG* V.1.1407 from Asine.

Above Ἀσιναῖοι we read from the ph. καὶ οἱ ἀπὸ τᾶν πόλεων; cf. the label in our lemma no. 388. Stroud.

---

387. Messene. Ephebic catalogues, late 1st cent. A.D. In addition to our lemmata nos. 386 and 388, P.Themelis, *PAAH* (1996) [1998] 158, briefly refers to two other unpublished catalogues of ephebes (inv. nos. AEM 4207, 4208) found in the west stoa of the Gymnasium in excavations of the Greek Archaeological Society. AEM 4208 appears to be *IG* V.1.1473, of which only the last two lines were published in *IG* V.1.

---

388. Messene. Catalogues of ephebes. Cf. *SEG* XLIII 145; XLVI 407. P.Themelis, *PAAH* (1996) [1998] 157, reports the discovery in excavations of the Greek Archaeological Society of a list of ephebes, inscribed on the second column from the west in the middle row of the north stoa of the Gymnasium. In addition to ephebes belonging to the five traditional tribes of Messene (Ἀριστομαχίδος, Κλεολαίας, Ὑλλίδος, Κρεσφοντίδος, and Δαϊφοντίδος) and the new sixth tribe of Ξένων καὶ Ῥωμαίων, there is a seventh division labelled καὶ οἱ ἀπὸ τᾶν πόλεων and containing 5 ephebes, 3 of whom bear Roman names, Τύλλιος Πέστου, Γάϊος Κέστου, and Γάϊος Αὔλου, all three with the ethnic Μοθωναῖος; inv. no. AEM 2494; no text;

[illegible] further details. For the label καὶ οἱ ἀπὸ τᾶν πόλεων, see our lemma no. 386. [illegible]sis of this catalogue and our lemma no. 386, Themelis points out that we now have [illegible] the first time that ephebes from the member states of the Messenian confederacy (cf. [illegible] ἐπαρχίαν πόλεις, *SEG* XXIII 206; 2/3 A.D.) carried out their 3-year period of [illegible] the Gymnasium of Messene.

[illegible] Messene. **Boundary stone? date?** Fragment of limestone from the bottom of a [illegible] found in excavations of the Greek Archaeological Society near the multiple grave [illegible] opposite the entrance to the Asklepieion (cf. our lemma no. 409); inv. no. AEM [illegible] pr. P.Themelis, *PAAH* (1997) [1999] 91 (ph.), who suggests that it marked the limits [illegible]tuary of Demeter and the Dioskouroi; *PAAH* (1992) 74–79; (1993) 49–55; (1994) [illegible]

Διοσκόρων

[illegible] Messene. **Epigram in honor of Damostratos of Sparta, 3rd cent. B.C.** [illegible] found in excavations of the Greek Archaeological Society in the north stoa of the [illegible], bearing an epigram in honor of Damostratos, who apparently served as a go-[illegible] in helping to resolve differences between Sparta and Messene; briefly noted in *EAH* [illegible] [1998] 42. Ed.pr. P.Themelis, *PAAH* (1997) [1999] 108–112 (ph., dr.), who identifies [illegible]wning member of a monument that once supported a stele decorated with a painting or [illegible]ulpture of the honorand; below, cuttings show that it was set into a stone base; found [illegible] building material; inv. no. AEM 9485. He prints the following text, which is the work [illegible] (110 note 34), who has kindly supplied us with a corrected copy shorn of the [illegible] in *PAAH*.

Ἀθάνατον μ(ν)άμ(α)ν ἀρετᾶς, Δαμόστρατε, λε[ίπεις]
ἀρχαίαν ἔχθραν εἰς φιλίαν ἀγαγών.
Σὰν πατρίδα Σπάρταν καὶ Μεσ(σ)άνα(ν) ὁμαλί[σαι]
4 πολλῶν εὐξαμένων, σοὶ τόδ' ἔνειμε Τύ[χη].

[illegible] ΜΑΝ, lapis ‖ 3. ΜΕΣΑΝΑ, lapis.

[illegible] reviews the literary and epigraphical evidence for plausible occasions in the 3rd cent. [illegible] when Messene and Sparta might have been reconciled and allied, without finding explicit [illegible] for Damostratos. He appears to favor the alliance made by Sparta with Elis and [illegible] against the Achaian League in 210 B.C., Polybios 9.28; 16.13.3.

[illegible] Messene. **Statue base in honor of Philon, epistates of the ephebes, 2nd cent. B.C.** Limestone statue base found in room XI of the west stoa of the gymnasium in excavations of the Greek Archaeological Society, inv. no. AEM 9411. Briefly mentioned in

EAH (1997) [1998] 38–41. Ed.pr. P.Themelis, *PAAH* (1997) [1999] 99–100, who points out that this is the first testimony to the existence of an epistates of the ephebes at Messene. Polon and Dexiteles, sons of Polykrates, were brothers, probably twins since they both served in the gymnasium at the same time. Onomastic parallels from Messene and elsewhere. This base was reused in the 1st cent. A.D. for a statue and inscription honoring Dionysios son of Aristomenes, our lemma no. 399.

[. .4. .]ξενος Λυσάνδρου, Πόλων, Δε-
[ξι]τέλης Πολυκράτεος, Διοκλῆς Νίκω-
νος Φίλωνα Πάπου τὸν αὑτῶν ἐπιστά-
ταν Ἑρμᾶι καὶ Ἡρακλεῖ.

---

392. Messene. Statue base with sculptors' signatures, ca. 100 B.C. Limestone statue base found reused in an early Byzantine wall between the theater and the north stoa of the Agora in excavations of the Greek Archaeological Society, inv. no. AEM 8455. Ed.pr. P.Themelis, *PAAH* (1997) [1999] 89 no. 5. For other works signed by this pair, cf. Marcadé, *Signatures* 1.110–111.

Ξενόφιλος Στράτω[νος]
Στράτων Ξενοφίλου
Ἀργεῖοι ἐποίησαν

---

393. Messene. Statue base, 1st cent. B.C. On a large stone orthostate of a base found south of the Fountain of Arsinoe in excavations of the Greek Archaeological Society (inv. no. AEM 8056) is inscribed the following text, ed.pr. P.Themelis, *PAAH* (1996) [1998] 153, who identifies the hippotrophoi and neoteutoi, attested here for the first time at Messene, as military groups, the former consisting of cavalrymen capable of supporting their own warhorses, and the latter as men who have just graduated to hoplite status. Themelis restricts the age-limit of 30 years in L. 3 to the neoteutoi.

[οἱ ἱ]πποτρόφοι
καὶ οἱ νεώτευτ[οι]
οἱ εἰς τὰ τριάκοντ[α]
Μ[ό]σχον Εὐαμέ[ρου]
τὸν αὑτῶν ἀγε[μόνα]

2. νεώτευτ[τοι], ed.pr., which we interpret as a misprint. Stroud.

---

394. Messene. Statue base with artist's signature, 1st cent. B.C. Large stone orthostate forming part of a series of bases for bronze statues of euergetai or other honorands, found in the vicinity of the Fountain of Arsinoe in excavations of the Greek Archaeological Society, inv. no. AEM 8057. Ed.pr. P.Themelis, *PAAH* (1996) [1998] 152/153, who cites *SEG* XXIII 218 and XLIII 142 L. 4 for the name Ἀμμώνιος at Messene. The base was used at least

twice: the signature in L. 3 is inscribed in letters earlier than those in L. 4; text in LL. 1/2 was erased.

⟦- - - - - - - - - -⟧
vacat ⟦- - - - - - - -⟧
[ὁ - - -] ἐποίησεν vacat
vacat Διοκλῆς Ἀμμωνίου [ἐποίησεν?]

---

395. Messene. Statue base, 1st cent. B.C. Upper part of a limestone base for a bronze statue, with projecting moulding; inscription below; found in excavations of the Greek Archaeological Society in the Fountain of Arsinoe (inv. no. AEM 8068). Ed.pr. P.Themelis, *PAAH* (1996) [1998] 152. For the name Φιλωνίδας, see also our lemma no. 406.

Ἁ πόλις
Φιλωνίδ[αν - - - τὸν α[ὑτᾶς εὐε]ργέταν

We print the brackets as given by ed.pr.; no ph. to permit correction. Stroud.

---

396. Messene. Statue bases in the Propylon of the Gymnasium, Augustan? *SEG* XLVI 416/417. P.Themelis, *PAAH* (1996) [1998] 171, identifies the gymnasiarchos who set up these two statue bases as the Damonikos son of Mantikrates of *SEG* XXIII 220 [not 223 as given by T.] who is the father of Mego. The name Mantikrates is found also in *SEG* XLI 343. For the Propylon see also our lemma no. 384.

---

397. Messene. Statue base, 1st cent. A.D. To the information briefly noted in *EAH* (1996) [1997] 52/53; *SEG* XLVI 426/427, P.Themelis now adds the following: Limestone base found in excavations of the Greek Archaeological Society in room IX of the Gymnasium (inv. no. AEM 8059). Ed.pr. P.Themelis, *PAAH* (1996) [1998] 158–162 (ph.), who points out that this inscription belongs to an earlier use of the base and that the latter was subsequently enlarged to support a marble statue of Hermes that was excavated fallen in front of it. Themelis regards Theon as an ancestor of Tiberius Claudius Theon of our lemma no. 400, who may have been honored by ephebes.

[- - - - - - - -]
Θέω[να - - - -]
τὸν αὐ[τῶν εὐεργέτ]αν
ἀρετᾶς [ἕνεκεν καὶ]
εὐνοί[ας ἃς ἔχων διε]-
τέ[λει ποτ' αὐτούς]

6. We prefer αὑτούς. Stroud.

398. Messene. Agoranomoi inscriptions, 1st cent. A.D. *SEG* XLI 335. *SEG* XLVI 416. V.Bardane kindly informs us *per ep.* that the inscription AEM 3082 referred to in *SEG* XLVI 416 as ἀδημοσίευτη was in fact published by P.Themelis, *PAAH* (1990) 91–93 no. 1, where the inventory number AEM 3032 is in error. It is *SEG* XLI 335.

---

399. Messene. Honors for Dionysios, 1st cent. A.D. Reused limestone statue base which once supported a marble portrait statue of Dionysios, found in excavations of the Greek Archaeological Society in room XI of the west stoa of the gymnasium, inv. no. AEM 9411. Noted briefly in *EAH* (1997) [1998] 38–41. Ed.pr. P.Themelis, *PAAH* (1997) [1999] 97–99 (ph.), who observes that the deceased honorand belonged to one of the prominent noble families of Messene. He is listed among the ephebes of the tribe Hyllis in 3 A.D. (inv. no. AEM 4201, cf. *SEG* XLI 333), apparently still unpublished. In *SEG* XXIII 205 + 207, Dionysios contributes money in memory of his mother for the construction of the temple of Demeter; see our lemma no. 384. For the gravestone of Πλειστάρχία daughter of Dionysios, see our lemma no. 412.

Ἁ πόλις
Διονύσιον
Ἀριστομέν-
ε ο ς
ἥρωα

On the back of this base is an earlier inscription, our lemma no. 391.

---

400. Messene. Statue base, 1st cent. A.D. To the information briefly noted in *EAH* (1996) [1997] 52/53; *SEG* XLVI 426/427, P.Themelis now adds the following: Limestone base excavated by the Greek Archaeological Society in room IX of the Gymnasium (inv. no. AEM 6650) which once supported a marble portrait statue found lying next to it; represented is a standing (headless) male figure *(palliatus)* with papyrus rolls next to his left foot. The base was reused to support this marble statue which is identified by the inscription preserved on its front (Face A). Ed.pr. P.Themelis, *PAAH* (1996) [1998] 158–160 (ph.), who adds prosopographical notes on Νικήρατος Θέωνος, *SEG* XXIII 205 + 207 (see our lemma no. 384) and another Νικήρατος, *SEG* XXXVIII 337; *IG* V.1.1374. See also our lemma no. 411.

On the back (west; Face B) of this same base are the remains of an earlier (original) inscription that accompanied a bronze statue once supported on the base. Ephebes, after completing their term of service (note the perfect participle in LL. 2/3), dedicated an honorary statue of a gymnasiarchos or an ephebarchos.

Face A

Ἁ πόλις
Τι. Κλαύδιον
Νικηράτου
υἱὸν Θέωνα
ἥρωα

Face B

[- - - τὸν αὐ]τῶν
εὐ[εργέταν οἱ ἠφ]ηβευκό-
τες ὑπ' αὐτὸν ἀρετᾶς ἕνεκεν
καὶ εὐνοίας ἇς ἔχων διετέ-
λει εἰς αὐτούς

We prefer L. 1 [αὐ]τῶν and L. 5 αὐτούς. Stroud.

---

401. Messene. Honors for Gnaeus Manlius Agrippa, Roman. Statue base found 150 m. north of the Sebasteion in excavations of the Greek Archaeological Society. Ed.pr. A.Orlandos, *EAH* (1969) 126 no. 1 (dr.). Text reprinted by J.-P.Michaud, *BCH* 94 (1970) 989.

Ἁ πόλις
Γνάϊον Μάνλιον Λευκίου υἱὸν
Ἀγρίππαν πρεσβευτὰν
τὸν αὐτᾶς εὐεργέταν

---

402. Messene. Honorary statue base, 2nd/3rd cent. A.D. Lower part of a limestone base broken at the top with moulding at the bottom, found in excavations of the Greek Archaeological Society reused in an early Byzantine wall between the theater and the north stoa of the Agora, inv. no. AEM 8717. Ed.pr. P.Themelis, *PAAH* (1997) [1999] 89 no. 4 (ph.), who restores it on the basis of *IvO* 465.

[ἡ πόλις ἡ Μεσσηνίων]
[τὸν δεῖνα]
[στεφανώσασα τῶι]
[τῆ]ς ἀριστοπολει-
[τ]είας στεφάνωι

---

403. Messene. Dedication? 1st cent. B.C. Fragment of a limestone stele bearing a relief of three fingers of an open palm of a left hand, inscription above; inv. no. AEM 8874; found in excavations of the Greek Archaeological Society reused in an early Byzantine wall between the theater and the north stoa of the Agora. Ed.pr. P.Themelis, *PAAH* (1997) [1999] 88/89 no. 3, who interprets it as a dedication by a woman; cf. *IG* V.1.1502.

Ἐπινίκα τ[ῶι or τᾶι - - -]

404. Messene. Dedicatory inscriptions on the Gymnasium, date? *SEG* XLVI 414/415. In *PAAH* (1996) [1998] 163 (ph.), P.Themelis republishes these two texts which are inscribed in large letters (0.11 m. high) on the epistyle blocks of the east stoa of the Gymnasium (*SEG* XLVI 414; inv. no. AEM 8069) and on the west stoa (*SEG* XLVI 415). He introduces the following corrections and new readings:

SEG XLVI 414. At end, κ[αὶ τᾶι] πόλει (cf. our lemma no. 382)
SEG XLVI 415. [- - - ἀνέθηκεν Ἑρμῆι, Ἡρα]κλεῖ καὶ τᾶι πόλει

V.Bardane kindly informs us *per ep.* that *SEG* XLVI 415 is in fact *SEG* XLI 363 (cf. *SEG* XLII 346) and that the first preserved word is [Ἡ]ρακλεῖ.

---

405. Messene. Dedicatory inscription to Hermes, Herakles, and the polis, Roman Imperial. *SEG* XLV 309. *SEG* XLVI 419. V.Bardane *per ep.* kindly points out that the last word in L. 1 (text in *SEG* XLVI 419) should be read as ὁ υἱός.

---

406. Messene. Casualty list, 3rd cent. B.C. Pedimental stone stele found in excavations of the Greek Archaeological Society in the vicinity of the east stoa of the Gymnasium (inv. no. AEM 8052). Ed.pr. P.Themelis, *PAAH* (1996) [1998] 163–165 (ph.), who connects this list with a battle at Makisto between the Spartans and the Messenians when the latter captured Elis; Pausanias 4.28.5–7, ca. 270 B.C.? He also provides a long list of Messenians bearing the name Philonidas; see also our lemma no. 395.

	Οἵδε ἐμ Μακίστωι		Πεισινός
	Μνασίας	8	Δαμάγαθος
	Φιλωνίδας		Τιμοκράτης
4	Λυσισθενίδας		Κλεάρετος
	Ξενόφιλος		Εὐπραξίδας
	Λέων		- - - - - - -

In *EAH* (1997) [1998] 37–39 (dr.), Themelis provides a brief report of the discovery in excavations of the Greek Archaeological Society in front of the east stoa of the Gymnasium of a rectangular stone base bearing shields in relief on its 4 sides and half-columns at the corners. He suggests that it supported a Doric column which commemorated this battle at Makisto.

---

407. Messene. Gravestone, 3rd cent. B.C. Pedimental limestone funerary stele found in excavations of the Greek Archaeological Society south of the grave monument K3 (see our lemmata nos. 410–413) to the west of the west stoa of the gymnasium; inv. no. AEM 9621; fittings on the apex for mounting a stone finial, possibly in the shape of a kantharos. Ed.pr.

P.Themelis, *PAAH* (1997) [1999] 107/108 (ph.), who notes that the blank space in the middle of the names in LL. 3/4 was probably occupied by a painted decoration, now lost.

Θηροκράτης
[Θ]ηριππίδας
Ἀχαι v ίς
4 Φιαλί v να

---

408. Messene. Gravestone of two women, 3rd cent. B.C. Plain rectangular limestone stele, thicker at the bottom for setting in the ground, found by chance at Bikliza near Messene. Ed.pr. P.Themelis, *PAAH* (1997) [1999] 108 (ph.); inv. no. AEM 8878.

Καλλώ, Καλλικράτια, χαίρετε

---

409. Messene. Inscriptions on a grave peribolos, Hellenistic. *SEG* XLV 320. *SEG* XLVI 428. C.Habicht, *ZPE* 115 (1997) 125–127, discusses the 4th-cent. B.C. pro-Macedonian ancestors of Νέων and Θρασύλοχος, whose names appear here, and of Φιλλιάδας Νέωνος on *SEG* XLI 362. He also links Ἀντισθένης, the third name on *SEG* XLV 320, with the Olympic victor Ἀντισθένης Πολυστράτω of *SEG* XXIII 228, and suggests that Πολύστρατος and Πολύανδρος, also named on this monument, belong to this same prominent Messenian family.

410–413. Messene. Grave inscriptions. In *PAAH* (1997) [1999] 100–106 (ph.), P.Themelis reports the discovery in excavations of the Greek Archaeological Society of more than 150 architectural members of a large, elaborate grave monument consisting of a square chamber and a conical roof immediately west of room XI of the west stoa of the gymnasium, designated K3 and containing at least 8 burials.

410: Inv. no. AEM 9609. On a block of the Ionic epistyle of K3 with two tainiai, one line of text on each.

[- - -] Ἐπικράτεια v Νικοξένα v Νικίχ[- - -]
[- - -]τῖνος v Ἀγησίστρατος v Ἐπικράτ[ης]

The last preserved names in each line are inscribed in smaller letters which appear to be later than the others. For the names in L. 2, Themelis refers to *IG* V.1.1231; 1385; women in L. 1; men in L. 2.

411: Inv. no. AEM 9283. On a plinth of K3, probably placed to the right of the south entrance.

Νικήρατε Θέωνος πρ(εσβύτερε), χαῖρε
Εἰσοκράτεια Ἀριστοξένους, χαῖρε

In L. 1, πρ(εσβύτερε) is written as a ligature. L. 2 is inscribed in smaller, earlier letters and bears no close relationship to L. 1. For Nikeratos and his hypothetical younger brother, Themelis refers to Τιβέριος Κλαύδιος Θέων Νικηράτου, honored on a statue base in room IX of the west stoa of the gymnasium and probably their father, 1st cent. A.D., inv. no. AEM 6650; see our lemma no. 400. See also *SEG* XXIII 205 + 207 L. 19; XXXVIII 337; *IG* V.1.1374 L. 3.

412: Inv. no. AEM 4203. On a plinth from the superstructure of K3, found in 1992 before systematic excavations resumed. LL. 1/2 are inscribed in smaller letters which are earlier and have no connection with LL. 3/4 of the 1st cent. A.D. For Pleistarchia and Dionysios, see our lemma no. 399.

[- - - - - -]ιππος
[- - - - - -] Ξένιππος
vacat
Διονύσιε, χαῖρε
4 Πλεισταρχία Διονυσίου, χαῖρε

413: Inv. no. AEM 9610, 2nd cent. B.C. Fragment of a limestone Ionic epistyle found to the west of room XI; inscription on upper tainia.

[- - -]νίων v Ξε[- - -]

---

414. **Messene. Gravestone of T.Flavius Polybios, 3rd cent. A.D.** Marble plaque found in excavations of the Greek Archaeological Society in the cemetery at the Arkadian Gate, inv. no. AEM 9211. Ed.pr. P.Themelis, *PAAH* (1997) [1999] 82 (ph.), who suggests that the homonymous Messenians mentioned in *IG* V.1.1456; *IvO* 449/450, 486/487 probably belonged to the same family.

Τ(ίτε) Φλάβιε
Πολύβιε
πανάρετε
4 ἥρως
χαῖρε ζήσας
ἔτη κα΄

---

415. **Messene. Gravestones in the cemetery outside the Arkadian Gate.** In addition to the inscriptions in our lemmata nos. 414 and 418, P.Themelis, *PAAH* (1997) [1999] 81–84, briefly notes that gravestones associated with grave monument 18 show that the latter was in use from the 2nd through the 5th cent. A.D. Four inscribed tombstones from this period which were recovered in excavations of the Greek Archaeological Society include the names of Ἀσκληπιάδης and Μᾶρκος; no texts; no ph.; no further details.

---

416. **Messene. Gravestone with epigram, 4th/5th cent. A.D.** In *PAAH* (1997) [1999] 83, P.Themelis briefly reports the discovery of an intact marble grave stele, inv. no. AEM 9484, in excavations of the Greek Archaeological Society in the cemetery outside the Arkadian Gate. The inscription consists of 2 parts, each containing 4 elegiac couplets in archaizing Homeric dialect. The deceased was Ἐτεαρχίς, wife of Ἄλκαστος son of Θεστία and Ἡρακλῆς, and daughter of the Messenian Θεμίσων and the Spartan Τιμοκράτεια, who was daughter of Ὀνησικράτης; no text; no ph.; no further details.

---

417. **Messene. Gravestones, 5th/6th cent. A.D.** P.Themelis, *PAAH* (1997) [1999] 113, very briefly refers to two inscribed marble plaques of the above epoch which marked the sites of graves found in excavations of the Greek Archaeological Society; no texts; no ph.; no further details.

A. Inv. no. AEM 8879, an epigram from the east stoa of the gymnasium.
B. Inv. no. AEM 9612, from the vicinity of the Propylon of the gymnasium.

---

418. **Messene. Grave epigram of a poet, late Roman/early Byzantine.** In *EAH* (1997) [1998] 34, there is brief notice of the discovery in excavations of the Greek Archaeological Society of an inscribed metrical tombstone of the above date in a grave at the Arkadian Gate; no text; no ph.; no further details.

In *PAAH* (1997) [1999] 81/82, P.Themelis reports this discovery in more detail, noting that it consists of many fragments found outside the tall building 17 from a grave monument of the 5th/6th cent. A.D.; inv. no. AEM 9529. Fragments of 9 lines survive, of which the first 2 are as follows:

Χαῖρε Φερώνυμε μουσαύλυτον θάλος ἠλί[ου]
γῆρυν ἀπὸ στομ[ά]των πα[ν]τοίην ἐθρό[ησας]

---

419. **Messene. Inscribed tiles.** Clay roof tiles found in the excavations of the Greek Archaeological Society in the sanctuary of Asklepios. Ed.pr. A.K.Orlandos, *EAH* (1969) 107 no. β; (1971) 164/165 no. 2.

A. (1969) 107 no. β (dr.) [Δαμόσ]ιος
B. (1971) 164/165 no. 2 (dr.) [Δα]μόσιος

For similar stamped tiles from Messene, cf. *SEG* XLIII 167; XLV 330.

---

420. Messene. Mason's marks, 2nd/3rd cent. A.D. P.Themelis, *PAAH* (1997) [1999] 83/84 (ph.), briefly reports the discovery in excavations of the Greek Archaeological Society of two stepped tomb monuments in the cemetery outside the Arkadian Gate. The preserved architectural members bear matching alphabetic mason's marks on adjoining blocks, indicating that the monuments were moved here from elsewhere. Dated on the basis of the letterforms, especially M. Illustrated are M/MΛ and Γ/Γ.

---

421. Messene. Roman lamp signatures, 2nd cent. A.D. In *PAAH* (1996) [1998] 142 (ph. of two scenes on the disks), P.Themelis briefly refers to the discovery of lamps of Corinthian manufacture from the workshops of Ἐπιτυγχανός, Λούκιος, and Σεβῆρος in excavations of the Greek Archaeological Society in the mausoleum outside the Arkadian Gate.

---

422. Messene. Inscribed iron ring, Roman. P.Themelis, *PAAH* (1997) [1999] 96, reports the discovery of this finger ring, inv. no. AEM 9246, in excavations of the Greek Archaeological Society in room XI of the west stoa of the gymnasium. In intaglio on the bezel is an upright figure facing right, next to a column; inscription behind. [Σ]αράπις. This is the only find so far at Messene connected with the sanctuary of Isis and Sarapis seen by Pausanias (4.32.6) between the stadium and the theater.

---

423. Pharis (Kalamata). Dedication, 6th/5th cent. B.C. From Akovitika. *SEG* XXV 431. P.G.Themelis, *AD* 25 (1970) A.109–125 (ph., dr.), adds a joining fragment to the sherd previously published as *SEG* XXV 431(a). Found in the same place. Archaic Lakonian alphabet, ca. 550–525 B.C. Part of a large, clay, relief amphora. On the basis of other finds and inscriptions at the site, Themelis restores [Ποhοιδᾶνι ἀν]έθεκε || Θιοπαλίδας. Cf. J.-P.Michaud, *BCH* 94 (1970) 995.

---

424. Marathoupolis (Dialiskari). Marble plaque, 2nd–4th cent. A.D.? S.Gerstel, in J.L.Davis et al., *Hesperia* 66 (1997) 473 (dr.), reports the discovery in survey at this site by the Pylos Regional Archaeological Project of an inscribed marble plaque (inv. no. SF 0671) preserving the end of 4 lines of text; broken on all sides. The uninscribed face is worked [from the dr., a recessed panel?] ('secondary use,' D.Harris apud G.). We read from the dr.

[- - -]. καὶ φιλα-
[- - -]ΙΔΙΟΣ ΚΑΙ
[- - -]ΑΙ φιλο-
4 [- - -]ΣΑΕΝ

2. καί?, Stroud || Honorary inscription: from a building whose benefactor(s) the text records? Richardson; 'appears to be a private inscription,' H., who suggests the above date.

ARKADIA

---

425. Arkadia. Particles in Arkadian dialect inscriptions. In A.Rijksbaron, ed., *New Approaches to Greek Particles. Proceedings of the colloquium held in Amsterdam, January 4–6, 1996, to honour C.J.Ruijgh on the occasion of his retirement* (Amsterdam 1997) 49–73, A.Morpurgo Davies remarks the comparative scarcity of Greek particles in epigraphical texts, even verse-inscriptions, compared to Homer and Attic prose. An examination of particles in the Arkadian dialect inscriptions reveals significant changes in both the particle inventory and in the functions of individual particles, e.g., adversative as opposed to connective/transitive δέ, replacement of κάς by καί in Mantineia, and the spread of καί with the quasi-disappearance of τε. Many of these changes may be attributed to external influences and borrowings from other dialects.

---

426. Alipheira. Artist's signature, ca. 400 B.C. *SEG* XXV 450. *SEG* XXXV 344. W.K.Pritchett, *Essays in Greek History* (Amsterdam 1994) 7–14, reexamines the literary and epigraphical evidence for the career of the Theban sculptor Hypatadoros, concluding that there was only one such artist who flourished in the last quarter of the 5th cent. B.C. and that the Epizelos dedication in Delphi is a work of his youth; *F.Delphes* III.1.388. For the cult of Athena at Alipheira and its connection with the hero Μυίαγρος, Fly-catcher, see Pritchett, *Pausanias Periegetes* II (Amsterdam 1999) 300–302.

---

427. Bassai. Deities with sanctuaries at Bassai. In *Bassitas* I.59–66 (ph.), F.A.Cooper discusses the cults attested by literary and epigraphical evidence in the region of Mt. Kotilion and Bassai. On 63 a useful table of these with references; in Appendix A (383–388) the Greek texts, many with translations. We list the inscriptions discussed.

IG IV 757B	*IG* V.2.430b. III pl. 30 (ph.)
IG V.2.419	*SEG* XXVIII 416. III pl. 29 (ph., dr.)
IG V.2.429. I.385 (dr.); III pl. 30 (ph.)	*SEG* XLVII 434

428–432. Bassai. Inscribed terracotta pan tiles. F.A.Cooper, *Bassitas* I.89 (dr.), reproduces an illustration from K.A.Rhomaios, *AE* (1933) 14–16 fig. 8, which shows

428: a pan tile from the archaic temple of Apollo Bassitas incised with an alpha, and a selection of 5 stamped tiles of Hellenistic/Roman date from other buildings in the sanctuary.

429: Two. Φιαλ[έων] (cf. our lemma no. 443)

430: [δ]αμόσι[ος]

431: [Ἀπ]όλλ̣[ωνος]

432: [Ἀπόλ]λω[νος]

---

433. Bassai. Mason's marks on the Temple of Apollo Epikourios, ca. 427–400 B.C. F.A.Cooper, *Bassitas* I.354–368; III pl. 75–80; IV pl. 62, presents a detailed publication of the numerous mason's marks (mostly single letters or two letters) on the several parts of the classical temple of Apollo Bassitas.

---

434. Bassai. Graffito dedication to Aphaia? ca. 425–400 B.C. F.A.Cooper, *Bassitas* I.63/64 (ph.), presents the ed.pr. of a graffito on the fragmentary bottom of an Attic black-glazed skyphos 'found at the Bassai project,' now in the National Museum, inv. no. 15423. After considering other possibilities, he interprets it as a dedication to Aphaia. ΑΦΑΙ

---

435. Lykosoura. Leges sacrae, 2nd cent. B.C. *IG* V.2.514 (*SEG* XXXVII 338;* XLII 1803; XLIII 1310; XLVI 437) and *SEG* XXXVI 376. I. and E.Loucas, in *Ancient Greek Cult Practice* 97–99, reprint the texts of these two inscriptions, with a translation of *IG* V.2.514, noting how similar are the regulations in LL. 12/13 of the latter to those in *SEG* XXXVI 376. They explain the anomaly of two *leges sacrae* fairly close in date containing identical restrictions on pregnant women and nursing mothers by the hypothesis that between them there took place the introduction of the Eleusinian Mysteries in Megalopolis, early 2nd cent. B.C. As a result 'the ancient sanctuary of Lykosoura decided to strengthen its sacred rules.' (99)

---

436. Mantineia? Dedication to Demeter, ca. 550 B.C. Large bronze hydria with inscription on the upper surface of the rim. Ed.pr. H.A.Cahn, *Münzen und Medaillen: Auktion XXVI. 5. Oktober 1963* (Basel 1963) 8–10, 22 no. 13 (ph.), who attributes it to Corinth.

incised: ἱερὰ Δάματρι Ε ...?
punched: ὀλκὰ 𐅄ΜΜΜ (53 minai)

Using a Corinthian mina of 285 g., Hahn computes the expected weight of this vase, full of water, at 15 kg. 10.5 g. Its present weight of 13.25 kg. is in accord with this system if one adds in the weight of the missing horizontal handles. Hahn identifies the epichoric alphabet as that of Mantineia (mu Ͻ) where Demeter 'hatte ein berühmtes Heiligtum' to which this hydria was imported from Corinth.

In *LSAG*² p. 449A, it is stated that this hydria is now in the Walters Art Gallery in Baltimore.

K.Hitzl, *op.cit.* (our lemma no. 141) 123–125, doubts the applicability of the Corinthian standard and the recorded weight of vase and contents. He rejects Cahn's interpretation of ἱερά as feminine singular ('der Demeter heilig') in favor of neuter plural, 'dann wurden wahrscheinlich mehrere Gegenstände gleichzeitig der Demeter geweiht, die zusammen 53 Minen wogen.'

---

437. Megalopolis. Cults. M.Jost draws upon several inscriptions in presenting a review of the cults and festivals of Megalopolis in the 4th cent. B.C. in Carlier, *Le IV^e siècle* (see our lemma no. 31) 103–109.

---

438. Phigaleia. Assorted inscriptions. Cf. *SEG* XLVI 446. In *PAAH* (1996) [1998] 134/135, X.Arapoyianni now provides more information regarding the fragmentary inscriptions found in the excavations of the Greek Archaeological Society in the *sekos* of the temple of Athena, briefly noted in *EAH* (1996) [1997] 44; *SEG* XLVI 446. The chronological range of these inscriptions is given as 4th–1st cent. B.C. Among the 20 fragments recovered in the excavation are 4 proxeny decrees, 7 catalogues, 1 dedication, and 1 treaty containing the name of the citizens of neighboring Lepreon. In the catalogues of proxenoi, there appear individuals from Megalopolis, Byzantion, Kephallenia, Achaia, and Ephesos; no texts; no ph.; no further details. These inscriptions have been assigned for study to A.Themos and E.Zavvou.

In excavations of the Greek Archaeological Society in 1997 within the temple of Athena, more inscriptions were recovered built into a Byzantine wall. These include more proxeny decrees, one mentioning τὸ κοινὸν τῶν Λακεδαιμονίων, early 2nd cent. B.C., and honorary texts and dedications; no texts; no ph.; no further details; *EAH* (1997) [1998] 44.

In *PAAH* (1997) [1999] 116, X.Arapoyianni adds a few more details but still no texts or ph. Ten inscriptions were recovered from the dismantling of the Byzantine wall, inv. nos. Λ 1237–1245, 1251. They range in date from the 4th to the 1st cent. B.C. One inscription honors an Ἀλιφειρεύς.

---

439. Phigaleia. Dedication to Athena, late 6th cent. B.C. Large bronze pin found in excavations of the Greek Archaeological Society in a votive deposit outside the temple of Athena, to the south. Briefly noted in *EAH* (1997) [1998] 45 (ph.). Ἀθάναι. In *PAAH* (1997) [1999] 117/118 (dr.), X.Arapoyianni publishes an excellent drawing, a new text, and commentary (all

provided by A.P.Matthaiou). Τάθαναίαι ἄρδι(ν); the final letter was omitted. Ἄρδις is explained as the αἰχμὴ τοῦ βέλους; cf. Hesychios, *s.v.* ἄρδις· ἀκίς. The sharp point is named κατὰ συνεκδοχὴν (ἀντὶ τοῦ ὅλου τὸ μέρος) for the whole object. Ἄρδις seems to have been the popular name of this object in the Elean dialect.

[A personal name in the nominative is perhaps not to be ruled out, cf. Ἄρδης, Ἄρδυς, *LGPN* I.57, II.49. Stroud.]

---

440. Phigaleia. Dedication to Athena, Archaic. *SEG* XLVI 447. In *PAAH* (1996) [1998] 130 (ph.), X.Arapoyianni briefly notes again the discovery of this bronze sheet bearing a dedication to Athena, 'a particularly important discovery' found in excavations of the Greek Archaeological Society (inv. no. M 1599); briefly mentioned in *EAH* (1996) [1997] 45/46 (ph.); *SEG* XLVI 447. Still no text.

---

441. Phigaleia. Dedication to Athena and Zeus Soter, 4th cent. B.C. *SEG* XLVI 448. X.Arapoyianni, *PAAH* (1996) [1998] 134 (ph.), now presents a kind of ed.pr. of this stone base for a bronze statue of Kallikrates found in the *sekos* of the temple in excavations of the Greek Archaeological Society; briefly noted in *EAH* (1996) [1997] 43; *SEG* XLVI 448. Text in majuscules with some word divisions.

Καλλικράτεα
Ἀρκιλαυ Ἀθανᾶι
Δὶ Σωτῆρι Εὐαγό[ρας]
4 ΕΙ. .⁴. . ΩΑ . Ν . ΓΗΙ

2. Genitive of Ἀρχέλαος? Stroud.

---

442. Phigaleia. Incerta. Dedications? X.Arapoyianni, *PAAH* (1996) [1998] 130 note 5, observes that in the past the owner of the field where the recent excavations have revealed the temple of Athena (see our lemma no. 438) handed over to the Ephorate of Olympia a fragment of an inscribed plaque and that in the same place there was once an older inscribed stele on which could be read the name ΑΘΑΝΑ; no further details.

443–445. Phigaleia. Stamped roof tiles. In *EAH* (1997) [1998] 44/45 (ph.), there is briefly noted the discovery of stamped terracotta roof tiles of the temple of Athena in excavations of the Greek Archaeological Society; there are three main types. Same information briefly reported by X.Arapoyianni, *PAAH* (1997) [1999] 116.

443: δᾶμος Φιαλέων For this form of the ethnic, see, e.g., our lemma no. 429.

444: δαμόσιον

445: δαμό(σιον)?

ELIS

---

446. Elis. Democracy. For discussion of the epigraphical evidence for democratic institutions in classical Elis (*IvO* 3, 7, 9, 11; cf. *SEG* XXXI 362), see our lemma no. 2304.

---

447. Olympia. The social status of the Ἐπισπονδορχησταί, 36 B.C.–265 A.D. S.Zoumbaki, *Tyche* 12 (1997) 237–244, examines the exclusively epigraphical evidence for these groups of dancers, normally three, who were closely tied to the Theokolos and the Spondophoroi of the Olympic festival, *IvO* 61/62, 64, 66/67, 74, 77, 80, 83, 91/92, 99, 102–104, 110, 113, 117, 121/122, 138; *SEG* XV 259. She concentrates on the social status of these individuals, rejecting the hypothesis that they have a familial relationship with either the Theokolos or the Spondophoroi. In *IvO* 61/62, 64, she favors the view that the ligature of delta/omicron/upsilon after the name of the epispondorchestai indicates δοῦ(λος), and after a detailed study of the relevant prosopography (catalogue on 242–244), concludes that unlike the Theokoloi and Spondophoroi with whom they are linked, the epispondorchestai never held any other office at Elis or in the Olympian festival, nor did any of them receive Roman citizenship, although that is often the case with the Theokoloi and Spondophoroi. Each epispondorchestes was the slave of the Theokolos; see also our lemma no. 449.

---

448. Olympia. Lex sacra, late 6th cent. B.C. In *Dinamismo della colonizzazione greca* (our lemma no. 2309) 95/96, P.Siewart briefly refers to an unpublished inscription on a fragmentary bronze tablet found in excavations of the German Archaeological Institute, inv. no. B 6077, mentioning ὅσοι μὲν [(ὑπ-) ἔν]ερθα Ἐπιδάμνο καὶ Λίβυες καὶ Κρῆτες. He briefly discusses the privileges of overseas Greeks at Olympia and hints that the names of several more of them may originally have been recorded on this tablet; no text; no ph.; no further details.

---

449. Olympia. List of religious officials, 237–241 A.D. *IvO* 117. S.Zoumbaki, *op.cit.* (our lemma no. 447) 24, as part of her demonstration that there are no examples of epispondorchestai who received Roman citizenship, corrects the reading in LL. 19–21 to

Λυκαρίων | Κασσίου, Οἰνεὺς Πολυκράτου[ς], | Πολυκ[ράτ]ης Ὀλυμπιοδώρου; see our lemma no. 447.

[In L. 21, *IvO* reads Ἡλιοδώ[ρο]υ, Stroud.]

450. Olympia. Olympic victors recorded on inscriptions in the Altis. See A.Farrington, 'Olympic Victors and the Popularity of the Olympic Games in the Imperial Period,' *Tyche* 12 (1997) 15–46; see our lemma no. 2247.

451. Olympia. Inscribed metal weights. K.Hitzl, *op.cit.* (our lemma no. 141) presents a full-scale publication of the metal weights (483 bronze, 1 silver) found in the excavations of the German Archaeological Institute at Olympia from 1875 through 1991. His book begins with a lengthy section (1–153) covering a wide range of topics: Solon's reforms and the system of Attic weights (Aristotle, *Ath.Pol.* 10; Plutarch, *Solon* 15.4/5); literary and epigraphical testimonia (*IG* II^2 1013; see our lemma no. 141); review of previous scholarship on Greek metrology; the weight systems of Delphi, the Achaian League, Corinth, Dodona, Samos (*SEG* XLVI 1175/1176), Kyzikos, and Persia; the Olympian metrological system; the 'Pheidonian' system; inscriptions and relief emblems; chronology of the several series of weights; production and distribution of the weights for Olympia; Fundsituation—almost all were found outside the temenos walls of the Altis; dating by archaeological context; the chronological development of the Greek metrological systems; the influence of the Attic weight system (see our lemma no. 278).

Catalogue of weights 154–258 with copious excellent photographs. Weights are square, oblong, triangular, circular, astragal-shaped, pyramidal, cuboid, with a few emblems such as lightning bolt, eagle, etc. Many carry inscriptions either incised into the bronze or in raised letters produced by a mould. We give a list of the attested inscriptions; for their classification, chronology, association with specific weight standards, etc., one must consult Hitzl's catalogue.

Διός both orthograde and retrograde
Διὸς Α
Διὸς ΑΜ (Ἀμιμναῖον)
Διὸς ἱερῶν
Διὸς Καλ(οῦ)
Διὸς ΚΛΑ
Διὸς Ο
Διὸρ Ὀλυμπίω
Διὸς Σ
Διὸς ΤΕ (Τεταρταμόριον)
Διὸς Χ

One weight, no. 455, is inscribed Διὸς | Κλαιδεᾶ which Hitzl interprets as an Elean genitive of Κλαδεᾶς; possibly a dedication? In *BE* (1997) 108 M.Sève suggests Κλαιδεά(τα), genitive of Zeus Κλαδεάτας.

452–459. Olympia. Graffiti on Elean pottery, ca. 500–300 B.C. In a publication of the Elean black-glazed pottery found in the excavations of the German Archaeological Institute, J.Schilbach, *Elische Keramik des 5. und 4. Jahrhunderts: Olympische Forschungen* 23 (Berlin 1995), includes the following graffiti.

452: 88, no. KFS1. Cup, 470–460 B.C. ΑΝ

453: 88, no. KFS4. Cup, 440–435 B.C. ΜΕ

454: 109, no. RFS33. Cup, ca. 415 B.C. Ε

455: 78, no. T87. Plate, 373/2 B.C. Λάκων ἐπρίατο τήνδε τήν

456: 83, no. T120. Plate, 309–305 B.C. Νικ[- - -]

457: 97/98, no. KFS78. Cup, 372/1 B.C. Ῥίττων ΙΟ

458: 84/85, no. SKS13. Cup, 465–455 B.C. ϟ

459: 69, no. T21. Plate, 460–450 B.C. Τλησ, beginning of a name.

460. Olympia. Inscriptions on terracotta roofs. For a collection of mostly single-letter setting marks, both painted and incised, on terracotta roofs found in the excavations of the German Archaeological Institute at Olympia, see J.Heiden, *Die Tondächer von Olympia: Olympische Forschungen* 24 (Berlin 1995) fig. 38.

ACHAIA

461. Achaia. Proconsul Achaiae and Proconsul Graeciae. T.Corsten, *ZPE* 117 (1997) 117–122, starting from the attestation of the title ἀνθύπατος Ἑλλάδος at Sardis in 211 A.D., *SEG* XLIII 867, examines a wide range of literary and epigraphical sources (*IG* II^2 4222, 4226, 5206; *IG* VII 2711; *F.Delphes* III.4.47; *Corinth* 8.2.55; *Syll.*[3] 814; *CIL* VI 1778) in which these terms occur. He shows that from Cicero onward the Roman province of Achaia could without difficulty also be seen as Ἑλλάς. It was probably not until the 4th cent. A.D., however, that the latter came to be adopted as the official term in epigraphical documents.

462. Achaia? Inscribed grave stele with sculptured relief. For a monument of this type possibly from Achaia and resembling those reported in *SEG* XLVI 481–512, see our lemma no. 2203bis; uncertain provenance.

463. Achaia. Gravestone of Aniketos, 1st cent. A.D. *SEG* XLVI 482. In *AD* 49 (1994) B [1999] 206/207 (ph.), there is a ph. of this stele which is in the new museum of Aigion, originally from Mamousia(?). Ἀνείκητε, | χαῖρε

464. Patrai. Gravestone, Roman? Three fragments belonging to part of a marble plaque found built into the tile cover of a grave excavated by the Greek Archaeological Service in the north cemetery of ancient Patrai at Kanakavi Street 76. Ed.pr. L.Papakosta, *AD* 49 (1994) B [1999] 224; no ph.; text only in majuscules, with line divisions but no square brackets; no indication of where the stone is broken. We suggest the following very tentative arrangement.

Νάρκισσον
ἡ φίλη [γυνή?]
μνείας
4 χάριν
ΗΣΕΒΟΥΛΕ
τό[δε]

465. Patrai. Incertum, late Roman. G.Alexopoulou, *AD* 49 (1994) B [1999] 212, briefly notes the discovery in excavations of the Greek Archaeological Service of a stone plaque built into a late Roman building at 39–41 Charalampi Street with the inscription ΑΔΑΜΟ; no ph.; no further details.

466. Patrai. Latin inscriptions. For Latin inscriptions found in salvage excavations of the Greek Archaeological Service in the modern city of Patras, see *AD* 49 (1994) B [1999] 210, 217, 224.

MEGARIS

467. Megara. List of victors, after 260 A.D. *IG* VII 49. *SEG* XIII 310; XXXIV 350. *IAG* 88. J.Nollé, *op.cit.* (see our lemma no. 19) 237/238, reprints the text with bibliography and brief commentary especially on the chronological significance of the games in Side and Perge, LL. 17/18.

468. Megara. Honorary inscription of a boxer, 1st cent. B.C. (after 86 B.C.). *IG* VII 48. *SEG* XIII 309; XXXVII 375. D.Knoepfler, *op.cit.* (cf. our lemma no. 518) 35/36, suggests dating the victory of this anonymous boxer in the Ἐρωτίδεια (L. 4) to the period of time after the First Mithridatic War (not ca. 194–86 B.C.). Earlier scholarship regarded the year 86 B.C. as a terminus ante quem because, in this inscription, the Ἀμφιαραΐα (L. 9) are not called by the official name which they had after 86/85 B.C. (Ἀμφιαραΐα καὶ Ῥωμαῖα). The Amphiaraia, however, were probably not celebrated between 146 and 86 B.C., and it is possible that the author of this inscription did not use the official name of the festivals, but a shorter name (cf. L. 4: Ἐρωτίδεια, and not Ἐρωτίδεια καὶ Ῥωμαῖα).

469. Megara. Honors for Titus Flavius Eubiotos, ca. 100 A.D. *IG* VII 104. *SEG* XIII 289. N.V.Sekunda, *ZPE* 118 (1997) 221, briefly notes that the spelling Φλάβιος could indicate that this inscription honored Titus Flavius Eubiotos, the grandson of Titus Flavius Eubiotos son of Kyllos of *IG* IX.2.44.

470. Megara. Grave inscription, 6th cent. B.C. P.Zorides, *AD* 49 (1994) B [1999] 52, reports the discovery of a looted and partly destroyed rectangular tomb in excavations of the Greek Archaeological Service at the region of Armakades northwest of modern Megara; inscription retrograde on the outer surface of the south wall of the tomb; Δίονο(ς?); no ph.

BOIOTIA

471. Boiotia. Alphabet: Introduction of the Attic/Ionic alphabet. G.Vottero in P.Carlier (ed.), *op.cit.* (cf. our lemma no. 31) 157-181, discusses the introduction of the Attic/Ionic alphabet in Boiotia which is commonly dated to ca. 395/394 B.C. A foreign influence can already be recognized in the 5th cent. B.C., especially with regard to the letters used for *kh* and *ks*, but it seems more probable that the Attic/Ionic alphabet was introduced (presumably on the basis of a decree) in the period ca. 379-371 B.C., with the support of the 'democrats'. The introduction probably took place first in Thebes and in neighboring cities, then in Thespiai, Tanagra, and other cities, and finally in Orchomenos. See also our lemmata nos. 513, 519/520, and 522.

472. Boiotia. Economy in the early Imperial period. S.Alcock in J.Bintliff (ed.), *Recent Developments in the History and Archaeology of Central Greece. Proceedings of the 6th International Boeotian Conference* (Oxford 1997) 287-303, discusses the evidence provided by field survey and by the epigraphic evidence for land use in Boiotia in the early Imperial period, especially the formation of more extensive holdings. Inscriptions are adduced (293/294) for the presence of Italian tradesmen (*IG* VII 1826, 1862, 2825; *SEG* XIX 367 g; XXXII 499/500), for senatorial interest in Thespiai (cf. *SEG* XXVII 72; XXXI 514), and for the benefactor Ἐπαμεινώνδας at Akraiphia (*IG* VII 2711/2712) [cf. *SEG* XLV 437].

473. Boiotia. Emperor cult. C.Müller, *REG* 110 (1997) xix-xxi, argues that *IG* VII 2711 (Akraiphia; 37 A.D.) should not be regarded as evidence for the provincial cult of Caligula (contra A. Spawforth, *Hesperia* 63, 1994, 221/222); the text does not refer to sacrifices to Caligula, but to sacrifices for Caligula (L. 26: ὑπὲρ τῆς ἐμῆς σωτηρίας); there is no evidence that a festival in Argos (L. 26: κοινῇ ἑορτάσαντες) was connected with the emperor cult; the statues of Caligula dedicated in the Panhellenic sanctuaries were not cult statues (LL. 30: ἀνδριάντες, not ἀγάλματα). The evidence from Akraiphia (*IG* VII 2712-2713) shows that the emperor cult was introduced relatively late (under Nero), as compared with Asia Minor. The benefactor Ἐπαμεινώνδας (cf. *SEG* XLV 437) played an important part; the emperor was associated with a traditional god (*IG* VII 2713: Νέρων Ζεὺς Ἐλευθέριος).

474-478. Akraiphia. Epitaphs. Five stelai found in the cemetery. Ed.pr. V.Aravantinos, *AD* 48 B1 (1993) [1998] 178/179 and *AD* 49 B1 (1994) [1999] 279 and 281.

474: 178. **Epitaph of Eutel(e)ia and Thiog(e)iton, 3rd cent.** B.C. Marble pedimental stele : Εὐτέλια, Θιογίτων

475: 179. **Epitaph of Menandros, 3rd cent.** B.C. Stele: Μέναν|δρος

476: 279 (dr.). **Epitaph of Euthynos, 3rd cent.** B.C. Upper part of a stele: Εὔθ[υ]νος

477: 281 (ph.). **Epitaph of Euthynos, late 4th cent.** B.C. Stele with anthemion: Εὔθυνος

478: 281. **Epitaph of Mnasithios and Apollonia, undated.** Pedimental stele: Μνασίθιος, Ἀπολλωνία

479. Chaironeia. Epitaph of Kalone, undated. Stele. Ed.pr. V.Aravantinos, *AD* 48 B1 (1993) [1998] 180: [Ἐ]πὶ Καλονῇ Ἀριστονίκ[ου]

480. Eutresis. Epitaph of Pandaros, undated. Stone funerary amphora. Mentioned by E.Vlachogianni, *AD* 49 B1 (1994) [1999] 291: Πάνδαρος

481. Halai. Topography and history. G.Argoud in J.Bintliff (ed.), *op.cit.* (cf. our lemma no. 472) 253-263, presents a general survey of the history and topography of Halai discussing briefly some of the inscriptions found there (257/258): H.Goldman, *AJA* 19 (1915) 442-451 nos. 2/3; id., *Hesperia* 9 (1940) 428.

482. Haliartos. Military catalogues?, ca. 250 B.C. Fragment of a stele inscribed on three sides by three different hands. Ed.pr. C.Müller, *BCH* 121 (1997) [1998] 95-101 (ph.), on the basis of a transcription made by P.Roesch. The presence of patronymic adjectives suggests a date in the mid-3rd cent. B.C. The nature of the document cannot be determined, since a heading is missing, but it seems to be a series of military catalogues.

A: [------------------------]
Μελε[- ----------------]
Νίκων Ὀφε[----------]
Πέρμιχος Ἑρμα[ι----]
4 Ἀριστοκλίδας Ε[----]
Ὁμολωϊόδωρος [----]
Προμαθίδας Τυχ[----]
Γοργίας Θρασυ[------]
8 Νίκων Ἡρακών[ιος],
Δινίας ΚΑΠΙΝΙ[------]
Θεόκριτος Ὁμ[ολωϊ--]
[--------------------------]

B: [------------]
[-----]λινας
[Ἀ]ντιγένειος,
Κλίμαχος
4 Ἀρισταγόρω,
Νίων
Ἀπολλοδώριος,
Ἱππόλαος
8 Ξενώνιος,
[Ὁ]μολώϊχος
Πραξίωνος,
Μενεκλεῖς
12 Σωκλεῖος,

C: [-----------------------]
[----------- -]γένειος,
[-------]ων Θαρσίνιος,
[-----]δωρος Ὀλυμπίχιος,
4 [-----]κρίων Ἀμευσιώνιος,
[Φι]λότιμος Εὐαρχίδαο,
[Ὁμο]λώϊχος Πτωιοδώριος,
[-----]ενος Ἀριστοκλίδαο,
8 [-----]δωρος Τιμώνιος,
[---------]ς Ἀθανίηος,
[------------ Μ]αχάταο,
[------------] Περμώνιος,
[------------ -]ελάνιος,

Δαμάτριος [---------------------]
AMINOIKO

A 1. Μελε[σίων], R. || 3. Πέρμιχος: hitherto unattested, ed.pr. || 6. Τυ[χ---], R. || 7. Γο[ρ]γίας Θρασ[---], R. || 8. Ἡράκων[ος], R. || 9. Καπινί[κω], R. || 10. Ὀμ[ολωΐχω], R. || ■ 14. Δαίμονος, R.; [possibly Ἀμινο(ν)ίκō = Ἀμεινονίκου; cf. Ἀμεινονίκη in *I.Oropos* 539, Chaniotis] || C 5. [---]ότιμος, R. || 6. [Ὁμο]λώϊχος, R. || 11. Πέρμων is attested in Delphi, ed.pr.

483. Haliartos. Epitaph of Tilphisophon?, undated. Stele reused in the church of St. Kyriake. Mentioned by C.Koilakou, *AD* 49 B1 (1994) [1999] 123: ΤΙΛΦΙΣΟΦΟΝΟΣ

484. Helikon. Inscribed pottery, Archaic period. V.Aravantinos, *AD* 49 B1 (1994) [1999] 283, reports the discovery of a building on the east peak of Helikon. Sherds of inscribed vases of the Archaic period were found, which suggest a cult of Zeus; only one text is presented: ἱαρὸν τοῖ Διί

485. Lebadeia. List of victors at the Basileia, ca. 80-51 B.C. *I.Épidamne* 526. D.Knoepfler, *art.cit.* (cf. our lemma no. 518) 35 note 82, tentatively suggests identifying the anonymous Epidamnian athlete in L. 1 with Σωκράτης Διονυσίου Ἐπιδάμνιος (P.Jamot, *BCH* 19, 1895, 369-371 no. 19 = *I.Épidamne* 522 LL. 4/5).

486. Lebadeia. Epitaphs, undated. Four stelai reused in a tower of the mediaeval fortification of Lebadeia. Mentioned by C.Koilakou, *AD* 49 B1 (1994) [1999] 125: 1) Νέων | ΕΛΑΜΙΝΙΣ 2) Δρόμων 3) Μίκκα 4) [--]οκλιδ[--] | Κορωπ[--] | Εὔγον[---]

487. Oropos. Corpus. V.C.Petrakos, *Οἱ ἐπιγραφὲς τοῦ Ὠρωποῦ* (Athens 1997), presents a corpus of the inscriptions of Oropos with many new readings and restorations (ph.; dr.). The introduction (13-16) contains a history of research and the principles applied for the compilation of the corpus. The ca. 780 inscriptions are presented in thematic groups: proxeny decrees (1-275), inscriptions concerning the polis and the sanctuary of Amphiaraos (276-332), dedications (333-501), inscriptions concerning the crowning and dedications of ἐπιμεληταὶ ἱερῶν (502-510), dedications to Ἁλία Νύμφη (511-519), lists of victors (520-534), epitaphs (535-745γ), and miscellaneous texts (746-770) [an unfortunate result of this arrangement is that no distinction is made between proxeny decrees of the city of Oropos and of the Boiotian Koinon (the latter are nos. 22, 32-37, 41-47, 49, 74, 92, 188, 193-195, and 197) or between Athenian documents and dedications of Athenian ephebes (290-293, 295-300, 353/354, and 369/370) and documents originating in the periods of Oropos' independence. Some other problems of this arrangement should be noted: no. 3 is included among the proxeny decrees although it does not award proxeny; no. 303, which concerns the award of proxeny to benefactors, is in a

separate section; the second section contains such disparate documents as decrees (of Oropos, Athens, and Eretria), honorary inscriptions, ■ senatus consultum, temple inventories, and manumission records; among the grave incriptions one finds two defixiones, Chaniotis]. The volume includes ancient testimonia (pp. 487-511), a list of the 59 known priests of Amphiaraos (p. 586), and detailed indices and concordances [we correct a few references: no. 26 = *SEG* XVI 298, not XV 298; no. 375 = *SEG* XV 287, not XV 187; no. 521 = *SEG* XXXIV 362]. Cf. A.Chaniotis, *Kernos* 13 (2000) 205-208 no. 296. The corpus includes numerous new texts, mostly small fragments (7/8, 11, 16, 19/20, 23, 27, 38, 52, 55, 118/119, 130, 136/137, 170, 199, 209, 219-255, 257, 259-275, 278/279, 287/288, 336/337, 360, 369/370, 377-379, 395, 398, 401, 403, 411, 473-477, 479-482, 484-491, 493/494, 496-498, 500/501, 517, 519, 536, 539, 541, 545, 548, 556, 561, 565, 568, 570, 573, 579/580, 582, 584-588, 592/593, 595-599, 602/603, 605, 607, 612/613, 617, 623, 625-628, 632-635, 639, 642, 644, 646, 648/649, 651, 654, 656/657, 660, 663/664, 666, 668α, 671/672, 675, 678, 682, 684, 688, 690/691, 694/695, 701, 707, 709, 713, 715, 718, 721, 726, 731/732, 735, 737, 741, 745β, 745γ, and 746). For some of these new inscriptions see our lemmata nos. 488-493 and 495-510. We single out some important groups of inscriptions, focusing on the new texts (indicated with bold numbers) and summarizing their historical significance.

Honorary decrees and honorary inscriptions: The most important group of texts for the political history of Oropos are the numerous proxeny decrees (1-275; cf. 303). The recipients of honors include primarily men from Athens (8/9, 14, 16, 20, 22, 24, 26, 29, 31, 35, 43, 54, 59, 63, 68/69, 73, 75, 77/78, 81/82, 84, 87/88, 91, 94-96, 100-102, 108, 114, 116, 123, 129, 133, 140, 143, 145, 147, 151, 165, 171-174, 178, 180-183, 185, 188, 195, 198, 206/207, 214, and 252) and Euboia (Chalkis: 40, 44, 46, 57, 89, 93, 110, 112, 121, 127, 154, 193, 216/217, and 258; Karystos: 60, 122, 124, 150, 157, and 189; Kyme: 137), but also from many other cities and federal states: Achaia (65), Aigeira (307), Amisos (61), Amphipolis (22), Bargylia (131), Byzantion (83, 115, 175), Pontic Chersonesos (48, 128), Chytroi (212), Corinth (85, 162), Crete (38, 200), Cyprus (212), Delos (201), Dimale (51), Elateia (186/187), Epeiros (136), Ephesos (13, 15, 58), Euromos (79), Europos (98), Halikarnassos (49, 62), Herakleia (161, 176), Kalymnos (92), Kassandreia (71), Kios (163), Korkyra (155), Kos (104, 117, 146), Kyrene (26), Lakonia (113), Lampsakos (10, 144, 184), Laodikeia (213), Lysimacheia (30, 125, 164), Macedonia (1/2, 4-6, 64, 90, 98, 126, 130, 230), Magnesia (67), Megara (28, 32, 53), Meliteia (204), Mesambria (50), Messene (166, 202), Metropolis in Thessaly (169), Miletoupolis (192), Miletos (12, 220), Myrina (74, 196), Neapolis (111), Olynthos (56, 208), Pale on Kephallenia (80), Parion (139), Paros (109), Pella (130, 230), Pergamon (107), Phaselis (170), Phthiotic Thebes (205), Polyrhenia (200), Rhodes (33/34, 97, 179), Samos (190), Seleukeia (152), Selge (191), Sidon (37, 210), Sikyon (17), Sinope (41/42), Smyrna (70), Soloi (142, 149), Syangela (3), Thasos (66, 103), Thera (138), Thessalonika (126), Tyros (18, 210), Zakynthos (177), and the Thesprotian ethnos of the Ἀλίνιοι/Ἔλινοι (134/135). Among the honored persons we single out Amyntas, son of king Perdikkas III (1), the actors Πολυάρατος of Kyrene (25) and Κλεόνικος Κλεοκράτου Ῥόδιος (179), the poets Δημοκράτης of Athens (63) and Ἀμφικλῆς Φιλοξένου Δήλιος (211), persons who contributed to the grain supply of Oropos - the πρωράτης Στράτων of Smyrna (70) and the

merchants Διονύσιος Ἀρίστωνος Τύριος and Ἡλιόδωρος Μουσαίου Σιδώνιος (210) -, and Φορμίων Νυμφαίου Βυζάντιος, friend of Ptolemy IV (175).

This group of documents includes several new proxeny decrees (7/8, 11, 16, 19/20, 23, 27, 38, 52, 55, 118/119, 130, 136/137, 170, 199, 209, 219-255, 257, and 259-275), but since their formulas are banal, we present only a list of the persons who were honored in the better preserved of the new decrees: an anonymous, son of Χαιριμένης Ἀθηναῖος (8; ca. 300-250 B.C.), Βίοττος Εὐδίκου Ἀθηναῖος (**203**; early 2nd cent. B.C.; known from *IG* II² 5915 and M.Mitsos, *AE* 96, 1957, 164), an anonymous Athenian (**252**; 3rd cent. B.C.), Δαΐιππος Νικάνορος Ἠπειρώτης (**136**; late 3rd cent. B.C.), Μενέδημος Φιλίππου Κυμαῖος (**137**; late 3rd cent. B.C.), Ἰσοκράτης [--- Μακεδὼν] ἐκ Πέλλης (**230**; 3rd cent. B.C.) [cf. an Ἰσοκράτης Κλείνου Μακεδὼν ἐκ Πέλλης honored in Delphi in 333/332 B.C.: Tataki, *Macedonians Abroad* 155 no. 51, Chaniotis], an anonymous Μιλήσιος (**220**; 3rd cent. B.C.), Δηΐμαχος Ἀρίστωνος Φασηλίτης (**170**; late 3rd cent. B.C.), [---]νου Χαλκιδεύς (**258**; 3rd cent. B.C.), and several persons of unknown origin: Μαντίδοτος (7; late 4th cent. B.C.) [cf. the name Μαντίδωρος in Eretria, Chaniotis], Πολυάρατος Δημο[---] (23; ca. 250 B.C.); Ἡγήσανδρος Τι[---] and [---]οκλῆς Ἀντι[μαχί]δου (**52**; 3rd cent. B.C.) [the restoration Ἀντι[κλεί]δου is also possible, Chaniotis], a man with the unique name Σ[ι]ρικά[μων] (**119**) [a very uncertain restoration suggested by V.Leonardos; for similar names see *SEG* XLV 2342, Chaniotis], [Μέ]μνων (**209**; 2nd cent. B.C.), Ἐρασ[ίστρατος?] (**219**; 3rd cent. B.C.), Φιλοξ[---] (**221**; 3rd cent. B.C.), Φιλίων (**223**; 3rd cent. B.C.), Θεόφιλος (**233**; 3rd cent. B.C.), [---]δης Διονυσίου (**237**; 3rd cent. B.C.), an anonymous friend or officer of a king (**239**; 3rd cent. B.C.), and an anonymous ἰατρός (**240**; 3rd cent. B.C.). The Romans are mentioned in a very fragmentary decree (**248** L. 10: [Ῥω]μαίων; 2nd cent. B.C.). See also our lemmata nos. 490-494 and 496.

Inscriptions concerning the sanctuary of Amphiaraos: The corpus includes several known leges sacrae, concerning the registration of the visitors healed by Amphiaraos (276 = *LSCG Suppl.* 35; ca. 400-350 B.C.), the duties of the priest (277 = *LSCG* 69; ca. 387-377 B.C.), and the dedications in the sanctuary (323/324 = *LSCG* 70; **326** is of similar content). New inscriptions which concern the sanctuary are a hόρος | hοδō (**287**; 4th cent. B.C.) and the inscription ἱερέων which probably refers to a room reserved for the priests behind the temple (**288**; 2nd cent. A.D.). A fragmentary new text (**291**; 329/328 B.C.) can be added to the known decrees and contracts with instructions about construction work in the sanctuary during the periods of the Athenian occupation of the sanctuary (**290-293**; 4th cent. B.C.; cf. *SEG* XLIII 201). Numerous new fragments of inventories of dedications (**309-320**) are preserved from the period of the Athenian occupation (335-322 B.C.). We single out the designations of some of the dedicated objects: ἄβαξ (**309** LL. 6/7), θερμαντήριον (**319** LL. 5/6), θερμαστίδιον (**319** L. 12), θυμιατήριον (**319** L. 7), κάδος (**319** L. 8), κάτοπτρον (**319** L. 2), κοτύλιον (**319** L. 1), κύαθος (**319** L. 8), κρατήρ (**310** L. 11), κρηστήριον (**319** LL. 6 and 14), κώθων (**319** L. 3), οἰνοχόη (**312** L. 3), ὀφίδιον (**317** L. 3), παναγρίς (**319** L. 4), πέλεκυς τεκτονικός (**309** L. 5), ποτήριον (**319** L. 2), πύραυνον (**311** L. 5), σκαφεῖον (**319** L. 11), σφαγεῖον (**319** L. 4), σφαγίς (**314** L. 7), τριποδίσκος (**319** L. 10), φιάλη (**311** LL. 2 and 8; **312** L. 8; **314** L. 4), χύτρα (**319** L. 9), ψυκτήρ (**310** L. 12 and **319** L. 3), and anatomical votives: ὀφθαλμοί (**311** L. 3) and ὦτα (**311** L. 3). The dedicants are mostly Athenians, but also the ethnika

Ἡρακλειώτης (**311** L. 5) and Καρύστιος (**313** L. 8) are on record. One of the best known inscriptions of Oropos is the decree concerning the melting down of old silver dedications (324 = *IG* VII 393 = *LSCG* 70; late 3rd cent. B.C.; cf. the related 3rd-century B.C. inventories of silver dedications, vases, and cult implements: 321 = *SEG* XVI 300 and 325 = *IG* VII 3498); a second decree of a similar nature is among the new texts (**326**; cf. P.Roesch, *Études béotiennes*, Paris 1982, 22 pl. III; ca. 150 B.C.) as well as a small fragment of an inventory of silver objects (**327**; 2nd/1st cent. B.C.; cf. **328**; 2nd cent. B.C.).

The numerous dedications (nos. 333-510), which are addressed to Ἀμφιάραος, Ἥρως Ἀμφιάραος, Θεὸς Ἀμφιάραος, and Ὑγεία, include a few inedita, mostly fragments (336/337, 360, 369/370, 377-379, 395, 398, 401, 403, 411, 473-477, 479-482, 484-491, 493/494, 496-498, and 500/501). We single out the dedications made during the periods of the Athenian occupation (351-358, 360, 369/370, and 460-466), which include ephebic dedications (353/354), a very fragmentary dedication of an anonymous Athenian [στρατηγὸς] | ὑπὸ τοῦ δήμου χειρο|[τονηθεὶς ---] (**360**), and two decrees of phylai (**369/370** = our lemma no. 489). Among the inedita we also mention the dedication to Amphiaraos of [---φ]άνης Ἐργοκράτου Δαδ[---] (**395**; 3rd cent. B.C.) [no ph.; perhaps Δαλ[διανός], Chaniotis] and the dedication of a statue of [---]αιγένης Σοφίλλ[ου] (**398**; 4th/3rd cent. B.C.). Among the published dedications we mention the dedication of a sundial (359; ca. 350-300 B.C.), of a statue of the poet Ἡράκλειτος Ἀσκληπιάδου Ἀλικαρνασσεύς (415; late 3rd cent. B.C.), and dedications of kings and Roman magistrates: Lysimachos (383), Eumenes, the brother of Philetairos of Pergamon (388), and L. Mummius (434; ca. 146 B.C.). The foreign dedicants include persons from Athens (341, 343, 347/348, 351, 355-357, 359, 361-365, 367), Halikarnassos (415), Karystos (394), Lebadeia (469), Macedonia (402), and Pherai (342) as well as the demos of Troizen (389). The persons honored with statues include queen Arsinoe, wife of Ptolemy IV (427; ca. 221-204 B.C.), Sulla and his wife (442/443; ca. 86 B.C.), Πόπλιος Σερουίλιος Ἰσαυρικός (445; ca. 74-44 B.C.), Γναῖος Κορνήλιος Λέντλος (446; ca. 75-70 B.C.), Γναῖος Καλπόρνιος Πίσων and his wife Παῦλλα Ποπιλλία (447/448; late 1st cent. B.C.?) [see also our lemma no. 1571], Ἄππιος Κλαύδιος Ποῦλχερ (449; 49/48 B.C.), Κόϊντος Φούφιος Καληνός (450; ca. 48 B.C.), Κόϊντος Καιπίων Βροῦτος (451; ca. 44 B.C.), Μᾶρκος Ἀγρίππας (456; late 1st cent. B.C.), and persons from Andros (452). The lists of the victors at the Μεγάλα Ἀμφιαράϊα (520-534; no new texts) present a large number of athletes, poets, actors, and musicians. For some of the new texts see also our lemmata nos. 488, 497-501, and 1348.

Sculptors' signatures: Several honorary inscriptions and dedications give us the names of sculptors (no new texts): Ἀγάθαρχος Διονυσίου Βοιωτός (421; ca. 225-200 B.C.), Διονύσιος Ἀρίστωνος (425; ca. 250-200 B.C.), Λεωχάρης (356; ca. 335-330 B.C.), Μητίοχος (373/374; 4th/3rd cent. B.C.), Ξενοκράτης Ἀθηναῖος (389/390; ca. 300-250 B.C.), Πραξίας Λυσιμάχου Ἀθηναῖος (341; 4th cent. B.C.), Πυθοκλῆς Ἰσμηνίου (431; late 3rd/early 2nd cent. B.C.), Σθέννις Ἡροδώρου Ἀθηναῖος (383; early 3rd cent. B.C.) and his son Ἡρόδωρος Σθέννιδος Ἀθηναῖος (371/372; early 3rd cent. B.C.), Σίμαλος (386/387; ca. 300-250 B.C.), Στρόμβιχος Ἀθηναῖος (334; ca. 500-450 B.C.), Σῶσις (414; ca. 250 B.C.), Τεισικράτης Θοινίου Ἀθηναῖος (385; ca. 300-275 B.C.) and his son Θοινίας Τεισικράτου Σικυώνιος (415/416; late

3rd cent. B.C.; cf. *SEG* XXXIX 1334), Φειδίας (346; 4th cent. B.C.), and [--]οκλῆς (381; 4th/3rd cent. B.C.).

Dedications to Ἁλία Νύμφη: A series of bases of tripods, dedicated by the χορηγοί of competitions, were found in the sanctuary of Ἁλία Νύμφη (511-519); we single out only the inedita, the dedications of Ἀμφικράτης Τιμοκρίτου (**517**; late 3rd/early 2nd cent. B.C.) and Ἑρμο[---] (**519**; late 3rd/early 2nd cent. B.C.).

Epitaphs: There are numerous inedita among the epitaphs [no distinction is made between epitaphs for Oropians and for foreigners; two Christian epitaphs should be kept apart: 543α = our lemma no. 507 and probably 639; the latter is the epitaph of Κυριακὸς Ἀπολλωνίδου; the names Κυριακός/Κυριακή are attested almost exclusively for Christians; cf. the attestations in *LGPN*, Chaniotis]. In addition to Athenians (569, 578) the epitaphs include other foreigners; we list the ethnika: Ἐφέσι[ος] (587), Ἠπειρῶτις (586), Ἡρακλεώτης (682), Θεσσαλός (537), Καρύστιος (627), Κασσανδρεύς (608), Μακεδών (700), Μεγαρεύς (677), Πλαταϊκή and Πλαταεύς (673), Ποντικὸς ἐκ Καλλάτιος (543), Ταναγραία (681), Ταυρομενίτης (675), and Χῖος [the epitaphs nos. 544, 559, 569, 575, 608/609, 620, 622, 636, 645, 647, 652, 655, 693, and 702 are republished by M.Pologiorgi, *Horos* 10/12 (1992-1998) 331-346 nos. 1-15 and 18; cf. ead., *Μνημεῖα τοῦ δυτικοῦ νεκροταφείου τοῦ Ὠρωποῦ. Οἰκόπεδο Ὀργανισμοῦ Σχολικῶν Κτιρίων* (Athens 1998) 36, 40, 49, 53, 60, 85/86, 104, 113, 124, 127, 136, and 149; for nos. 546, 565, 568, 573, 592/593, 595, 597/598, 605, 613, 634, 649, 657, 672, and 690 see also P.Agallopoulou, *AD* 49 B1 (1994) [1999] 76 and 33; the epitaph of Ζωσίμα Ὠρωπία (*SEG* XV 307) has not been included in the corpus, Chaniotis]. See also our lemmata nos. 503-507.

Varia: This section includes weights (746-749) with the inscriptions δημόσιον (**746**), the letter E (747), and Ἀμφιαράου (748/749), lead and bronze tablets used as tokens for the visitors of the sanctuary (750-753), the handle of a medical instrument with the name Ἡλιοδώρου (754), graffiti (755/756), inscribed pottery (758/759), inscribed tiles (760/761), abaci (762-766), masons' marks (767/768), and ■ modern inscription (757). See also our lemma no. 508.

Onomastics: Several persons mentioned in known inscriptions have either not been included in *LGPN* or their entries should be corrected on the basis of new restorations: Ἱεροκλῆς Ἀπολλωνίδου Σάμιος (**190**; late 3rd cent. B.C.) is not in *LGPN* I. The restoration of *IG* VII 306 (**198**) by V.Leonardos shows that the proposer was [Φ]ιλοναύτης [Κ]λεάρχου (not [Ἑρμογένου], *IG*) and that the recipient of proxeny is Νικόδρομος Ἐπι[κράτ?]ου Ἀθηναῖος (not in *LGPN* II). The patronymikon of Πασῖνος Πολυρήνιος (*IG* VII 307 = **200**) is Παρμένων (Θαρσύνων, *IG*); this person is not in *LGPN* I [the names Πασίνοος/Πασίνους and Παρμένων are attested in Polyrhenia, Chaniotis]. Notice the use of names composed with -βίος within the same family: Βίοττος Εὐβίου (**214**) and Ἀντίβιος Βιότου (**25-27**). We also single out a few unusual names attested in the new inscriptions: Ἀμεινονίκη (539), Εὔχειρ (603), Ζωπυρίνα (605), Καβειρώ (625/626), Κλέαξ (632), Λιγυρόν (642), Μοίριχος (603), Νικολάδης (656), Περιστερά (671), Σκίρπαλος (682), Σκίρτος (682), Σούνιον (685), Τέχνη (701), and [Τ]ύνω[ν] (690). Notice a metronymic: Πίστος Ἐρωτίνης (672).

We give a comparatio numerorum for the texts available in major corpora or in *SEG*.

IG II^2	*I.Oropos*	*IG VII*	*I.Oropos*	*IG VII*	*I.Oropos*
338	295	260	82	301	73
375	300	261	127	302	75
4394	344	262	138	303	324
4530	465	263	53	304	183
4857	462	264	442	305	448
10096	673	265	56	306	198
10509	722	266/267	385	307	200
10514	563	268	447	308	84
10767	553	269	54	309	85
11940	640	270	61	310	87
11978	740	271	422	311	446
12367	736	272	423	312	88
12750	696	273	172	313	90
		274	178	314	91
IG VII		275	179	315	371
235	277	276	181	316	132
236	386	277	182	317	133
237	121	278	173	318	139
238	386	279	383	319	140
239	60	280	49	320	141
240	122	281	50	321	142
241	123	282	51	322	147
242	124	283	188	324	150
243	282	284	189	325	171
244	445	285	190	326	86
245	128	286	191	327	404
246	69	287	204	328	144
247	71	288	205	329	145
248	78	289	196	330	146
249	418	290	197	331	444
250	419	291	201	332	390
251	151	292	202	333	117
252	176	293	184	334	440
253	186	294	185	335	116
254	152	295	126	336	389
255	174	296	177	337	113
256 + 408	187	297	427	338	114
257	76	298	175	339	115
258	77	299	129	340	58
259	429	300	72	341	109

IG VII	*I.Oropos*
342	111
343	112
344	59
345	100
346	101
347	102
348	103
349	456
350	374
351	304
352	92
353	95
354	96
355	97
356	98
357	164
358	165
359	166
360	168
361	169
362	158
363	159
364	160
365	161
366	162
367	163
368	154
369	155
370	156
371	167
372	443
373	211
374	424
375	425
376	79
377	80
378	216
379	217
380	450
381	29
382	387
383	451

IG VII	*I.Oropos*
384	416
385	31
386	180
387	107
388	110
389	163
390	156
391	157
392	70
393	44
394	39
395	17
396	12
397	18
398	212
399	213
400	215
401	106, 492
402	258
403	417
404	250
405	256
406	508
407	550
408	187
409	204
410	722
411	307
412	294
413	308
414	520
415	525
416	523
417	525
418	524
419	526
420	528
421	280
422	284
423	435
424	289
425	452

IG VII	*I.Oropos*
426	373
427	366
428	449
429	421
430	341
431	415
432	414
433	434
434	428
435	420
436	510
437	405
438	441
439	382
440	397
441	362
442	458
443	472
444	348
445	413
446	110
447	460
448	461
449	455
450	498
451	464
452	471
453	503
454	499
455	744
456	535
457	537
458	540
459	738
460	545
461	551
462	554
463	563
464	564
465	567
466	571
467	572

IG VII	*I.Oropos*
468	586
469	589
470	606
471	611
472	614
473	621
474	637
475	640
476	641
477	658
478	659
479	674
480	677
481	673
482	470
483	689
484	692
485	698
486	704
487	719
488	736
489	725
490	358
491	384
492	566
493	408
494	110
495	339
496	489
497	273
498	417
499	274
500	495
501	417
502	367
503	483
3498	325
3499	295
3500	334
4143	305
4250	2
4251	1

IG VII	*I.Oropos*
4252	296
4253	297
4254	298
4255	292
4256	4
4257	5
4258	78
4259	43
4260	37
4261	34
4262	210
4263	303
4264	14
4265	15
4266	9
4267	13
4268	10
4269	426

SEG I	*I.Oropos*
101	32
102	33
103	40
104	41
105	47
106	48
107	42
108	36
109	35
110	45
111	195
112	46
113	193
114	194
115	74
116	93
117	346
118	345
119	550
120	49
121	188
122	196/197

SEG I	*I.Oropos*
123	129
124	92
125	44
126	520
129	37, 43
130	34
131	335
***SEG* XIII**	
341	389
***SEG* XV**	
264	6
265	25
266	24
267	22
268	81
269	83
270	125
271	30
272	134
273	135
274	63
275	64
276	65
277	206
278	207
279	208
280	143
281	105
282	21
283	308
284	355
285	356
286	361
287	375
288	393
289	372
290	468
291	347
292	392
293	329
294	716
295	557

SEG XV	*I.Oropos*
296	669
297	711
298	560
299	604
300	615
301	619
302	574
303	601
304	699
305	547
306	549
308	618
309	667
310	697
311	700
312	705
313	594
314	631
315	661
SEG XVI	
169	344
295	302
296	324
297	389
298	26
299	329
300	321
SEG XVII	
210	762/763, 766
SEG XVIII	
161	431
SEG XXII	
370	276
SEG XXIV	
343	28
344	70
345	505
346	508
347	21
348	329
350	342
351	361

SEG XXIV	*I.Oropos*
352	514
353	375
354	392
355	515
356	388
357	463
358	665
359	577
360	591
SEG XXV	
485	4
486	302
487	389
488	21
489	304
490	324
491	210
492	211
493	307
494	373, 452
495	457
496	419
498	520
499	329
SEG XXVI	
602	156
603	149
604	163
605	166
606	168
607	169
608	357
609	362
SEG XXVII	
64	757
SEG XXXI	
415/416	276/277
417	39
418	504
419	502
420	509
421	507

SEG XXXI	*I.Oropos*
422	502
423	325
424	441
425	453
426	455
427	530
428	459
429	343
430	381
431	358
432	365
433	402
434	406
435	354
436	283
437	338
438	409
439	368
440	399
441	376
442	396
443	400
444	391
445	394
446	511
447	515
448	512
449	513
450	514
451	518
452	417
453	516
454	454
455	469
456	463
457	410
458	364
459	438
460	407
461	437
462	436
463	601

SEG XXXI	*I.Oropos*
464	728
465	680
466	739
467	600
468	591
469	538
470	706
471	717
472	590
473	681
474	542
475	583
476	662
477	712
478	616
479	727
480	670
481	552
482	683
483	543
484	576
485	733
486	723
487	562
488	743
489	742
490	631
491	736
492	286
SEG XXXIV	
362	521

SEG XXXV	*I.Oropos*
410	459
SEG XXXVI	
442	290
SEG XXXVII	258
233	353
SEG XXXVIII	287
388	558
389	679
390	730
391	720
392	729
393	734
394	555
395	638
396	629
397	581
398	653
399	676
400	685
401	686
402	643
SEG XXXIX	
442	293
SEG XLII	
421	544, 559, 569, 575, 608/609, 620, 622, 636, 645, 647, 652, 655, 693, 702
SEG XLIII	
209/210	330/331

Agora XV	*I.Oropos*
49	299
*Syll.*³	
1/2	
281	295
297	
298	298
373	383
544	303
675	307
747	308
973	292
988	284
1004	277
OGIS	
81	175, 427
RDGE	
23	308
Tod, *GHI*	
164 A	1
164 B	2
ISE	
62	389
63	21
64	210

488. Oropos. Sacred regulation, 4th cent. B.C. Fragment of a marble stele. Ed.pr. in *I.Oropos* 183 no. 278, where a sacred regulation concerning sacrifices is recognized.

[----]ας με[----------]
[---] τραπεζ[--------]
[---] τὴν δεξ[ιὰν ----]
[---- τρ]ίποδι τω[----]
[------]α ᵛᵛᵛᵛᵛ ε[-----]
[-----]λλειν τ[-------]
[---- ὄρ]νιθος ορ[---]
[----]ος δύο ὀβ[ολ- --]
[----] βοὸς δε[-------]
[----]ων χρεία [------]
[-----] μισθωμ[- -----]
[----] σχιζῶ[ν ------]

[-----]Θ[------------]

Restored by ed.pr. || [1. [τ]ὰς με[ρίδας?]; cf. *IG* II^2 334 LL. 25/26: ἀ[π|ονέμειν δὲ] τὰς μερίδας || 2. a form of the word τράπεζα; for τράπεζαν παρατίθημι cf. *IG* II^2 1359 LL. 5/6; *LSCG Suppl.* 20 L. 15; possible are also the words τραπέζωμα or τραπεζόω || 3. τὴν δεξ[ιὰν κωλῆν?]; cf. *IG* II^2 1361 L. 5: καὶ κωλῆν διανε[κ]ῆ δεξιάν (the part received by the priests after a sacrifice) || 6. ἐμβά]λλειν τ[ὸ ἀργύριον?], cf. *SEG* XXXI 415 = *I.Oropos* 276 LL. 4/5: ἐμβάλλοντα εἰς τὸ[ν | θησαυρόν]; *IG* VII 235 = *I.Oropos* 277 L. 13: ἐμβαλέτω εἰς τὸν θησαυρόν; L. 40: ὅταν ἐμβάλλει τὸ ἀργύριον || 9. βοὸς δὲ [---] || 11. the reference to μίσθωμα suggests that this regulation may concern the duties and rights of a person who leased a priesthood; cf. *LSCG Suppl.* 47 || 12. provision for the supply of wood for sacrifices; cf. *IG* II^2 1366 L. 11; *LSCG* 87 L. 5, Chaniotis].

489. Oropos. Two decrees of Athenian phylai for Philostratos and Philokrates, ca. 304-295 B.C. Statue base found in the sanctuary of Amphiaraos. Mentioned by V.Leonardos, *AE* 56 (1917) 241; V.C.Petrakos, *Ὁ Ὠρωπὸς καὶ τὸ ἱερὸν τοῦ Ἀμφιαράου* (Athens 1968) 32. Ed.pr. in *I.Oropos* 292 nos. 369/370.

Θ ε ο [ί]·
ἔδοξεν τοῖς φυλέταις ἐπαινέσαι Φιλόστρατον Μενεστράτου ἐκ Κολωνοῦ καὶ στεφ[α]-
νῶσαι αὐτὸν χρυσῶι στεφάνωι ἀπὸ : 𐅅 δραχμῶν ἀρετῆς ἕνεκα καὶ φιλοτιμί-
ας τῆς εἰς τοὺς φυλέτας
vacat
Ἔδοξεν τοῖς φυλέταις ἐπαινέσαι τὸν διδάσκαλον Φιλοκράτην Φιλίνου
[Ἁ]λαέα καὶ στεφανῶσαι χρυσῶι στεφάνωι ἀπὸ Χ δραχμῶν vacat
[ἀρετῆς] ἕνεκα καὶ φιλοτιμίας εἰς ἑαυτούς

Dated to the period of the Athenian occupation of the sanctuary, ed.pr. || 5-6. Φιλοκράτης was διδάσκαλος of the ephebes [on the basis of the preliminary report I.E.Stefanis, *Διονυσιακοὶ Τεχνῖται* (Herakleion 1988) 445 no. 2532, regarded him as a διδάσκαλος of dramatic performances, Chaniotis]; a Φιλοκράτης Ἁλαιεύς is known as διαιτητής in 325/324 B.C. (*IG* II^2 1926 L. 110) and (the same person?) as βουλευτής in 304/303 B.C. (*Agora* XV 61 L. 199), ed.pr.

490. Oropos. Proxeny decree for Artemidoros of Perge, ca. 230-220 B.C. Stele found near the temple of Amphiaraos. Ed.pr. in *I.Oropos* 116/117 no. 148.

Ἄρχοντος ἐπὶ πόλεως Εὐφ[ήρου],
Γοργίων Γοργίππου εἶπεν· δεδόχθ[αι]
τῶι δήμωι· Ἀ[ρ]τ[ε]μ[ί]δωρον [-----]
ἐκ Πέρ[γ]η[ς] πρόξενον εἶναι τῆς πόλε-
ως Ὠρωπίων [κα]ὶ αὐτὸν καὶ ἐκγόνου[ς]
καὶ εἶναι [αὐτῶι γῆ]ς κ[α]ὶ οἰκ[ί]α[ς ἔγκτη]-
[σι]ν καὶ ἰσοτέλειαν [κ]α[ὶ ἀσ]υλί[αν καὶ ἀσφά]-

λειαν κ[αὶ] πολέμου καὶ ε[ἰρ]ήνης κα[ὶ] κα-
τὰ [γ]ῆν κ[αὶ κατὰ θάλατταν καὶ τἆλλα]
πάντ[α καθάπερ τοῖς ἄλλοις προξένοις]

[3. Possibly Ἀ[ρ]τ[ε]μ[ί]δωρον [Ἀπολλωνίου] (then L. 3 would have 29 letters, exactly as L. 2), if this person is the famous Artemidoros of Perge, who served under Ptolemy III Euergetes (246-221 B.C.) and founded a temenos in Thera (*IG* XII 3 421/422; XII 3 Suppl. 1333-1350; *SEG* XLII 758), Chaniotis].

491. Oropos. Proxeny decree for (general?) Aleximachos, 3rd cent. B.C. Two joining fragments of a marble base found near the temple of Amphiaraos. Ed.pr. in *I.Oropos* 164 no. 231.

[------------] εἶπεν· ἐπειδὴ Ἀλεξίμαχος τεταγμένος ὑπὸ τοῦ βασιλέως
[------------------------------------] παρέσχηκεν πολλοῖς τῶν
[πολιτῶν? ------------------------------- τοὺς ἁλ]όντας αἰχμαλώτους
[---]Σ̣

Restorations of V.Leonardos. || 4. [τοῦ βασιλέω?]ς, L.

492. Oropos. Proxeny decree for [---]ges, 3rd cent. B.C. Fragment of a stele. Ed.pr. in *I.Oropos* 147 no. 199.

[Φ]ιλον[αύτης -------]
[ε]ἶπεν· ἐ[πειδὴ -----]
γης Σωά[- ---------]
[φ]ίλος ὢ[ν ---------]
[β]ασιλ[έως ---------]

3. Σωά[νδρου], ed.pr. [possible also Σωά[ρχου], Chaniotis] || 4-5. the honorand was a friend of a Hellenistic king, ed.pr.

493. Oropos. Proxeny decree for Herakleitos of Pella, late 3rd/early 2nd cent. B.C. Base of a statue inscribed with five texts, four of them are published: *SEG* XV 268-270 and 289. Ed.pr. in *I.Oropos* 106 no. 130, presents the fifth text. Cf. Tataki, *Macedonians Abroad* 154/155 no. 45, for the date.

Ἄρχοντος ἐν κοινῶι Δί[ω]νος, ἱερέως τοῦ Ἀμφιερ[ά]ου Ἀθηνοδώρου,
[μη]νὸ[ς Ὁ]μ[ωλωΐου], vv Νίκιππος Γοργίωνος εἶπεν· ἐπειδὴ Ἡράκλειτο[ς]
εὔνους ὢν διατελεῖ τεῖ πόλει Ὠρωπίων, δεδόχθαι τεῖ βουλεῖ καὶ τῶ[ι]
δήμωι Ἡράκλειτον Ἀρτεμιδώρου Μακεδόνα ἐκ Πέλλης πρόξενον ε[ἶ]-
ναι τῆς πόλεως Ὠρωπίων αὐτὸν καὶ ἐ[κ]γόνους καὶ εἶναι αὐτοῖς γῆς
καὶ οἰκίας ἔνκτησιν καὶ ἰσοτέλειαν καὶ ἀσυλίαν καὶ ἀσφάλειαν καὶ κα-

τὰ γῆν καὶ κατὰ θάλατταν καὶ πολέμου καὶ εἰρήνης καὶ τἆλλα πάντ[α]
[κ]αθάπερ τοῖς ἄλλοις προξένοις καὶ εὐεργέταις γέγραπται

2. Ἀθηνόδωρος is mentioned as priest also on *I.Oropos* 131/132; he may be one of the witnesses in *I.Oropos* 329 (early 3rd cent. B.C.), ed.pr. || 2. for Νίκιππος Γοργίωνος cf. the priests Νίκιππος in *I.Oropos* 172 and Γοργίων Γοργίππου in *I.Oropos* 148 and 163, ed.pr. || 4. honored in the same year with another Macedonian, Φίλιππος Ἀλκιμάχου from Pydna (*I.Oropos* 132 = our lemma no. 494), T.

494. Oropos. Proxeny decree for Philippos of Pydna, late 3rd/early 2nd cent. B.C. *IG* VII 316. Republished in *I.Oropos* 107 no. 132. Tataki, *Macedonians Abroad* 171 no. 15, recognizes Φίλιππος Ἀλκιμάχου Μακεδών as the theorodokos of Delphi in Pydna, possibly the father of Πρωτέας Φιλίππου (*SEG* XLIII 451; ca. 168).

495. Oropos. Fragment of a decree, ca. 167-156 B.C. Four fragments of a marble base. Ed.pr. in *I.Oropos* 252/253 no. 332, where it is suggested that it is a decree for a judge from Oropos.

[-------------------]ΗΣΓ[---------------------------]
[--- τὸ συνέδριον καὶ τὸ]ν δῆμομ [-----------------]
[---------- τοὺς] ἀεὶ καθεστ[ῶ]τ[ας ----------------]
[--------- χρ]ήας αὐτοῖς τοὺς στ[- -----------------]
[-------------] εἰσεν(εγ)κεῖν ἐν τοῖς ἐννό[μοις χρόνοις]
[------------ δ]ι' ἣν ἔχων εὔνοιαν δια[τελεῖ ------]
[------ παραγενό]μενον εἰς Ὠρωπὸν τό τ[ε -------]
[--------- τὸ συνέ]δριον καὶ τὸν δῆμομ [-----------]
[---------------]Μ[..]Σ περὶ τὰς κρίσεις [-- ca. 5-6 --]
[---------------------- ἐψη]φισμένοι τ[ῷ τ]ε δήμῳ
[------------------------]ος ἐπιχ[ωρ]ῆσαι δὲ καὶ
[------------------------]ντος ε[.......]ΝΤ[--------]
[-------------------- πο]ιουντ[- -----------------]

1-8. This fragment is now lost; published on the basis of the photo of a squeeze made by V.Leonardos, ed.pr. || 5. ΕΙΣΕΝΚΕΙΝ, lapis (for the expression ἐν τοῖς ἐννόμοις χρόνοις, common in citizenship decrees, see *SEG* XXXI 1700, Chaniotis] || 9. [---]μ [τῆ]ς περὶ τὰς κρίσεις || 13. [πο]ιοῦντ[α], ed.pr.

496. Oropos. Proxeny decree for ■ man of learning, ca. 150-100 B.C. Two joining fragments of a marble stele. Ed.pr. in *I.Oropos* 159/160 no. 218.

[---]ΠΑΡΟΝ
[------------------------------------ κατ]ὰ συγγένει-

[αν --------------- ἐν τῶι γυμ]νασίωι τοῖς ἐφήβοις
[-------------------------]ς καὶ τοῖς ἐντυγχάνουσιν
[αὐτῶι τῶν νεωτ]έρων προτρέπεται αὐτοὺς ἐπὶ
[τὰ κάλλι]στα τῶν ἐπιτηδευμάτων συνευ[κοσ]-
[μ]ῶν τὸ γυμνάσι{ΣΙ}ον καὶ τὴν ἀ(να)στροφὴν πε[ποίη]-
ται ἀξίαν τοῦ ἐπιτηδεύματος καὶ τ[ῆς Ὠρω]-
πίων πόλεως· δεδόχθαι τοῖς ἄρχουσιν [καὶ τοῖς]
συνέ(δ)ροις καὶ τῶι δήμωι Ὠρωπίων ἐ[παινέσαι]
αὐτὸν ἐπὶ τῆι προαιρέσει τῆι [π]ρὸς ὁ[μόνοιαν? καὶ]
εἶναι αὐτὸν πρόξενον καὶ εὐεργέ[την τῆς πόλεως]
Ὠρωπίων αὐτὸν καὶ ἐγγόνους [αὐτοῦ καὶ δεδόσθαι]
αὐτῶι πάντα τὰ φιλάνθρω[πα καθάπερ τοῖς ἄλλοις]
προξένοις καὶ εὐε[ργέταις τῆς πόλεως Ὠρω]-
πίων γέγραπ[τ]αι· ἀναγ[ράψαι δὲ τὸ ψήφισμα]
εἰς στήλην λιθίνην [καὶ στῆσαι ἐν τῶι]
ἱερῶι τοῦ Ἀμφι(α)[ράου]

Readings and restorations of V.Leonardos; joining of the fragments by ed.pr. || [2-3. the honorand must have been a citizen of a city which claimed kinship with Oropos (cf. L. 11) || 3-9. the honorand was a man of learning (grammarian, philosopher, poet), Chaniotis] || 7. ΑΣΤΡΟΦΗΝ, lapis || 10. ΣΥΝΕΑΡΟΙΣ, lapis || 14. ΤΑ written between LL. 13 and 14 || 18. ΑΜΦΙΑΑ, lapis.

497. Oropos. Sacred regulation and dedication, Roman Imperial period. Fragment of a column; now lost. Ed.pr. in *I.Oropos* 183/184 no. 279 on the basis of a facsimile made by I.Papadimitriou.

ΡΙΑΕ[--------------- Αὐτο]-
κράτορος [-----------------]
ἱεράζειν [------ τοῦ ἐνιαυ?]-
τοῦ [-----------------------]
ΓΕΥΙ[----------------------]
ρίου Ι[---------------------]
καὶ ἄ[γειν εἰς τὴν θυσίαν?]
βοῦν [----------------------]
ΩΝ[-----------------------]

ΠΙΟΝ[----------------]
ΣΧΙΟΝΙ[------------]
ΡΙΟΝ[---------------]
εὐσεβ[- ------------]
ΚΗΣ[----------------]
Ὀροπι[--------------]
νους Υ[-------------]
ἀνέθηκε

498. Oropos. Fragment of an oration concerning a miracle, late 4th cent. B.C. Fragment of a marble stele. Ed.pr. in *I.Oropos* 209/210 no. 301 (ph.), with the assumption that this is an encomiastic oration of a sophist delivered at the Great Amphiareia (cf. *IG* VII 414 = *I.Oropos* 520 L. 8; *IG* II^2 2291 a-b and 2788 [but the latter texts are ephebic orations]). A.Chaniotis, *Kernos* 13 (2000) 205/206 no. 296, does not exclude an ephebic oration, since there is an

indirect reference to an oration of mythological content delivered by Athenian ephebes in the sanctuary of Amphiaraos in 122/121 B.C. (*IG* II^2 1006 L. 70), but he observes a strong similarity to aretalogies (cf. L. 13) and narratives of miracles, and tentatively suggests that this could be a narrative of the myth of Amphiaraos and the Seven against Thebes; cf. the references to a dispute (L. 8), the breaking of an agreement (L. 7), the need for help in a hopeless situation (LL. 9 and 12), the demonstration of power, possibly of divine power (L. 13), and a miraculous rescue (L. 16); but the narrative of a miracle of Amphiaros is also possible.

[.....]ΝΧΩ[--]
πρῶτον αὐτὸς Ε[------------------------------------ πλ]-
ανηθεὶς λαθεῖν τὸν [-------------------------------- πα]-
4 ρήλθομεν καὶ εὐθὺ πα[.....ντ]ες Σ[-----------------------]
[κ]αὶ ἐπιμαρτυρόμενος [..]ΝΟ[--------------------------]
[το]λμᾶν αὐτοῦ ἐπειδὴ ΟΥ[..]ΧΡΥ[..]ΛΛ[----------------]
[..]αν παρασπονδήσ[ας] καὶ ΛΥΣΕ[......]ΛΟΠ̣[-----------]
8 [ἀγ]α̣νακτοῦντος καὶ δεινὰ παθοῦντος κα[ὶ -----------]
[..]ς γὰρ ἤμελλεν βοηθήσειν καὶ ταῦτα [---------- ἐπιμ]-
[αρ]τυρομένου· ὦ δέσποτ᾽ ἄναξ, ἰσχυρὰ [---------------]
[..]ήκουσας τῶνδε καταγελώντων σου· σὺ δὲ [----------]
12 μένου περυφανῶς, οὐδεμίαν ἄλλην ἐλπίδα τ[-----------]
ενον μόνου οὕτως ἐνεδείξατο τὴν αὐτοῦ δύ[ναμιν -----]
[....]Λ[....]ΣΕΠΙ[..] ὀμουμένων τοῦτον εἶ[ναι -----------]
[....]ΩΣΑΙ[.........]ενος Σ[.....]ΧΟ[..]ΘΩ[-------------------]
16 [..] σῶισαι χρ[------------] αὐτῶν οὔτ[ε ----------------]
[..]ησιον [....]ΥΟΝ[.]ΕΣ[------------]ΑΙ[-----------------]
[----- ca. 13 ----]ΠΡΑ[-------------------]ΠΕ[---------------]
[------------------------------]ΣΕ[.]ΩΔΕ[-----------------]
20 [------------------------------]ΡΟΝΕ[.]Λ[-----------------]

[3-4. The verb παρέρχομαι in the first person singular suggests an oration || 5. possibly a reference to a dispute (ἐπιμαρτύρομαι: 'to adjure, to appeal to, or to appeal to fact'); cf. L. 9-10 || 9. [οὗτο]ς or [οὐδεί]ς || 10. or ἰσχυρὰ[ν] || 11-13. for the scorning of a god (καταγελώντων), who then reveals his power (ἐνεδείξατο τὴν αὐτοῦ δύ[ναμιν ---]) cf. the healing miracles of Epidauros (*IG* IV^2 121 III and IV), Chaniotis] || 10-11. [ὑπ]|ήκουσας, ed.pr.; [or [παρ]|ήκουσας, Chaniotis] || 12. περυφανῶς = περιφανῶς, ed.pr.

499. Oropos. Dedicatory epigram to Amphiaraos, ca. 350-300 B.C. Two fragments of a marble base found in the sanctuary of Amphiaraos. Ed.pr. in *I.Oropos* 297 no. 377, on the basis of V.Leonardos' readings. Cf. A.Chaniotis, *Kernos* 13 (2000) 207 no. 296.

A [----- θ]έλοντα, φίλε Ἀμφιάραε, σ[------]
[------]ρ̣ο̣ὶ̣ νύκτα καταστρ[- -----------]

B [---------]ωι δε[---------]
[---------]φαιδρ̣[---------]
[---------]Ε̣[------------]

A 2. [-- ἐχθ]ρ̣ο̣ί̣ or [-- φό]β̣ω̣ι̣, L.; possibly a reference to incubation, C.

500. Oropos. Dedicatory epigram to Amphiaraos, 4th cent. B.C. Two joining fragments of a marble base found in the sanctuary of Amphiaraos. Ed.pr. in *I.Oropos* 297 no. 378, on the basis of V.Leonardos' readings.

[------]μενος τὸ σὸ̣[ν Ἀ]μφιάρα[ε]
[---- σὴ]γ χάριν εὐ̣[χόμεν]ος
[----- ἄ]λλων ἀποθῆι [---------]
4 [-----]τερομ βίοτ[ον -----------]
[-----------]Λ[-----------------]

1. [τέ]μενος or μένος, L. || 4. [ἕ]τερομ or [μικρό]τερομ or another comparative form, L.

501. Oropos. Fragment, late 4th/early 3rd cent. B.C. Marble fragment found in the sanctuary of Amphiaraos. Ed.pr. in *I.Oropos* 298 no. 379.

[------] ἀσεβει[----------]
[------]ρον αὔξων [------]
[-------] δύναμι[ν -------]

[Perhaps a reference to a miracle of Amphiaraos, who demonstrated his δύναμις (L. 3) by punishing ἀσεβεῖς or ἀσέβεια (L. 1), Chaniotis].

502. Oropos. List of names, 3rd cent. B.C. Fragment found at Skala Oropou. Ed.pr. in *I.Oropos* 486 no. 770.

[------- Διο]νυσι[----------]
vacat
[------]ης Νικοδήμ[ου ------]
[------]λινος Δημο[--------]
4 [------]ος Παραμ[---------]
[--------------------------]

The names are written within horizontal lines; the nature of the list is not clear, ed.pr.

503. Oropos. Funerary epigram for Posidis of Tauromenion, 3rd cent. B.C. Upper part of a pedimental stele. Ed.pr. in *I.Oropos* 465 no. 675 (ph.).

Πόσιδις
Γλαύκου
Ταυ[ρ]ομενίτης
Οὐ παντη[ι ----- ca. 12 -----] ηὕνασε μοῖρα, Πόσειδι,
Τρινακρ[- ------ ca. 11 ------] πλοῦν ἀτελῆ λ[ι]μέν[α]
ΚΑΛΑΣΕΝΙΚΟ[---- ca. 10 ----]ΚΥΡΑΤΟ τύμβον [- ca. 5 -]
θεσμὸν ἑταιρι[--- ca. 8 ---]ΟΙΤΙΟΜΕΝΟ[--- ca. 6 ---]
Βοιωτῶν ΔΕ[----- ca. 13 -----] στήλη ἔλεο[ν ca. 4]
Ὠρωποῦ κράναν [.]Θ[--- ca. 9 ---] ἐτῶν [-----]

5. Τρινακρ[ία], ed.pr. [for the assimilation of death with a harbor cf. A.Chaniotis in T.Hölscher (ed.), *Gegenwelten zu den Kulturen der Griechen und der Römer in der Antike* (Munich-Leipzig 2000) 164].

---

504. Oropos. Epitaph, 2nd/1st cent. B.C. Fragment of a pedimental stele. Ed.pr. in *I.Oropos* 460 no. 651: N[---]ῶι | Διολαΐδου

1. N[--]ῶι, ed.pr. [although there are a few Oropian epitaphs with the name of the deceased in the dative, it is more probable that this is a female name with the ending -ώι, e.g., N[ει]κώι; for these names see O.Masson, *Onomastica Graeca Selecta* (Paris 1990) I 341; cf. *I.Oropos* 657: Νεικὼι | Φίλωνος, rather than Νεικῶι, Chaniotis].

---

505. Oropos. Epitaph of the teacher Dorotheos, 1st cent. B.C./A.D. Marble stele found in the east cemetery. Ed.pr. in *I.Oropos* 449 no. 584α: Δωροθέωι | Πελοπίδου | οἱ μαθηταί

Dorotheos was probably a sophist; cf. *IG* II^2 3813, ed.pr.

---

506. Oropos. Epitaph of Eukarpo of Athens and Dionysios of Oropos, 1st/2nd cent. A.D. Upper part of a marble pedimental stele. Ed.pr. in *I.Oropos* 452 no. 599.

Εὐκαρπὼ Χαρησίου Ἀλω-
πεκῆθεν
Διονύσιος) Ὠρῶπις

Probably man and wife, an example of mixed marriages between Athenians and Oropians, ed.pr. || [3. for), the sign of homonymity, cf. *I.Oropos* 653; Ὠρῶπις = Ὠρώπιος, Chaniotis].

---

507. Oropos. Christian epitaph of Aponerios, 4th/5th cent. A.D. Stele. Ed.pr. in *I.Oropos* 442 no. 543α: Ἀναγνώ[στ(ης)] | Ἀπονήριος | Ἰσιτύχου | ἐνθάδε κῖτε

1. There is not enough space for the restoration ἀναγνώ[στης], ed.pr.; [the word was certainly abbrebviated; cf. our lemma no. 908, Chaniotis].

---

508. Oropos. Owner's inscription on a fishing implement, late 8th cent. B.C. Stone disk with a hole in the middle and a retrograde inscription in the Euboian alphabet; found in a building of the 8th cent. B.C. at Skala Oropou. Ed.pr. in *I.Oropos* 486 no. 769; cf. V.C.Petrakos, *EAH* 1997 [1998] 33 (ph.): Πειθαλίμō <—

Or Γειθαλίμō, ed.pr.

---

509. Oropos. Defixio, undated. Lead tablet found in a grave at Nea Palatia. Ed.pr. in *I.Oropos* 477 no. 745.

[Κ]α[τα]δέομεν Καλλιφάνην Ὀψιά-
δου καὶ πόδας καὶ γλῶταν καὶ χεῖρας καὶ ε[ἴ] τί ἐστιν α-
ὑτοῦ ΕΚΤΙΜ[-- ca. 6 --]ΕΑΥ[.]ΗΝ Καλλι[φ]άνην [.]Η[-- ca. 5 --]Ε[1-2]
ΠΑ[-------- ca. 15 --------]ς καὶ γλῶταν καὶ πόδας καὶ χεῖρα-
ς καὶ ε[ἴ] τί [ἐστιν ------] vacat
vacat [-------]ΕΔΗΜ[.]ΝΔΕΞ[---] vacat
Εὐκτημ[-- ca. 5 --]Σ[ca. 3]άτου καὶ [γλ]ῶταν καὶ πόδας
καὶ [χεῖρα]ς

7. Εὐκτήμ[ονα Ἡγη]σ[τρ]άτου?, ed.pr.

---

510. Oropos. Defixio, late 3rd/early 2nd cent. B.C. Lead tablet placed on a skull in a grave at Nea Palatia; inscribed on both sides. Ed.pr. in *I.Oropos* 477-479 no. 745α, with the observation that three of the cursed persons are known from inscriptions concerning the sanctuary of Amphiaraos: Θεόξενος (L. 2) is mentioned as συλλογεύς in a list of silver dedications (*I.Oropos* 325 L. 63), Διονυσόδωρος Πίργου (L. 41) was member of the committee which supervised the melting down of silver dedications (*I.Oropos* 326 L. 8), and Μικίων (L. 46) was a producer of silver dedications (*I.Oropos* 325 L. 70). A.Chaniotis, *Kernos* 13 (2000) 207/208 no. 296, points out that the justification of the curser (LL. 15/16, 25-29, and 45) associates this text with the 'judicial prayers', i.e., a group of defixiones which contain appeals to justice (cf. *SEG* XXXVIII 2010 and XLI 1831).

Καταγράφω
Θεόξενον [ἀ]πήγυτον [Πλούτω]νι
κ[αὶ] Μουνογόνει καὶ Κλ[ει]τίαν
καὶ [ca. 3]ΖΗΜ[1-2] καὶ Εὔπολι[ν] καὶ Δη-
μη[τ]ρίαν τὴν μητέρα ἔτι [τοῦ π]αιδὸς καὶ

Ἱεροκλείδην, αὐτὸς καὶ τέκνα ἐξαίρετα ΤΟΔ
[1-2]ο[.]μενος ΑΛΑ[τράπ]εζαν καταπ[..]
καὶ τὴν [...]ην αὐτ[ῶ]ν οἰκονομίαν καὶ Ξενο-
κράτειαν καὶ τὸν υ[ἱὸν] αὐτῆς Διονύσιον, αὐτοὺς ἐξολέσειεν
πάντας καὶ εἴ τις Κ[2-3]ΚΑΤΙΝΕΙΑ[.]Μ[1-2]Σ[.. ἀ]ξιῶι ΚΑΚΕΟ
ΜΑΓΥΝΑΣ γενέσθ[αι ..]ΤΑΝΚΟΝΟΤ[ca. 3] κ[αὶ] ἐκτρῖψαι
κακοὺς μελέου[ς ca. 3]ΑΙΕΘ[.]ΕΚΑ[-- ca. 6 --]ΤΟΙΠΟΑΙ
τε τὸν βίον αὐ[τ..] καὶ ΜΠΑ[-- ca. 7 --]των μὴ ὗς
τε σπέρμα μὴ [ca. 5]Α[--- ca. 13 ---] παντὸς οἰκτρο(ὺς)
μελέους καὶ ἀ[δικο]ύμενος ἀξ[ιῶ πάντα] ἐπήκοα
γενέσ[θαι ..]ΚΟΜ[ca. 5]ΘΗΝΑΙ[2-3] καταγέγραφα ΠΑΡΑ
ΚΑΤΑΤ[ca. 3]ΟΥΝ vacat
[.]ΤΟΥΣΠ[..]Ε[.]Ρ[1-2] αὐτοὺς πάν[τ]ας καὶ καταδεσμεύ-v
[ω γεγρ]αμμένου[ς καὶ α]ὐτοὺς καὶ [τὰ] ἐκεί-
[νων] ΤΩΝΑΤΑΝ[ca. 3] καταδεσμεύω δὲ αὐ-
τῶν καὶ τὴν κοίτην αὐτῶν καὶ τὴ[ν]
γλῶτταν καὶ τὴν πρᾶξιν· ||
κ[αταγράφω ------------]
[------------------------]
ἀξιῶι οὖν ἀδικού-
μενος καὶ οὐκ ἀδικῶν
πρότερος, ἐπιτελ[ῆ] γενέσ-
θα(ι) ἃ καταγράφω καὶ ἃ πα-
ρατίθεμαι ὑμῖν vacat
ποιῆσαι ΤΕΔΕ καὶ ἐκ[τρῖ]ψαι τε αὐτοὺς
[-- ca. 6 --] καὶ Δίφιλος καὶ Π[...]πας
καὶ Κάπ[ρ]ων καὶ κακοὺς καὶ
μελέους δέξαισθε αὐτοὺς
πάντας καὶ μ[ὴ γένοιτο]
αὐτοῖς μηθὲν ἀγαθὸ(ν)
ἀλλὰ κακοὺς μελέους v καὶ Λαο-
δίκην τὴν παιδίσκην τὴν
ἐκείνων ΠΑΝΤΑ[1-2]Υ[.]ΚΗ
δοῖμεν οἰκτροὺς μελέους ἐπιπόνους
ἀώρο[υς] θανάτους· v κα{ι}ταγράφω δὲ
καὶ Διονυσόδωρον Πίργου Μου[νογό]-
νει καὶ Πλούτωνι· καταγράφω [ο]ὖν
αὐτοὺς ἅπαντας ΕΠ[.]ΚΑΤΕΦΑ
vv κατ[αδ]εσμεύωι ἅπαντας
ΣΙΝ ἀδικούμενος ὑπ' αὐτῶν·
καταγράφωι δὲ καὶ Μικίωνα καὶ τ[ὰ]
vacat ἐκείνου πάντα καὶ καταδεσ-
vacat μεύω αὐτῶν ἐξαίρετα vacat

vacat ποιούμην ΑΛΑ πάντ[α] vacat
ΖΑΝΚ[--- ca. 9 ---]

[Some of the readings seem problematic, but could not be checked because of the lack of a photo or a drawing, Chaniotis] || 2. [ἀ]πήγυτον, cf. ἄπυγον, ed.pr.; possibly associated with πήγνυμι (cf. πηγυλίς, 'frozen, ice-cold'), C. || 3. Μουνογόνη, i.e., Persephone, ed.pr. || 14. ΟΙΚΤΡΟ on the tablet || 21. κοίτη, 'marriage-bed', C. || 27-28. ΓΕΝΕΣΘΑΑ on the tablet || [16-17. a form of παρακατατίθημι (cf. LL. 28/29 and *SEG* XLIII 434 L. 2) rather than καταγ[ράφω] οὖν (cf. L. 42), Chaniotis] || 27-28. for ἐπιτελῆ γενέσθαι cf. our lemma no. 2354 || 28-29. for παρατίθεμαι in defixiones cf. *SEG* XLIII 434 L. 4, XLIV 844, XLV 1349 and our lemma no. 1483, Chaniotis] || 44. written later between LL. 43 and 45, ed.pr.

511. Tanagra. Inventory of votive offerings by women, ca. 300-250. *SEG* XLIII 212 (cf. *SEG* XXVII 68); D.W.Roller, *Tanagran Studies I. Sources and Documents on Tanagra in Boiotia* (Amsterdam 1989) no. 87 B. A.Schachter in J.Bintliff (ed.), *op.cit.* (cf. our lemma no. 472) 277-280, points to the close similarity between this list of clothing items dedicated by women, the inventories of the Brauronion of Athens, and a similar list found in Thebes, but probably from Tanagra (*IG* VII 2421; *SEG* XLIV 418). Although this text is written on the same stele as two decrees concerning the relocation of the sanctuary of Demeter and Kore (our lemma no. 512), it concerns a separate cult, probably that of Ἄρτεμις Αὐλιδεία. The dedication of clothes by women may have been influenced by Athens.

512. Tanagra. Two decrees concerning the relocation of the sanctuary of Demeter and Kore and list of sponsors, late 3rd/early 2nd cent. B.C. T.Reinach, *REG* 12 (1899) 53-115; D.W.Roller, *op.cit.* (cf. our lemma no. 511) no. 87 A; L.Migeotte, *Les souscriptions publiques dans les cités grecques* (Geneva-Quebec 1992) no. 28 A (cf. *SEG* XXVII 68; *LSCG* 72, only A LL. 1-44). A.Schachter, *art.cit.* (cf. our lemma no. 511) 280-286, observes that the amount of money dedicated for the relocation of the sanctuary of Demeter and Kore is very small (505 drachmai); if the list of sponsors did not continue on another stone, one must assume either that the sanctuary was small or that the donations were not the only means of funding. The cult was of the Thesmophorion-type, centered around two goddesses and allowing only women to participate. The religious activity culminated in the month Θειλούθιος; the festival of the Theilouthia may have corresponded to the Skira in Athens [cf. *SEG* XLIV 404].

513. Thebes. List of names, ca. 379-371 B.C.? *IG* VII 2427. G.Vottero, *art.cit.* (cf. our lemma no. 471) 161-163, reprints this text and discusses the influence of the Attic/Ionic alphabet on the form of some letters (Γ, Δ, Η, Λ and Χ). The adaptation of some Attic/Ionic elements was linguistically coherent and justified: the letter Η was used to represent the evolution of the diphthong -αι in the Boiotian dialect (e.g., Ἀρίστηχμος), but the letter Ω was not used to differentiate between long and short -ο.

514. Thebes. Epitaphs. V.Aravantinos, *AD* 49 B1 (1994) [1999] 286, reports the discovery of stelai of the Archaic and Classical periods in a cemetery near the Kabeirion. A. presents the personal names attested in these epitaphs: Ἀθιμεία, Θειοκλεία, Κλεχσένα, Μνασιστρότα, Νειαρχίς, Πολυξενίδας, Πυθόλαος, and Πυρείχα.

515. Thebes. Epitaph of Melito and Soto, Hellenistic period. Block reused in Thebes. Ed.pr. V.Aravantinos, *AD* 49 B1 (1994) [1999] 290: Μελιτώ, | χαῖρε· | Σωτώ, | χαῖρε

516-517. Thebes. Byzantine lead seals, 8th/9th cent. A.D. Two lead seals. Ed.pr. M.Galani-Krikou, *AD* 49 B1 (1994) [1999] 126 nos. 1/2:

516: 1. **Seal of Elias, 8th/9th cent. A.D.**: † Κ(ύριε) β(οήθει) τῷ σῷ δούλῳ Ἠλίᾳ β(ασιλικῷ) σπαθ(αρίῳ) κ(αὶ) χαρ(τουλαρίῳ) Ἑλλ(άδος)

For the date see N.Konstantopoulos, *Βυζαντινὰ μολυβδόβουλα τοῦ ἐν Ἀθήναις Νομισματικοῦ Μουσείου* (Athens 1917) no. 524, ed.pr. [for another σπαθάριος see our lemma no. 2232].

517: 2. **Seal of a spatharocandidatus, 8th/9th cent. A.D.**: † Κ(ύριε) β(οήθει) τῷ σῷ δούλῳ [--]Ο[--]ΛΑ[-- | σ]παθαρ(ο)καν[δι]δ(άτῳ) (καὶ) ἄρχοντ(ι) [--]Ε[--]Τ[--]

518. Thespiai. The festival of the Erotideia. D.Knoepfler in D.Knoepfler et alii (edd.), *Nomen Latinum. Mélanges de langue, de littérature et de civilisation latines offerts au professeur André Schneider à l'occasion de son départ à la retraite* (Neuchâtel 1997) 17-39, demonstrates that Praxiteles' statue of Eros must have been removed from Thespiai by L.Mummius in 146 B.C. and given to Athens, where it was displayed under the scaena of the theatre of Dionysos (Athen. 13.591 A; *AP* 16.207; cf. the erection of Praxiteles' statue of Nike in the same place: *IG* II^2 3089); the statue was returned to Thespiai before 70 B.C. (Cic., *Verr.* 2.4.4; 17-28). A plausible occasion for its return is Sulla's victory, both because of Thespiai's support and Sulla's particular connection with Venus/Aphrodite (for Sulla's good relations to Thespiai see A.Plassart, *BCH* 50, 1926, 437/438 no. 73; Paus. 9.30.1). K. also argues that the Ἐρωτίδεια Ῥωμαῖα (later Καισαρεῖα Ἐρωτίδεια Ῥωμαῖα) were established after the return of Eros' statue by Sulla; the establishment of the Ἀμφιαράϊα καὶ Ῥωμαῖα in Oropos in ca. 85 B.C. (*SEG* XXXIV 362 = *I.Oropos* 521) and of Ἑκατήσια καὶ Ῥωμαῖα in Stratonikeia in 81 B.C. (*I.Stratonikeia* 505) are close parallels. A thorough re-examination of the inscriptions concerning the Ἐρωτίδεια shows that none of the inscriptions related to this festival antedates the First Mithridatic War; a festival in honor of Ἔρως already existed in the 2nd cent. B.C., but it was reorganised as one of the ἱεροὶ ἀγῶνες under a new name. This explains why the Ἐρωτίδεια are not mentioned among the victories of Μηνόδωρος (ca. 130/120 B.C.; G.Nachtergael, *Les Galates en Grèce et les Sotêria de Delphes*, Brussels 1976, 365-366 and 488 no. 75) or in the honorary decree for Τελεσίας (140/139 B.C.; *IG* II^2 971). K. discusses the date of the following texts (34-37): *IG* II^2 1054 (after 86 B.C.; see our lemma no. 142); *IG* VII 48 (after 86 B.C.); *IG* VII 2517/2518 (early Imperial period); P.Jamot, *BCH* 19 (1895) 369-372 nos. 19 and 22 + *IG* VII 1770 (ca. 60 B.C.). The attribution of the following texts to the Erotideia is not certain (34 note 80): *IG* VII 1764 (ca. 60 B.C.; it possibly concerns the Βασίλεια of Lebadeia); *IG* VII 1765 (ca. 60 B.C.; possibly from Thebes). See also our lemmata nos. 142 and 468.

519. Thespiai. List of casualties, early 4th cent. B.C. *SEG* II 186; XIX 351. G.Vottéro, *art.cit.* (cf. our lemma no. 471) 164-166, reprints the text and discusses the evidence it provides for the adoption of the Attic/Ionic alphabet. The list can be dated to 394-392 or 378-374 B.C.

520. Thespiai. Inventory of sacred property, ca. 376-371 B.C. *SEG* XXIV 361; XXX 441; XXXVII 34; XLII 1822. G.Vottéro, *art.cit.* (cf. our lemma no. 471) 166-170, reprints the text (French translation) and attributes it to Thespiai (not Chorsiai). A small fragment of an inventory found at Thespiai (P.Roesch, *BCH* 98, 1974, 645 no. 1) may belong to the same text (167 note 13). He suggests that it is one of the first documents written after the official introduction of the Attic/Ionic alphabet in Boiotia (but with the use of the digamma). He suggests dating this text to ca. 376-371 B.C., rather than 386 B.C. (167-170 and 177-180).

521. Unknown provenance. List of proxenoi and benefactors sent as representatives of their city to an agonistic festival, after 86 B.C. *SEG* XXXVII 388; XLII 436*. D.Knoepfler, *art.cit.* (cf. our lemma no. 518) 38 note 96, interprets the expression [τὸ] πρῶτον as a reference to the first celebration of a festival (cf. A.Chaniotis; contra V.Bardane: see *SEG* XLI 495), and tentatively suggests identifying this festival with the Ἐρωτίδεια Ῥωμαῖα.

522. Unknown provenance. Two abecedaria on a Boiotian cup, ca. 420. *LSAG*^{2} 94/95 no. 20. G.Vottéro, *art.cit.* (cf. our lemma no. 471) 161, reprints two abecedaria (one in the Boiotian alphabet, the second with two additional signs for Ψ and Ω) and discusses them as evidence for the adaptation of elements of the Ionic alphabet by some Boiotians in the late 5th cent. B.C., prior to the official introduction of the Attic/Ionic alphabet in Boiotia.

DELPHI

523. Delphi. Dedications. For statue groups at Delphi see our lemma no. 2346.

524. Delphi. Manumission records: references to denarii, 2nd cent. B.C.-1st cent. A.D. D.Mulliez, *Topoi* 7 (1997) 93-102, discusses the references to denarii in the manumission records of Delphi. In the 2nd and 1st cent. B.C. the price of the manumission is expressed in talents, mnai, staters, and obols, following the Aiginetan standard (1 mna = 35 staters); the price probably corresponded to the peculium which the slave had accumulated at the moment of manumission (95); deviations from this system in the 2nd cent. B.C. are found only in records which mention manumissions initiated by foreigners: *SGDI* 2071 (178/177 B.C.; drachmai of Alexander); *SGDI* 2032 (180/179 B.C.; Aiginetan drachmai); *F.Delphes* III 3 382 (ca. 40-30 B.C.; πλάτη Λευκόλλια). Denarii are mentioned as prices from the early 1st cent. A.D. onwards: *F.Delphes* III 1 139; III 6 5, 35, 37, and 48; G.Colin, *BCH* 22 (1898) 84/85 no. 81; G.Daux, *BCH* 68/69 (1944/45) 119/120 no. 31 + 49 (1949) 248 note 2. The introduction of the denarius (1 denarius = 1 Attic drachme; 100 denarii = 1 mna) led to the abandonment of the Aiginetan standard (ca. 1-20 A.D.). Some documents attest the co-existence of the two systems, with the price of the manumissions expressed according to the old system and the amounts in the clauses which concern the specific obligations of the manumitted slave expressed in denarii: *F.Delphes* III 6 6, 15-17, 38, 53, 108, 123/124, 129, and 134; *SEG* XXXIII 430; XXXIV 399. This can be explained by the fact that one used a traditional formula for the price of the manumission (with references to mnai), whereas the specific financial clauses adopted the new system (98-102). M. mentions three unpublished texts (to be included in forthcoming *CID* V), one of which mentions the emperor Claudius among the witnesses; another text mentions the same emperor as the eponymous archon of Delphi (93) [for the manumission records of Delphi cf. now L.Darmezin, *Les affranchissements par consécration en Béotie et dans le monde grec hellénistique* (Nancy 1999) 106-111, to be presented in *SEG* XLIX]. See also our lemmata nos. 531 and 551.

---

525. Delphi. Oracular responses. See our lemma no. 2335.

---

526. Delphi. The cippus of the Labyadai, ca. 350-300 B.C. *CID* I 9. V.Sebillotte, *CCG* 8 (1997) 39-49, points out that there is no evidence that the Λαβυάδαι were a civic subdivision of Delphi; their modern designation as a phratry is the result of a misleading comparison with the decree of the Demotionidai (41/42; *IG* II² 1237 = *SEG* XL 132*) and is not supported by the evidence. Neither the divinities invoked in the oath of the Labyadai (Ἀπόλλων, Ποτειδὰν Φράτριος, and Ζεὺς Πατρῶιος) nor the other epigraphic evidence concerning the Labyadai (*CID* I 9 bis; G.Roux, *RA* 1969.1, 47-56) support the view that they were a phratry (42/43). There is also no evidence for phratries in Delphi or in Phokis (cf. *Syll.*³ 647). A more appropriate term for the gentilician organization represented by the Labyadai may be συγγένεια (46-49), a term used for the gentilician organisation of the Βασαῖδαι in Metropolis in Thessaly (*SEG* XXXVI 548; 3rd cent. B.C.); 'Thessalian' features are in fact evident in the organisation of the Labyadai (cf. the terms ταγός and δάρατα) [cf. *SEG* XLV 470]. E.Suárez de la Torre, *Kernos* 10 (1997) 164-167, dicusses the arrangement of the festivities of the Labyadai along the Delphic calendar. J.Camp et alii, *art.cit.* (cf. our lemma no. 549) 261 note 3, report the

discovery at Panopeus of a rock-cut inscription with the original text of the regulation of the Labyadai (cf. *CID* I 9 D LL. 29-31).

---

527. Delphi. List of victors at the Soteria, 254/253 B.C. *Syll.*³ 424. K.Delcroix - R.Giannattasio Andria, *art.cit.* (cf. our lemma no. 190) 128/129, suggest that the anonymous κωμῳδός, a son of Ἡγησίας Ἀθηναίου (L. 68), may be the grandfather of the comic actor Ἡγησίας mentioned by Athenaios (620 d) [D.-G. follow an outdated chronology of the Delphic archons; the anonymous comedian won the Soteria under Ἀρισταγόρας, whose archonship is now dated to 254/253 B.C., not 272 or 268 B.C. (see *SEG* XLV 463); for the anonymous comic actor see also I.E.Stefanis, *Διονυσιακοὶ Τεχνῖται* (Herakleion 1988) 485 no. 2839, who tentatively identifies him with [---]δης Ἡγησ[---] (*F.Delphes* III 1 478; Stefanis, *op.cit.* 467 no. 2671), Chaniotis].

---

528. Delphi. List of theorodokoi, ca. 230-210 B.C. *SEG* XXVI 624; XLVI 555*. C.B.Kritzas, *art.cit.* (cf. our lemma no. 1403) 280 note 12, suggests restoring in col. IV L. 8 ἐν Λεβῆνι Ἵππαιθος Καρ[ταιδάμα]. O.Masson, *art.cit.* (cf. our lemma no. 2288) 71, corrects the accent of the name of the theorodokos in Edessa (col. III 60): Τριάκας (Tataki, *Macedonians Abroad* p. 105 no. 21: Τριακάς). For Φίλιππος (col. III L. 55), the theorodokos of Delphi at Pydna, see our lemma no. 494. G.Lucas, *op.cit.* (cf. our lemma no. 669) 86/87 no. 39, discusses the mention of Μονδαία in this list (col. Vc L. 6).

---

529. Delphi. Manumission records, 156/155 B.C. *SGDI* 1894/1895; *SEG* XLV 483. A.Kontogiannis, *Tekmeria* 3 (1997) 170-178, defends the solution he proposed for the dating formula in *SGDI* 1895 (*SEG* XLV 483) against the criticism of D.Mulliez. Cf. D.Mulliez, *BE* (1999) no. 265.

---

530. Delphi. Manumission record, late 2nd cent. B.C. *F.Delphes* III 2 243. T.Rüfner, *ZRG* 114 (1997) 369-377, discusses two unusual features of the manumission of Διοκλῆα by Ἀριστίων, which aimed at increasing her protection. After her manumission Dioklea was to live together with Aristion, becoming his heiress in case no child should be born to Aristion. Dioklea's privileged position is reflected by the use of the term ἐπίνομος, which is normally used with regard to free persons or owners of slaves, and not to manumitted slaves; the use of this term showed that she was placed on the same social level with a free person. The fact that Dioklea could become Aristion's heiress increased the risk of people trying to seize her and the inherited property. This explains the size of the fine to be paid by the seizer (30 silver mnai) to Apollo and to whomever would prevent him (προστάς). The expression ὁ δὲ καταδουλιζόμενος Διοκλῆαν πρ[ά]κτιμος ἔστω πρὸ δίκας (LL. 13/14) shows that the καταδουλιζόμενος would be liable to seizure for the sum of the fine 'before a trial', i.e., 'without a trial'.

---

531. Delphi. Manumission record, 1st cent. A.D. *F.Delphes* III 6 12. D.Mulliez, *art.cit.* (cf. our lemma no. 524) 100, suggests restoring [δραχμῶν] τριῶν in L. 3.

532. Delphi. Honorary inscription for Poppaeus Sabinus, ca. 15-35 A.D. *SEG* I 152. On the basis of a copy made by J.Bousquet and following a suggestion made by C.Eilers, J.-L.Ferrary in *op.cit.* (cf. our lemma no. 2312) 223 note 67, restores the name of the honorand in LL. 1/2 as Πο[πnaῖον Σα]|βεῖνον, i.e., C.Poppaeus Sabinus, legatus Augusti pro praetore in Moesia, Macedonia, and Achaia in ca. 15-35 A.D. (H.Pomtow, *Klio* 17, 1921, 162/163 no. 147, restored Πο[στόμιον 'Αλ]|βεῖνον, i.e. Postumius Albinus, cos. 151 B.C. and one of the ten legati sent to Greece in 146 B.C.). In LL. 3-4 Bousquet restored ὑπὲρ τᾶς τῶν 'Ελλ[άνων σωτ]|ηρίας ([ἐλευ|[θε]ρίας, P.).

533. Delphi. Honorary inscription for Titus, 79 A.D. (or earlier). *SEG* XXXVII 413 bis. L.Santi Amantini in *Preatti XI Congresso* 523-528, confirms the attribution of this text to Titus (cf. A.Martin; see *SEG* XXXVII 413 bis), but prefers a date in the summer of 79 A.D., after Titus' accession to the throne and after his election as archon in Delphi (A.Martin: during Vespasian's reign).

534. Delphi. Decree concerning the distribution of public land, ca. 129-131 A.D. (or later). *SEG* XLVI 562. D.Rousset in *Preatti XI Congresso* 513-521, presents LL.1-12 of this document (French translation; commentary) [cf. edd.pr. J.-L.Ferrary, D.Rousset, *BCH* 122 (1998) 277-342, which will be presented in *SEG* XLVIII].

535. Delphi. Thank-offering by the Greek allies for victories in the Persian War, 479/478 B.C. *Syll.*^{3} 31; *LSAG*^{2} 104 no. 15; Meiggs-Lewis, *GHI* 27; *SEG* XIV 412; XLI 523*. M.Steinhart, *BCH* 121 (1997) [1998] 33-69 (ph.), studies the form of this monument, which can be restored as a tripod, the central support of which was the 'serpent column'. The serpents may be an allusion to the help offered by the heroes in the battle at Plataiai (33-51). In his discussion of the inscription on the column (51-69) S. argues that there is no sign of Spartan influence, since both the alphabet and the dialect are Phokian (53-59); S. supports R.Meister's restoration of the heading (τõν Μέδõν πόλεμον ἐπολέμεον; 60/61), and suggests that the arrangement of the names of the allies on the column corresponds to the geographical principles which can be seen in the lists of the theorodokoi. R.H.W.Stichel, *MDAI(I)* 47 (1997) 315-348, discusses the history of this monument from its transportation to Constantinople (4th cent. A.D.?) to the 19th cent. The sources suggest that the nature of this monument was well known in late antiquity. It was erected from the very beginning in the Hippodrome, where it served at least for a period of time as a fountain.

536. Delphi. Dedication of the Thessalians after the battle of Tanagra, after 457 B.C. *SEG* XVII 243; XLV 496. D.Mulliez, *Topoi* 7 (1997) 199/200, expresses her doubts about the restoration of the word σ(τασίαρχοι) in L. 5 (suggested by B.Helly: *SEG* XLV 496).

537. Delphi. Dedicatory epigram commemorating ■ miracle of Apollo, ca. 362/361 B.C. *F.Delphes* III 1 560; *SEG* III 400; XVI 341; *CEG* 894. L.Maurizio, *ClAnt* 16 (1997) 319/320, discusses this text briefly in the context of the oral transmission of Delphic oracles and the tradition of ambiguous oracles (English translation of LL. 1-12) [without reference to the recent edition in *CEG*, Chaniotis].

538. Delphi (area of: Korykian Cave). Dedication to Pan and the Nymphs, undated. *SEG* III 406; XXXIV 459. J.McInerney, *GRBS* 38 (1997) 278-283, reprints the text (278) and points out that, although the reading [ἀπὸ] | Θυ(ι)αδᾶν (LL. 2/3) is far from certain, the abundant literary references to Dionysos and the Nymphs in association with the Korykian Cave, suggest that this cave was Dionysos' abode on the lower slopes of Mt. Parnassos.

539. Delphi. Dedication to Dionysos Sphaleotas quoting an oracular response to Agamemnon, ca. 150-115 B.C. *SEG* XIX 399. A.Ruiz Pérez, *CFC(G)* 7 (1997) 185-193, reprints the text of the oracle [the reference (*SEG* VIII 399) should be corrected to *SEG* XIX 399] and discusses the epic influence on the metrical oracle, the evidence it provides for the relations between the Attalids and Delphi, the increasing popularity of the cult of Dionysos in Pergamon (cf. *I.Pergamon* 163, 236, and 248) and its association with the dynastic ideology of the Attalids. He suggests restoring the epithet of Dionysos in L. 4 as [Λ]υσιδίωι ([Μ]υσιδίωι or ['Ρ]υσιδίωι, the previous edd.); cf. Διόνυσος Λύσειος in *SEG* XV 328.

DORIS

540. Doris. Inscriptions. In *Ergo YP* 1 (1997) [1998] 86/87, it is noted that all the inscriptions previously housed in the Antiquities Collection of Kastelli Parnassidos have been transferred to the new museum in Amphissa.

541. Erineos (area of: Petroto). Fragment, Hellenistic period. Fragment of a marble block found at Petroto. Ed.pr. F.Dakoronia, *AD* 48 B1 (1993) [1998] 220.

[---]ΝΗΑΙΕΥΜΑΤΙΑ[------]ΓΡΑΚΑΗΝ[------------]ΔΟΣ
[---]ΤΑΚΑΙΝΟΣΕΣΤΑΣΟΔΟΥΤΑΣΠΛΑΓΙΑΣΕΤΤΟΝΑΙΟΙΝΟΜΠΙ

[2. Perhaps τᾶς ὁδοῦ τᾶς πλαγίας; then the document may be a delimitation. Chaniotis].

542-544. Palaiochorion. Epitaphs, undated. Three stelai found at Palaiochorion. Ed.pr. F.Dakoronia, *AD* 48 B1 (1993) [1998] 221.

542: **Epitaph of Xenyta.** Fragment of a stele: Ξενύ̣τ̣α̣ς

543: **Epitaph of Neandros.** Limestone plaque: Νεάνδρō

544: **Epitaph.** Limestone plaque: [---]κα

PHOKIS

545. Daulis. Arbitration of T.Flavius .Euboulos between Daulis and Memmius Antiochos, 118 A.D. *IG* IX 1 61; *SEG* XIV 467; XIX 407; XLII 1740. L.Robert, *Hellenica* XI/XII (1960) 78-82, had suggested identifying the toponym Πλάτανος (L. 28) with the river Platanias, and the heroon of Ἥρως Ἀρχηγέτης at Τρωνίς (Paus. 10.4.10; cf. LL. 50/51) with a building excavated on the Sanctuary Hill at Phokikon. J.McInerney, *Hesperia* 66 (1997) 196-204, more plausibly suggests identifying Τρωνίς with the modern village of Patronis (to the north of Daulis) and the building on the Sanctuary Hill with the meeting place of the Phokian koinon during the 5th and 4th cent. B.C.

546. Elateia. Epitaph of Polygnotos, undated. Fragment of a moulded stele. Mentioned by F.Dakoronia, *AD* 47 B1 (1992) [1997] 212: Ἐπὶ Πολυγνώτōι

547. Hyampolis. Manumission record, 2nd/1st cent. B.C. *IG* IX 1 92 (*SIRIS* 67). L.Bricault, *art.cit.* (cf. our lemma no. 2325) 126/127, discusses the festival of the Βουβάστια (L. 2) and collects the evidence for the cult of Βούβαστις outside Egypt (126 note 16). The goddess was probably worshipped as a patron of birth.

548. Modi. Epitaph of Theodoros, Archaic period. Fragment of a stele found at Modi (south of Tithronion); the letters are arranged in a semicircle. Ed.pr. F.Dakoronia, *AD* 48 B1 (1993) [1998] 220: Ἐπὶ Θεοδόρō

549. Panopeus. Dedication to Herakles, early 2nd cent. B.C. Three niches in the northern section of the akropolis labeled with inscriptions (A-C, from east to west). **A-B:** C.Bursian, *Sitzungsberichte der Sächsischen Akademie der Wissenschaften zu Leipzig* 12 (1860) 210; cf. G.Klaffenbach, *Sitzungsberichte der Preussischen Akademie der Wissenschaften zu Berlin* (1935) 703. **A-C:** Edd.pr. J.Camp – M.Ierardi – J.McInerney – K.Morgan – G.Umholtz, *Hesperia* 66 (1997) 261–269 (dr.). The worship of Herakles is poorly attested in Phokis, and was probably introduced from Athens; this reveals the intensive cultural relations between Athens and Phokis. K.Hallof, *Hesperia* 66 (1997) 643 (dr.), presents facsimiles of A made by F.Schober (1929) and G.Klaffenbach (1934), now in the *IG* archive in Berlin. D.Rousset, *BE* (1998) no. 189, confirms the reading of A L. 1 on the basis of a squeeze.

A: [῾Η]ρα̣κ̣λ̣ε̣ῖ Δ̣έ̣ξιος
Ἀθ̣ηναῖος ἀνέθηκε

B: ΔΩΤΑΝΩΝ

C: ΤΙ[...]ΑΕΝ

A 1. .P..Δ.I....ΕΙΟΣ, B; [--]νΑ..ΛΔ̣Ι_ΕΜ[.]Σ, Sch.; [῾Η]ρα̣[κ]λε̣ῖ {Μή}δ̣ειος, K.; [῾Η]ρα̣κ̣λ̣ε̣ῖ Δ̣έ̣ξιος, edd.pr., confirmed by R. || 2. ...Ν.ΦΟΣΑΝΕΘΗΚΕ, B. || B. LΤΑΝΩΝ, B.; ΔΩΤΑΝΩΝ, K. and edd.pr.: possibly the name of a group in the genitive plural or a personal name in the nominative, edd.pr.

550. Phokikon. Epitaph of Oikon, Hellenistic period. Limestone block. Ed.pr. J.McInerney, *Hesperia* 66 (1997) 205/206: Ἐπὶ ϝοίκονι

D.Rousset, *BE* (1998) no. 190, presents Boiotian parallels for the name.

551. Tithorea. Manumission record, early 2nd cent. B.C. *IG* IX 1 189. D.Mulliez, *art.cit.* (cf. our lemma no. 524) 97 and 101, argues that the price of 70 πλάτη (2 x 35) is not connected with the Aiginetan standard (cf. 35 Aiginetan staters = 1 mna), which Tithorea must have abandoned at that time (contra G.Daux; 97). The co-existence of μναῖ and δηνάρια in this document can be explained by the fact that one used a traditional formula for the price of the manumission (with references to mnai), whereas the specific financial clauses adopted the new system (with references to denarii).

EASTERN LOKRIS

552. Livanates. Loom weight, Roman Imperial period. Loom weight found in a large building at Livanates. Mentioned by F.Dakoronia, *AD* 47 B1 (1992) [1997] 203: Νίκων

WESTERN LOKRIS

553. Naupaktos. Epitaph of Phila, Hellenistic period. Pedimental stele. Ed.pr. G.Alexopoulou, *AD* 49 B1 (1994) [1999] 244: Φίλας

554. Naupaktos. Inscribed roof tile, undated. Fragment of a roof tile. Mentioned by F.Saranti, *AD* 48 B1 (1993) [1998] 144: Ναυπακτίων

555. Physkos. Inscriptions. In *Ergo YP* 1 (1997) [1998] 86, it is noted that ten published inscriptions have been transferred from the town hall of Malandrino to the new museum at Lidorikion.

AITOLIA

556. Aitolia. The Aitolian Koinon. P.Funke in M.H.Hansen (ed.), *The Polis as an Urban Centre and as a Political Community: Symposium August, 29-31 1996* (Kopenhagen 1997) 145-188, discusses the evolution and the organisation of the Κοινὸν τῶν Αἰτωλῶν in the Classical and Hellenistic period. The transformation of the Αἰτωλοί to a federal state antedates 367 B.C. (150/151 and 161/162: cf. Tod, *GHI* 137; *SEG* XV 90; XXXII 57*); it possibly occured in the late 5th or early 4th cent. B.C. and is independent of the urbanisation process in Aitolia (156, 162/163, and 168-172); a law concerning the distribution of land which is usualy attributed to Western Lokris (*IG* IX² 609 = *SEG* XLV 519*; ca. 500 B.C.) may in fact be of Aitolian provenance; in this case it presents an early testimony for advanced forms of political organisation in Aitolia. Members of the koinon were political and not tribal groups, as the use of the ethnikon Ὀφιεύς (*IG* IX² 32 L. 46; 1862 L. 2; *SGDI* 1987 L. 3), instead of the tribal name Ὀφιονεύς, indicates (156/157); the existence of seven ταμίαι and seven ἐπιλεκταρχέοντες may be connected with the existence of seven districts (157; cf. *IG* IX² 3 A LL. 18-20); the regions of Central Greece which were incorporated in the koinon may have been organised in τέλη (158/159 with note 53; cf. the existence of a τέλος Στρατικόν and a τέλος Λοκρικόν; for a possible τέλος Δωρικόν see our lemma no. 1822); the ἔθνη mentioned by Arrian (*Anab.* 1.10.2) should not be identified with the old Aitolian tribal groups, but may be compared with the ἔθνη of the Akarnanian Koinon, which comprised the non-urban population (159/160; cf. *IG* IX² 583). The members retained a high degree of independence (163-168) [see now also J.D.Grainger, *The League of the Aitolians* (Leiden-Boston-Cologne 1999) and T.Corsten, *Vom Stamm zum Bund. Gründung und territoriale Organisation griechischer Bundesstaaten* (Munich 1999) 133-159, Chaniotis].

557. Aitolia. Foreign relations after 189 B.C. L.de Libero, *art.cit.* (cf. our lemma no. 2313) 280-282, argues that the limited evidence for the foreign relations of the Aitolian Koinon after its treaty with Rome in 189 (Liv. 38.8.10) shows that this treaty limited the possibilities of the Aitolians to pursue an independent foreign policy. She adduces the following inscriptions: *Syll.*³ 629 = Rigsby, *Asylia* 178 (recognition of the asylia of the sanctuary of Athena Nikephoros at Pergamon; 182); *Syll.*³ 632 (honorary inscription for Eumenes II; ca. 180 B.C.); *Syll.*³ 636 (Amphictyonic decree concerning the Pythia; 178 B.C.).

558. Aperantoi. Epitaph of Sima and others, 4th/3rd cent. B.C. *IG* IX² 166. Republished by G.Nerantzis, *op.cit.* (cf. our lemma no. 569) 16 no. ιβ [who regards it as an ineditum and erroneously attributes it to Stratos, Chaniotis].

559. Aperantoi. Epitaph of Sorkina and others, 3rd/2nd cent. B.C. *SEG* XVII 275. Republished by G.Nerantzis, *op.cit.* (cf. our lemma no. 569) 16 no. ιδ [who regards it as an ineditum and erroneously attributes it to Stratos, Chaniotis].

560. Konope (Arsinoe). Epitaph of Dikaios, ca. 250-150 B.C. *SEG* XVII 270. Republished by G.Nerantzis, *op.cit.* (cf. our lemma no. 569) 16 no. ι [who regards it as an ineditum and erroneously attributes it to Stratos, Chaniotis].

561. Thermos. Two proxeny decrees of the Aitolians, ca. 269-261 B.C. Four fragments of a base found in the sanctuary of Apollo, inscribed on two sides (front side and left side). The front side (I) consists of four fragments (Aa, B-D); from the left side (II) only one fragment is preserved (Ab). Fr. A (found in 1969) preserves two inscribed faces, the upper left corner of the front side (Aa) and the the upper right corner of the left side (Ab). B-D: *IG* IX² 15. A-D. Ed.pr. C.Antonetti in *Preatti XI Congresso* 143-151 (= *Atti XI Congresso* I 305-309; ph.), with a summary of recent epigraphic work at Thermos (301-305).

I vacat
Ἔδοξε τοῖς Αἰτωλ[οῖς· δεδόσθαι προξενίαν Βοστρυχίωνι -- ca. 6 --]
ΒΟΥ αὐτῶι καὶ ἐκγόν[οις -- αὐ]-
τοῖς ἀπὸ τῶν Αἰτωλῶ[ν -- τ]-
ῶν πειρατᾶν πάντ[ων? --]
Βοστρυχίωνος ΤΑΝ[--]
ΑΓ.ΟΣ τοῦ ἀδικήσαν[τος -------------]Η[-------------------------]
..τοῖς συνέδροις ΟΣ[--- ca. 10 ---]ΙΕΜΙ/[-- ca. 4 -- ὑπόδικο]ν τὸν ἀγαγό[ν]-
[τα] ἐξ ἐφόδου ἐν τοῖς [συνέδ]ροις ὥσπερ ἐ[ν τοῖς νόμοι]ς γέγραπται·
[ἀνα]καρῦξαι δὲ τοὺς [ἄ]ρχοντας τοὺς ἐν ἀρχᾶ[ι ὄντας τὰ] ἐψαφισμέν[α]
[ὅπως] μηθεὶς [ἅπτηται] Βοστρυχίωνος μήτε ἄ[γηι χρήματα α]ὐτοῦ, ὅτ[ι δέ]-

[δοται αὐτῶι ἀσυλία] παρὰ τῶν Αἰτωλῶν· [στραταγοῦντ]ος Οἰκιά[δα]
[Εὐπαλιέως, γραμμ]ατεύοντος ΑΛ[------ ca. 12 ------, ἱππαρ]χοῦν[τος]
[------------· ἔγγυος τᾶς προξενίας ----------------------------]ΧΟΥ[---]
[--]

II vacat

[-------------- Αἰτ]ωλῶν
[------------------]Ν καὶ Α-
[---------------------]ΑΝΑ
[---------------------]ΗΡΑ
[------------------- π]ροξε-
[---------------------]ΟΟΥ
[----------------------]ΞΑ
[--------------------------]

I 1-6. The underlined letters are on fr. Aa; if not otherwise indicated, the rest of the text (fr. B-D) was read and restored by G.Klaffenbach (*IG*) || 1-2. a composite of -φορβος or possibly [Γρά]|βου; there is not enough space for the ethnikon of the honorand, ed.pr. || 2-3. e.g., [εἶμεν δὲ καὶ ἀσφάλειαν καὶ ἀσυλίαν αὐ]|τοῖς, ed.pr.; [καὶ τἆλλα πάντα ὅσα καὶ τοῖς ἄλλοις προξέ]|νοις ἀπὸ τῶν Αἰτωλῶ[ν δίδοται], *IG* || 5-6. possibly [ἐν]|αγ[έ]ος, ed.pr. || 11. Οἰκιάδας was hieromnemon in Delphi in 266/265 B.C. (according to G.Daux), ed.pr. [or 262/261 B.C., see *SEG* XLV 463), Chaniotis].

562. Thermos. Treaty of alliance, isopolity and delimitation between the Aitolian and the Akarnanian Koinon, ca. 263/262 B.C. *IG* IX² 3 A; *Syll.*³ 421 A; *Staatsverträge* 480. M.Schoch, *op.cit.* (cf. our lemma no. 564) 73-83, discusses the chronology of this document (73-77: 263 or 262 B.C.) and the location of Πράς (77/78).

AKARNANIA

563. Akarnania. Κοινὸν τῶν 'Ακαρνάνων. I.Mazzoni, *RIL* 130 (1996) [1997] 93-98, argues that the designation οἱ χίλιοι (*IG* IX² 207 and 582; *SEG* XLIII 227 LL. 7/8) designates the assembly of the Akarnanian koinon; the number 1000 is not a fictitious number (as suggested by P.Funke, H.-J.Gehrke, L.Kolonas, *Klio* 75, 1993, 140/141), but reflects the original structure of the assembly of the Κοινὸν τῶν 'Ακαρνάνων. If the koinon consisted originally of ten communities (cf. Liv. 33.16/17.1: *populi* = δῆμοι?; *IG* IX² 582 LL. 45-49 attests eight communities), each one of them was represented in the assembly of the χίλιοι by 100 representatives.

564. Akarnania. Topography. M.Schoch, *Beiträge zur Topographie Akarnaniens in klassischer und hellenistischer Zeit* (Munich 1997), studies the history and topography of Akarnania in the Classical and Hellenistic period. Inscriptions are adducced in connection with the status and location of Κορόντα (43/44: *IG* IX² 209 B), Λιμναία (45: *IG* IX² 588), Φοιτιαί (56: *IG* IX² 390), Θυρρεῖον (65: *IG* IX² 242; 92: *IG* IX² 186 and 582), Νᾶσος, Παιάνιον and 'Αθῆναι (88: *IG* IX² 3 B), and in connection with the topography of Akarnania after 189 B.C. (99: *IG* IX² 208/209).

565. Drymonas. Inscribed roof tiles, Hellenistic period. L.Kolonas, *AD* 48 B1 (1993) [1998] 140, reports the discovery in a sanctuary of Artemis at Drymonas Archontochoriou of Corinthian roof tiles stamped with the ethnikon 'Αλυζείων.

566. Kastraki. Epitaph of Parthena, 2nd/1st cent. B.C. *SEG* XXXVII 431. Republished by G.Nerantzis, *op.cit.* (cf. our lemma no. 569) 16 no. ιγ [who regards it as an ineditum and erroneously attributes it to Stratos, Chaniotis].

567. Loutro Valtou. Epitaph, undated. Fragment of a stele found at Loutro Valtou (north of Krenai) and delivered to the Museum of Agrinion. Edd.pr. L.Kolonas, M.Stavropoulou-Gatsi, *AD* 47 B1 (1992) [1997] 154 no. 3: Αι[---] | 'Αμνεσ[---]

568. Palairos. Epitaph of Aktias, late Hellenistic or early Imperial period. *IG* IX² 562. Republished by G.Nerantzis, *op.cit.* (cf. our lemma no. 569) 16 no. ιε [who regards it as an ineditum and erroneously attributes it to Stratos, Chaniotis].

569. Stratos. Topography and inscriptions. I.G.Nerantzis, *'Η ἀρχαία Στρατικὴ 'Ακαρνανίας. Μνημειακὴ τοπογραφία, ἐπιγραφές, ἀρχαιολογικὰ εὑρήματα* (Agrinion 1997), studies the history, topography, and the monuments of Stratos and its territory, and presents a collection of the inscriptions, including references to several inedita (our lemmata nos. 570 and 582-591) [but also including inscriptions found in other areas; see our lemmata nos. 558-560, 566 and 568, Chaniotis]. We give a comparatio numerorum for the texts available in major corpora or in *SEG*.

IG XI²	Nerantzis	*IG* XI²	Nerantzis	*SEG* XXIX	Nerantzis
396	3	399	2	475	6
397	25	406	26	476	7
398	1	408	4	477	5

identical with P.M.Fraser, T.Rönne-Linders, *OAth* 10 (1971) 66 no. 13 and confirms the reading of L. 2 as Σίμα ([Αἰ]σίμα, *IG*).

KORKYRA

603. Korkyra. The tribe of the Ἀϝοροί. C.D.Hadzis, *art.cit.* (cf. our lemma no. 1822) 8, associates the name of the tribe of the Ἀϝοροί, mentioned in lead tablets concerning loans (*SEG* XXX 521-523 and 526) with the Lykian hero Ἄωρ. According to a mythological tradition Aor's daughter married Ἀλήτης, the founder of Corinth [C.Antonetti informs us that she had already suggested this in 1996 in a colloquium at Chantilly, attended by H.: see C.Antonetti in P.Cabanes (ed.), *L'Illyrie méridionale et l'Épire dans l'Antiquité* III (Paris 1999) 367/368, Chaniotis]. See also our lemma no. 287.

604. Korkyra. Dossier of documents concerning an arbitration of Korkyra between the Ambrakiotai and the Athamanes, ca. 175-160 B.C. (after 167 B.C.?). Two non-joining fragments of a limestone stele. Fr. II (B II), originally part of the collection of Victor Gangadi and then of the Museum Nani in Venice, is now lost; it is known from a drawing made by Moustoxydi: *IG* IX 1 690 (*SGDI* 320; Ager, *Arbitration* 131 II). Fr. I is inscribed on two sides (A and B I) and was found in 1912 in Korkyra. Only its front side (A) and the beginning of the back side (B I LL. 1-3) were published: M.Holleaux, *BCH* 48 (1924) 381-398 (*SEG* III 451; *RDGE* 4; *ISE* 91; Ager, *Arbitration* 131 I). F.Hiller von Gaertringen (*SEG* III 451) recognized its unpublished back side (B I) as the left side of fr. II (the continuation of B II LL. 16-24) [but see app. crit.]. Ed.pr. C.D.Hadzis in *Ἀφιέρωμα Hammond* 169-198 (ph.; French translation), (re)publishes the entire dossier with detailed commentary. The dossier consists of a letter of the praetor P.Cornelius Blasio (A LL. 1-10), the beginning of a senatus consultum (A LL. 11-20), and a letter of the Korkyrean magistrates sent to Ambrakia pertaining to the establishment of the frontier between Ambrakia and the Athamanes (B LL. 1-24). Ha. suggests locating the frontier along the ridge of the mountains of Valtos, between Arachthos and Achelloos (187-191); this delimitation should be seen in the context of the establishment of the frontier of Ambrakia with all her neighbors (Charadros, the Athamanes, and the Akarnanians) after the battle at Pydna (167 B.C.). See also our lemmata nos. 137 and 797. P.Cabanes and D.Rousset, *BE* (1998) no. 201, suggest a few different readings and restorations [an improved edition, which corrects some readings and incorporates further restorations of O.Weinreich, G.Klaffenbach and W.Dörpfeld will be presented by K.Hallof in the forthcoming *IG* IX 1^2 4 796, Chaniotis].

A:

Πόπλιος Κορν{ή}λιος Π[ο]-
πλίου υἱὸς Βλασίων
στρατηγὸς χαίρειν
λέγει ἄρχουσι δήμωι
τε Κορκυραίων· πρεσβευ-
ταὶ Ἀμβρακιῶται καὶ
Ἀθαμᾶνες ἐμοὶ προσ-
ήλθοσαν, ἵν' αὐτοῖς σύγ-

κλητον δῶ· ἐγὼ αὐτοῖς
σύγκλητον ἔδωκα·
συγκλήτου δόγμα τό-
δε ἐστίν· πρὸ ἡμερῶν
τριῶν νωνῶν Κοϊγκτι-
λίων ἐγ κομετίωι· γρα-
φομένου παρῆσαν
Γναῖος Ἐγνά{σ}τιος Γαΐ-
ου υἱὸς Σ(τ)ηλατίνας, Τί-
τος Ὠφίδιος Μάρκου υἱ-
ὸς Ποπιλίας, Γάϊος Σεμ-
βρώνιος Λευκίου υἱ[ὸς]
[--------------------------]

B:

[Κ]ρίμα τὸ γ[ενόμενον περὶ χώρας Ἀμβρακιώταις καὶ Ἀθαμᾶσι·]
Κορκυραίων ο[ἱ ἄρχοντες ---- Ἀμβρακιωτᾶν τοῖς ἄρχουσι ---------------- χαί]-
ρειν· Σάτυρος ΑΝΔ[...]Α[--- ἀποσταλέντες]
παρ' ὑμῶν ἀπέδωκαν ἁμῖν καὶ [---]
μενον τὸ γενόμενον ὑμῖν τε καὶ τοῖ[ς Ἀθαμᾶσι ------------------------------ καὶ]
διελέγησαν ἀκολούθως τοῖς ὑφ' ὑμ[ῶν -- γι]-
νώσκετε οὖν ἁμὲ τούς τε πρεσβευ[τὰς ---]
των ἄνδρας πέντε τοὺς ἐπιπο[ρευθησομένους -------------------------------------]
καὶ διακουσουμένους ἐπὶ τοῦ τ[όπου --]
δὲ οἱ αἱρημένοι τᾶι ἔκται καθὼ[ς ---]
ουν ἐπάγοντες αὐτοὺς ἐπὶ τὰν [χώραν ------------------------------ τῶν ἀποστα]-
λέντων ἀρχόντων ποθ' ὑμὲ ἐχόντ[ων? --]
ἁ κρίσις ὑμῖν τελεσθήσειτε ἐν Κ[ορκύραι ------------------------------------ ἀπο]-
σταλέντες καὶ ὑμές· ὁπότεροι δ[ὲ -- τοὺς]
παρ' ἁμῶν ἄρχοντας ἢ μὴ παρ[- --- γι]-
νώσκετε ὅτι κατὰ τοὺς παρα[γενομένους?] Ἀθαμάνων περὶ [--------------------]
Ἀμβρακιωτᾶν περὶ Ἀγεσίσ[τρατον --------] καταβάντων τᾶι περὶ [------------]
να καθ' ὅμ φαντι συνόριον ε[ἶμεν? -------] εἰς ὁμόλογον καὶ ἀπὸ τᾶς [----------]
Μολοσσίας ὅμ φαντι αὐτ[---------------]ΕΦΑΝ ὁρίζειν τὰς κώμας [-------------]
ἀπ' Εὐρύνας καθ' ἄκρον Ε[----------]βολὰ λίθων καὶ ἱερὸν Ποσειδᾶ[νος? -----]
δεικνύμενον ΕΙΤΟΣΤΑ/[--------------]ΤΟ ὅτι Ποσειδᾶνός ἐστι· ΠΡΙΖ[------------]
ἀντιλέγεται· ᵛ ἀπὸ το[ῦ --------- κατ]ὰ τὸν βουνὸν ἄνω καθὼς [-----------------]
κμιος καθ' ἄκραν ἰό[ντων -----------] καθ' ἄκρον ἐπὶ τὸν ΜΕ[-------------------]
ἔφασαν ΦΩΤΑ.[---------------------] τέρμονα εἶμεν [------------------------------]

A 1-2. The praetorship of P.Cornelius Blasio cannot be dated with certainty (176, 175 or rather after 168 B.C.), ed.pr. || B 1. restored by Ho. || 2. ο[ἱ ἄρχοντες ---- τοῖς ἄρχουσι], Ho.; ο[ἱ ἄρχοντες ---- Ἀμβρακιωτᾶν τοῖς ἄρχουσι], ed.pr. [in fine, e.g. [Ἀμβρακιωτᾶν τοῖς ἄρχουσι καὶ τῶι δήμωι], Chaniotis] || 3. Ἀνδ[...]ος, possibly Ἀνδ[ρίσκ]ος, ed.pr.; ΑΝΔ[...]Α, R. || 3-4. probably a reference to the senatus consultum, ed.pr. [then [τὸ τῆς συγκλήτου δόγμα τὸ ὑπογεγραμ]μένον, but one cannot exclude a reference to an agreement between the Akarnanes and the Athamanes concerning this arbitration ([τὸ ὁμόλογον τὸ ὑπογεγραμ]μένον) inscribed after the Korkyrean verdict on the last part of the stele || 5. in fine, [καί], Chaniotis] || 6. in fine, ἀκολούθως τοῖς ὑφ' ὑμ[ῶν ἐντελλομένοις or γεγραμμένοις], ed.pr. || 7-8. a reference to the favorable reception of the envoys, ed.pr. || 8. ΤΩΝ, R.; τίων, e.g. [ἐκ τῶν τριακα]τίων: the Korkyreans elected five arbitrators out of an oligarchic board of thirty ἄρχοντες (cf. LL. 12 and 14), which may be identified with the council, ed.pr. || 10. καθώς followed by a

reference to the calendar of Korkyra and Ambrakia (e.g. καθὼς [ἄγοντι? Κορκυραῖοι καὶ Ἀμβρακιῶται], ed.pr.; καθώ[ς], R. || 13. restored by Ho. (but Κ[ερκύραι]) || 14-15. ὁπότεροι δ[έ] introduces a reference to possible failings of the two adversaries followed by a penalty, ed.pr. [e.g. ἢ μὴ παρ[αγενῶνται?] (L. 15); but then the lines must have been relatively long; cf. below, Chaniotis] || 16-24. the right part of the lines is preserved on fr. II, ed.pr. [but K.Hallof informs us (per epist.) that the position of fr. II is not certain, Chaniotis] || 16. [τῶν] Ἀθαμάνων, C.-R. [possibly [παρὰ μὲν τῶν] Ἀθαμάνων περὶ [a name, παρὰ δὲ τῶν]| Ἀμβρακιωτᾶν, Chaniotis] || 18. the lamda in ΟΜΟΛΟΓΟΝ is written between LL. 17 and 18 || 19. a reference to the territory of the Μολοσσοί; but if the arbitration took place after 167 B.C., it may be a reference to an old frontier of the Molossoi, ed.pr. || 20-21. ἐ[πὶ? περι]βολά... Ποσειδᾶ[νος]| δεικνύμενον, ed.pr. [but ἐπί must be followed by an accusative, Chaniotis; cf. βολεοὶ λίθοι in our lemma no. 336, Stroud] || 21. ΕΙΤΟΣΤΑΙ, ed.pr. [in fine, clearly an oblique line on the photo (Δ, Λ or Μ), Chaniotis].

605. Korkyra. Honorary inscriptions for the emperors Septimius Severus and Caracalla (?), ca. 198-211 and ca. 211-217 A.D. *IG* IX 1 726. Republished by D.Strauch, *art.cit.* (cf. our lemma no. 2268) 231-233 nos. 13 A/B (ph.), who observes that the two fragments belong to two separate inscriptions. Cf. *An.Ép.* (1997) [2000] nos. 1367/1368.

A:

[Αὐτοκράτορα]
[Καίσαρα Λ(ούκιον)]
Σεπτ[ίμιον Σε]-
ουῆρο[ν Εὐσεβῆ]
Περτί[νακα Σεβασ]-
τὸν Ἀρα[βικὸν Ἀδιαβη]-
νικὸν Π̣[αρθικὸν ...]

B:

[Ἀραβικὸν Ἀδι]α[βη]-
[νικὸν Παρ]θικόν, ❦
[ἡ πόλις] ἡ Κορκυραίων
[ψ(ηφίσματι)] β(ουλῆς) vacat

B 1. Regarded as the continuation of A 6: Π[αρθικὸν] Μ̣[έ]γιστον Βρεταν]νικόν, *IG*.

606. Korkyra. Dedication to Hygieia, 4th cent. B.C. Limestone base. Ed.pr. D.Strauch, *art.cit.* (cf. our lemma no. 2268) 230 no. 11 (ph.), points out that this is the first attestation of the cult of Hygieia in Korkyra: Εὐθυκράτης Μίρωνος | Ὑγιείαι

607. Korkyra. Dedication to the gods, 3rd/2nd cent. B.C. Statue base found near the basilica of Palaiopolis. Mentioned by G.Dontas, *Guide du Musée Archéologique de Corfou* (Athens 1973) 15; non vidimus. Ed.pr. D.Strauch, *art.cit.* (cf. our lemma no. 2268) 231/232 no. 12 (ph.): Τιμαρέτα τὸν ὑὸν | Τίμωνα Θεκλέος τοῖς θεοῖς

608-618. Korkyra. Epitaphs. Eleven epitaphs; the texts in our lemmata nos. 610, 615 and 617 were found in a cemetery at Kanalia, no. 611 in the Archaic cemetery at Garitza; all the

stones (except for no. 610, now lost) are now in the Museum of Korkyra. Ed.pr. D.Strauch, *art.cit.* (cf. our lemma no. 2268) 234-239 nos. 14/15 and 17-25 (ph.).

608: 234 no. 14. **Epitaph of Hipparchos, ca. 250-200 B.C.** Marble column: Ἵππαρχε, χαῖρε

609: 234 no. 15 (ph.). **Epitaph of Heraklea, ca. 1st cent. A.D.** Limestone pillar: Ἡράκλ|εα, vacat | χαῖρε

610: 235 no. 17 (dr.). **Epitaph of Philotis of Leukas, 2nd cent. B.C.** Pedimental stele known from a squeeze made by K.Rhomaios: Φιλωτὶς Λευκαδία

611: 235/236 no. 18 (ph.). **Epitaph of [---]klea, late 7th or early 6th cent. B.C.** Fragment of a limestone stele inscribed in the Corinthian alphabet: [---]κλέα

612: 236 no. 19 (ph.). **Epitaph of Neilos, 1st cent. B.C./A.D.** Marble moulded plaque: Νεῖλε, | χαῖρε

Dated in the 2nd/3rd cent. A.D. by ed.pr. [K.Hallof has corrected the chronology (per epist.), Chaniotis].

613: 236/237 no. 20 (ph.). **Epitaph of Sekoundion, 3rd cent. A.D.** Two joining fragments of a marble plaque: Σεκουν|δίων ἐτ|ῶν νθ', | χε̃ρε ❦

614: 237 no. 21 (ph.). **Epitaph of Neika, 2nd/3rd cent. A.D.** Black slate plaque: Ν̣ε̣ίκα Διογένη̣|νος, ἐτῶ̣ν̣ μ̣έ, | χαῖρε

1. Possibly νε', ed.pr. || 1-2. Διογενῆνος (genitive of Διογενήν), ed.pr.; Διογένηνος (genitive of Διογένης, *LGPN* III A, s.v. and K.Hallof (per epist.).

615: 237 no. 22 (ph.). **Epitaph of Philotia, 2nd cent. B.C.** Limestone naiskos-stele: Φιλωτία, | χαῖρε

616: 238 no. 23 (ph.). **Epitaph of Areta, Bion, and Dexter, 2nd/1st. cent B.C. and 1st/2nd cent. A.D.** Limestone naiskos-stele; A was engraved on the epistyle, B on a panel beneath.

A: Ἀρέτα, Βίων, χαί[ρετε] B: Δέξτ|ερ, | χαῖρε

617: 238 no. 24 (ph.). **Epitaph of Tauriskos, 2nd cent. B.C.** Fragmentary limestone naiskos-stele: Ταυρίσκε, χαῖρε

618: 238/239 no. 25 (ph.). **Epitaph of Oromachos, 3rd cent. B.C.** Fragmentary limestone naiskos-stele: Ὀρόμαχε, χαῖρε

619. **Korkyra. Epitaph of Leontion, Aischylos, and Damoxena, Hellenistic or Roman Imperial period.** *IG* IX 1 587. Republished by D.Strauch, *art.cit.* (cf. our lemma no. 2268) 239 no. 26 (ph.), who assigns this naiskos-stele to Korkyra because of its form.

620. **Korkyra (Figareto). Inscribed roof tile, late 6th/early 5th cent. B.C.** Stone tile of a drain with a retrograde inscription. Mentioned by A.Kanta-Kitsou, *AD* 47 B1 (1992) [1997] 338 (ph.): ΠΑΝ <—

[K.Hallof identifies this text with *SEG* XLI 530, where a different reading is given (ΠΜΝΑ), Chaniotis].

621. **Korkyra. Inscribed tiles, Hellenistic period.** *SEG* XLVI 618 A. Republished by A.Kanta-Kitsou, *AD* 47 B1 (1992) [1997] 340 (ph.). M.Sève, *BE* (1998) no. 50, suggests restoring ἐπὶ Δάμ[ωνος]. K.Hallof informs us per epist. that *IG* IX 1 770 is a further example of the same sealing.

622. **Korkyra. Measurement bowl, undated.** Small bowl, inscribed in the interior; found in a dock at Figareto (ancient Korkyra). Ed.pr. A.Kanta-Kitsou, *AD* 47 B1 (1992) [1997] 340: μετρίου XX

623. **Korkyra. Bronze strigil, 4th cent. B.C.** *SEG* XXV 610. O.Masson, *art.cit.* (cf. our lemma no. 2288) 73, corrects the reading of the name: Ἀρ. (abbreviated demotikon) Βλόσωνος (not Ἀρβλόσωνος) [K.Hallof informs us that G.Manganaro (*LGPN* III A, s.v. Βλόσων) has corrected the reading ([π]ὰρ Βλόσωνος = παρὰ Βλόσωνος), suggesting a Sicilian provenance; for the formula παρά + a name see now M.Steinhart - E.Wirbelauer, *Chiron* 30 (2000) 255-289, Chaniotis].

LEUKAS

624. **Leukas. Fragment of a delimitation, undated.** Fragment of a stele found in the area of a sanctuary at Karyota. Ed.pr. A.Ntouzougli, *AD* 48 B1 (1993) [1998] 296, who recognized the character of the text as a delimitation (text in majuscules; no division of words).

[-----] ἀπὸ τοῦ ῥ[- -------------------]

[------] καὶ τᾶς Διφύρας [---------------]
[------ ὅ]πα ἁ ὁδὸς ἁ εἰς τὸ [----- ἄγουσα]
4 [------]ρον ΕΝΕΥΡΕΙΠ[-----------------]
[------]ΔΕΚΑΕΞΣΥ[---------------------]
[------]ΦΟΝΤΙΙΔΙ[---------------------]

[1-6. Reconstructed on the basis of N.'s readings || 1. ἀπὸ τοῦ ῥ[όου?] || 2. or τᾶς Διφύρας || 4. ἐν Εὐρειπ[--?] || 5. possibly δέκα ἕξ || 6. the end of a verb? ([---]φοντι = -φουσι), Chaniotis].

625. **Leukas. Building inscription, 1st cent. B.C.** Limestone block found in 1806 at Kaligoni. D.Petrizzopoulos, *Saggio storico sull'età di Leucadia sotto il dominio de Romania e successivi conquistatori* (1806); I.N.Stamatelos, *Ἐφημερὶς τῶν Φιλομαθῶν* (Oct. 20th, 1868) 1652 no. 2b; non vidimus. Cf. E.Preuner, *MDAI(A)* 27 (1902) 354. Republished by D.Strauch, *art.cit.* (cf. our lemma no. 2268) 242/243 no. 27 (ph.): [Ἀπο]λλω|[νι]ᾶται | οἰκοδό|μησαν

The same text as in *IG* IX 1 535/536 (cf. *SEG* XXXIV 474; 3rd cent. B.C.); however, the new inscription concerns a different building; the three inscriptions probably record support given by Apollonia to Leukas, e.g., for the repair of its fortifications, S.

626. **Leukas. Epitaph of Botiadas, ca. 500-450 B.C.** Moulded stele. Ed.pr. D.Strauch, *art.cit.* (cf. our lemma no. 2268) 243/244 no. 28 , on the basis of a drawing made by I.K.Papadimitriou and a squeeze made by T.Stamatellos (*IG* archive, Berlin): Βοτιάδας

627-641. **Leukas. Epitaphs.** Fifteen stelai found in various cemeteries of Leukas (north cemetery: nos. 627-631; south cemetery: nos. 632/633; cemetery at Lygia: nos. 634-641). Ed.pr. K.L.Zachos, *AD* 47 B1 (1992) [1997] 281/282 and A.Ntouzougli, *ibid.* 286-291 (text in majuscules).

627: 281. **Epitaph, undated.** Fragment of a stele: [---]ΣΣΑ..

628: 282. **Epitaph of Pyrrakas, undated.** Pedimental stele: Πυρράκα, | χαῖρ[ε]

629: 282. **Epitaph of Eminautas, undated.** Upper part of a stele: Ἐμιναύτα, | χαῖρε

630: 286. **Epitaph, undated.** Fragment of a moulded stele: Φρ[---], | χαῖ[ρε]

631: 286. **Epitaph of [---]krates, ca. 300-250 B.C.** Stele: [---]ακράτη, | χαῖρε

632: 287. **Epitaph of Parmoniskos of Syracuse, 3rd cent. B.C.** Fragment of a moulded stele: Παρμονίσκ[ος] | Ἀριστοφον[--] | Συρακόσιος

2. ΑΡΙΣΤΟΦΟΝ[Ο-], ed.pr.; [although there are composite names with -φόνος (e.g. Δηΐφονος and Τησίφονος), probably 'Αριστοφôν[τος], Chaniotis].

633: 288. **Epitaph of [---]phanes, undated.** Fragment of a stele: [--- -φ]άνης

634: 290. **Epitaph of Eurysakes, undated.** Fragment of a moulded stele: Εὐρυσάκης

635: 291. **Epitaph of Sotion, undated.** Fragment of a moulded stele: Σωτίων

636: 291. **Epitaph of Philistos, undated.** Fragment of a moulded stele: Φίλιστος

637: 291. **Epitaph of Philoxenidas, undated.** Fragment of a moulded stele: Φιλοξενίδα, | χαῖρε

1. ΦΙΛΟΞΕΝΙΔΑ[Σ], ed.pr.; [more probably a vocative, Chaniotis].

638: 291. **Epitaph of [--]mokrates, undated.** Upper part of a moulded stele: [--]μο|κράτης

[[Τι]μοκράτης or [Δη]μοκράτης, Chaniotis].

639: 291. **Epitaph of Satto, undated.** Fragment of a moulded stele: Σαττώ, | χαῖρε

640: 291. **Epitaph of Philaineia, undated.** Fragment of a moulded stele: Φιλαίνεια

641: 291. **Epitaph of Kosmia, undated.** Fragment of a moulded stele: Κοσμία, | χαῖρε

642-655. Leukas. Epitaphs. Fourteen stelai found reused in graves of the late Classical and Hellenistic periods in the north (nos. 642-654) and south cemetery (no. 655). Ed.pr. A.Ntouzougli, *AD* 48 B1 (1993) [1998] 288/289 and *AD* 49 B1 (1994) [1999] 389-391.

642: 288. **Epitaph, undated.** Fragment of a stele: Στε[---] | Εὐ[---]

643: 288. **Epitaph, undated.** Fragment of a stele: [---]γωρ[---]

644: 289. **Epitaph of Glaukias or Glaukia, Classical period.** Stele: Γλαυκία

645: 289. **Epitaph of Philista, Classical period.** Stele: Φιλίστα

646: 289. **Epitaph of Aristareta, Classical period.** Stele: 'Αρισσταρέτα

647: 289. **Epitaph, Classical period.** Stele: [---]ατ[---] | [Ζ]ωπύρ[ου]

2. -ΩΠΥΡ-, ed.pr.; [[Ζ]ωπύρ[ου], Chaniotis].

648: 389. **Epitaph of Aristodamos, Hellenistic period.** Stele: 'Αριστόδαμος

649: 390. **Epitaph of Adeia, early 5th cent. B.C.** Stele; the inscription is written in Corinthian alphabet: ϝαδεία

650: 390. **Epitaph of Nikostratos, undated.** Moulded stele: Νικόστρα[τος]

ΝΙΚΟΣΤΡΑ[--], ed.pr.; [Νικόστρα[τος], Chaniotis].

651: 390 no. 1. **Epitaph of Aschylos, undated.** Moulded stele: 'Ασχύλος

For the form of the name cf. *IGDS* 122 L. 4, K.Hallof (per epist.).

652: 390 no. 2. **Epitaph of Teisikles, undated.** Moulded stele: Τεισικ[λῆς]

ΤΕΙΣΙΚ[--], ed.pr.; [Τεισικ[λῆς], Chaniotis].

653: 390 no. 3. **Epitaph of Lysis, undated.** Moulded stele: Λῦσις

Or Λυσίς, K.Hallof (per epist.).

654: 390 no. 4. **Epitaph of Philenaita, undated.** Moulded stele: Φιλεναίτα

655: 391. **Epitaph of Lampis, undated.** Moulded stele: Λάμπιος

656. Leukas. Inscribed instrumentum domesticum, 4th/3rd cent. B.C. A.Ntouzougli, *AD* 48 B1 (1993) [1998] 291-293, mentions the discovery of ca. 100 stamped amphora handles (291 and 293; ph.), roof tiles bearing the stamp δα(μοσίη) (291), and lead weights (our lemma no. 661) found in a building complex possibly used for the storage of wine amphoras.

657. Leukas. Inscribed jar, Hellenistic period. Jar found in a cemetery near Leukas; inscribed after firing. Ed.pr. K.L.Zachos, *AD* 47 B1 (1992) [1997] 284: 'Αγαθοκλεῦς

658. Leukas. Inscribed lamps, Roman Imperial period. Three lamps with signatures on the base found in a cemetery near Leukas. Ed.pr. K.L.Zachos, *AD* 47 B1 (1992) [1997] 282 (1/2) and 284 (3): 1) Λουκίο[υ] 2) Ἐπαγάθου 3) [Ν]εικάν[δρου]

[1-3. Signatures of Corinthian workshops; cf. *SEG* XXXVI 1526; XXXVII 288, Chaniotis] || 2. Ἐπαγλόου, ed.pr. [Ἐπαγάθου, Stroud].

---

659. Leukas. Inscribed pottery, undated. A.Ntouzougli, *AD* 48 B1 (1993) [1998] 299, mentions the discovery of stamped amphora handles (1-5), stamped amphora lids (6-7), and a sherd of a signed terra sigillata vase (8); they were found in private houses: 1) Λευκα-δ(ίων) 2) [---]λίππου 3) ΛΣ or ΛΜ 4) ΛΛ 5) Χ 6) ΕΥ 7) Λ 8) Ἐπιμι.

---

660. Leukas. Inscribed tiles, 2nd/1st cent. B.C. A.Ntouzougli, *AD* 48 B1 (1993) [1998] 299, mentions the discovery in private houses of roof tiles bearing various stamps. K.Hallof has provided (per epist.) improved readings and the date of these texts which will be published by M.Fiedler: 1) Ἀγεα[---] 2) Ὀνα[---] 3) Εὐν[όμου] 4) [---]λεων 5) δαμ(οσίη)

1. ΑΓΕΑ, ed.pr. || [2. Ὀνα(σίμου)?, Chaniotis] || 3. ΕΥΕΝ, ed.pr.; Εὐν[όμου], retrograde; cf. *IG* IX 1 542, Ha. || ΛΕΩΝ, ed.pr.; [---]λέων, Ha.

---

661. Leukas. Lead weights, Hellenistic period. Four lead weights (1-4) found in a building complex (cf. our lemma no. 656); they weigh 82.4 (1), 165.5 (2), 214.2 (3) and 375.9 g (4). Ed.pr. A.Ntouzougli, *AD* 48 B1 (1993) [1998] 292/293 (ph.). Ead., *AD* 48 B1 (1993) [1998] 296 (ph.), mentions another three lead weights (5-7) found in the area of a sanctuary at Karyota; only one of them (5) is inscribed with the monogram of the Leukadians (obverse) and a system of crossing lines (reverse); they weigh 248.4 g (5), 133 g (6), and 219.8 g (7): 1) Τ 2) obverse Κ, reverse | | 3) obverse Δ, reverse / / 4) Λευκαδ(ίων)

---

662. Leukas. Loom weight, Hellenistic period. Stamped clay loom weight found in a building. Ed.pr. A.Ntouzougli, *AD* 48 B1 (1993) [1998] 286 note 86 (ph.): ΩΙΜΗΗ

THESSALY

663. Thessaly. Cults. K.Rakatsanis - A.Tziafalias, *Λατρεῖες καὶ ἱερὰ στὴν ἀρχαία Θεσσαλία. Α΄. Πελασγιῶτις* (Ioannina 1997), collect the epigraphic evidence for cults and

sanctuaries in the cities of Atrax, Elateia, Krannon, Larissa, and Mopsion. For some inedita see our lemmata nos. 672, 678, 726, 746, and 750.

---

664. Thessaly. Institutions. *SEG* XLV 546; XLVI 620. M.Sordi, *Topoi* 7 (1997) 177-182, discusses B.Helly's treatment of some Thessalian institutions. She confirms the interpretation of ταγός as a military office, but argues that the use of this term for civic magistrates in Argoussa, Atrax and Thetonion does not exclude the possibility that it also designated the supreme magistrate of the Thessalian Koinon (ἄρχων: cf. Tod, *GHI* 174; *Syll.*[3] 274; earlier βασιλεύς) in periods of a general mobilisation of its troops (cf. *IG* IX 2 257: ἐν ταγᾷ). S. argues that τέτραρχος and τετράδαρχος were synonyms designating the archon of each τετράς, and not the archon of the Koinon (contra B.Helly); Daochos (*Syll.*[3] 274) could not have been the chief magistrate (τέτραρχος) of the Koinon and hieromnemon at the same time (177-179 and 182). Cf. our lemma no. 756.

---

665. Thessaly. Metrology: The διόρθωμα of Augustus. B.Helly, *Topoi* 7 (1997) 63-91, discusses in great detail the expression κατὰ τὸ διόρθωμα mentioned in manumission records: *IG* IX 2 415 (Pherai; ca. 27/26 B.C.); *SEG* XXVI 690 (Phthiotic Thebes; late 1st cent. B.C.); B.Helly, *BCH* 99 (1975) 120 no. 1 (unknown provenance; 16/15 B.C.). H. argues that this διόρθωμα was issued under Augustus, possibly in the year in which he held the strategia in Thessaly (27/26 B.C.) in order to establish an equivalence between the Thessalian stater and the Roman denarius, which favored the Thessalians (1 Thessalian stater = 1 denarius/1 Attic drachme). See also our lemma no. 783.

---

666. Thessaly. Prosopography. N.V.Sekunda, *ZPE* 118 (1997) 207-226, associates 19 persons with an important family of Hypata and reconstructs the stemma of this family from the late 1st cent. B.C. to the early 3rd cent. A.D. (12 generations). We list these persons, the inscriptions which S. associates with them, and the suggested date: 1) Κύλλος. 2) Εὐβίοτος, son of no. 1: *IG* IX 2 19 L. 3 (mid-1st cent. B.C.). 3) Εὔκολος, named in coins, brother of no. 2. 4) Εὐβίοτος Εὐκόλου, son of no. 3, adopted son of Κλέαρχος Ἡγησαρέτου Λαρισαῖος, ταγός in Larissa: *IG* IX 2 549 L. 6; γυμνασίαρχος in Larissa: N.I.Giannopoulos, *AE* 69 (1930) 177 L. 16 (ca. 26/25 B.C.); στρατηγός: *IG* IX 2 415 A L. 38; A.S.Arvanito-poulos, *AE* 56 (1917) 25 no. 313 L. 13; possibly *ibid.* 12 no. 305 L. 5 and *IG* IX 2 1290 II L. 22 + A.S.Arvanitopoulos, *AE* 63 (1924) 176/177 no. 409 LL. 22 and 26/27 (shortly before 27 B.C.); στρατηγός for a second time: *IG* IX 2 541 L. 11 (ca. 10 B.C.). 5) Κύλλος, son of no. 4, στρατηγός: *IG* IX 2 532 L. 4 and 543 L. 12; A.S.Arvanitopoulos, *AE* 62 (1923) 151 no. 382 L. 12 (ca. 1-10 A.D.). 6) Κύλλος, son of no. 5, manumittor: *IG* IX 2 15 LL. 4 and 7 (shortly before 40 A.D.). 7) Κύλλος γ΄, son of no. 6, στρατηγός: *IG* IX 2 1041 C = *Gonnoi* 142; the number γ΄ does not refer to a third strategia (as suggested by B.Helly), but to his homonymity with his father and grandfather (Flavian period). 8) Εὐβίοτος, son of no. 5, manumittor: *IG* IX 2 15 LL. 4 and 7 (shortly before 40 A.D.); στρατηγός: *IG* IX 2 206 IIIc L. 15 (42/43 A.D.). 9)

T. Φλαούιος Κύλλος Εὐβιότου, ἐπιμελητής of the Amphictyony, son of no. 8: *F.Delphes* III 1 538 (ca. 91-96 A.D.); possibly the same persons as the στρατηγός in A.S.Arvanitopoulos, *AE* 56 (1917) 130 no. 345 LL. 5/6 and *IG* IX 2 1041 B = *Gonnoi* 141 (late 1st. cent. A.D.). 10) Ἄβροια, manumittor, wife of no. 9 (?): *IG* IX 2 30 L. 9 (ca. 100 A.D.). 11) T. Φλαούιος T. Φλαουίου Κύλλου Εὐβίοτος, son of no. 9, ἀρχιερεύς, ἀγωνοθέτης Θεῶν Σεβαστῶν, ἀγωνοθέτης Πυθίων, ἐπιμελητής of the Amphictyony, Ἑλλαδάρχης: *IG* IX 2 44 (ca. 75-150 A.D.); cf. *F.Delphes* III 3 61; possibly mentioned by Plutarch (*Mor.* 965 b). **12)** T. Φλάβιος Κύλλος, son of no. 11, ἄρχων τῶν Πανελλήνων καὶ ἱερεὺς θεοῦ Ἀδριανοῦ Πανελληνίου: *IGR* IV 573 (157 A.D.); ἄρξας Πανελλήνων καὶ ἀγωνοθετήσας τῶν μεγάλων Πανελληνίων: *SEG* XXV 211 (after 157 A.D.); cf. *AP* 11.16; see also our lemma no. 228. 13) Ἄβροια ἡ καὶ Νεικοστράτα, daughter of no. 11, dedicator: *IG* IX 2 32; manumittor: *IG* IX 2 29 L. 1 (second half of the 2nd cent. A.D.). **14)** T. Φλάβιος Εὐβίοτος, son of no. 12, honorand: *IG* VII 104 (second half of the 2nd cent. A.D.). **15)** Φλαβία Ἄβροια, daughter of no. 14, wife of no. 16, honorand: *IG* II^2 3695 and 3696 = *IG* II^2 4053 (ca. 180 A.D.); mentioned in Lucian's *Loukios* (39.4). See also our lemma no. 229. 16) M. Οὔλπιος Λεῦρος, husband of no. 15: *SEG* XXXVII 492; A.D.Keramopoulos, *AE* 67 (1927/28) 218-220 (late 2nd cent. A.D.); cf. *AP* 11.16. 17) M. Οὔλπιος Εὐβίοτος Λεῦρος Γαργήττιος, son of no. 16, ὑπατικός, ἐπώνυμος ἄρχων in Athens, benefactor: *IG* II^2 3699/3700; *SEG* XXXVII 492; J.H.Oliver, *Hesperia* 20 (1951) 350-354 (ca. 230 A.D.). See also our lemma no. 229. 18) M. Οὔλπιος Φλάβιος Τεισαμενός, son of no. 17: *IG* II^2 3700/3701 (ca. 230 A.D.). **19)** M. Οὔλπιος Πουπήνιος Μάξιμος, son of no. 17: *IG* II^2 3700 and 3702/3703 (ca. 230 A.D.). S. also suggests identifying the eponymous strategos Πολύκριτος in *IG* IX 2 19 L. 7 with the winner in a bull-fighting competition in *IG* IX 2 536 L. 17, and not with Φλαύιος Πολύκριτος β', strategos in *IG* IX 2 256 B L. 1 (209); Μενεκράτης mentioned by Plutarch (*Mor.* 639 b) may be identified with the στρατηγός on record in A.Arvanitopoulos, *AE* 56 (1917) 128 no. 342 B L. 10, the son or grandson of another Μενεκράτης mentioned in *IG* IX 2 546 L. 28 (217). B.Helly, *BE* (1998) no. 218, expresses strong objections to the chronology of the documents, to the identification of persons by the name Κύλλος and Εὐβίοτος as members of the same family (especially no. 4) and rejects the family tree reconstructed by S.

667. Thessaly. Roman roads. F.Mottas, J.-C.Decourt, *BCH* 121 (1997) [1998] 311-354, reconstruct the road network in Roman Thessaly (1st cent. B.C.-4th cent. A.D.) and describe the principal road axes on the basis of 25 inscriptions (mainly milestones), the literary evidence, and the *Tabula Peutingeriana*. In an appendix (348-351) they present the text of the Greek and Latin inscriptions relevant to this subject. There are only four Greek texts: *IG* IX 2 222 (no. 13); *SEG* XXXVII 496 = our lemma no. 751 (no. 22); T.Spyropoulos, *AD* 26 B1 (1971) 237 no. 1 = *An.Ép.* (1974) no. 613 = *An.Ép.* 1997 [2000] no. 1338 (no. 4); for an ineditum see our lemma no. 728. M.B.Hatzopoulos, *BE* (1999) no. 318, expresses critical remarks on topographical matters.

668. Thessaly. Topography: Ἄργισσα, Γυρτώνη, Ἐλάτεια, and Μόψειον. K.Rakatsanis - A.Tziafalias, *op.cit.* (cf. our lemma no. 663) 63/64, mention an unspecified number of inscriptions found at modern Gyrtone (former Bakraina). They include decrees of Mopseion (τᾶς πόλιος Μοψείουν), which suggest that Mopseion should be located at this site, which is traditionally identified with ancient Γυρτώνη; ancient Gyrtone should be located at Gremoura (near Agia Sophia), which was previously identified with Ἄργισσα/Ἀργοῦσσα. Argissa may be located at the site of a Mycenaean settlement at Tatar Magoula near Phalanna. B.Helly, J.-C.Decourt, *BE* (1999) nos. 303 and 305, reject these suggestions and defend the traditional localisation of Ἄργισσα at Gremoura (cf. *SEG* XXIX 498-500), Γυρτώνη between the modern villages of Elateia and Evangelismos (cf. our lemmata nos. 728-739); the location of ancient Ἐλάτεια remains a problem.

669. Thessaly. Topography: The cities in the valley of Titares(s)os. G.Lucas, *Le cités antiques de la Haute Vallée du Titarèse. Étude de topographie et de géographie historique* (Lyon-Paris 1997), studies of the topography of the valley of Titaressos in north Thessaly and its cities. The volume includes a geographical description (19-44), a collection of the literary testimonia (45-78), a corpus of 34 inscriptions found in or pertaining to this region (79-114 nos. 31-54; critical edition; French translation; commentary), a study of the territories of Ἄζωρος, Ἄσκυρις, Δολίχη, Μονδαία, and Πύθοιον (143-203), a discussion of the land owned by Pegasios (see our lemma no. 751), and numerous maps. We give a comparatio numerorum for the texts available in major corpora or in *SEG*. See also our lemmata nos. 339, 528, and 751.

IG IV^2	Lucas	*SEG*	Lucas	*Gonnoi*	Lucas
94	33	XXIX 546	32	69	42
		XXXV 581	43	93	36
IG IX 1		XXXVI 552	44	*EAM*	
1 689	41	XXXVII 496	53	6	45
IG IX 2		XLIII 444	34		
349	51				*Syll.*^{2}
521	40	*F.Delphes* III		793	54
589	38	4 417	35		
1240	31			*Syll.*^{3}	
1270	47	*I.Thessaly*		638	41
1274	47	1080	52		
1296	46	1083	52		

670. Agia. Dedication to the Egyptian deities, ca. 150-100 B.C. Fragment of a pedimental stele. Ed.pr. A.Tziafalias, *AD* 48 B1 (1993) [1998] 256 no. 42.

Σαράπιδι, Ἴσιδι, Ἀννούβιδι (sic), Ἀντιβοΐδης Δικαίου

671. Atrax. Fragment of a decree?, undated. Fragment of a marble plaque. Ed.pr. A.Tziaphalias, *AD* 49 B1 (1994) [1999] 340 no. 10.

[----------]ΑΝΑΣ
[-------- ε]ἰρήνης
[--------] καθάπερ
[------ ταγ]ευόντων
[----------]ΕΝΟΛ
[----------]ΣΤΡΑ
[--------- -ί]ππου
[----------] Φίλων
[----------]ένους

[1-4. Possibly [ἀσυλί]αν, ἀσ[φάλειαν καὶ πολέμου καὶ ε]ἰρήνης | [καὶ τἆλλα πάντα] καθάπερ | [καὶ τοῖς λοιποῖς προξένοις or εὐεργέταις ὑπάρχει]; cf. e.g. our lemma no. 493, Chaniotis].

672. Atrax. Dedication to Asklepios, undated. K.Rakatsanis - A.Tziafalias, *op.cit.* (cf. our lemma no. 663) 30-32, mention an unpublished dedication to Ἀσκληπιός (30).

673-679. Atrax. Dedications. Seven dedications brought to the Museum of Larissa. Ed.pr. A.Tziaphalias, *AD* 48 B1 (1993) [1998] 255/256 and *AD* 49 B1 (1994) [1999] 339/340.

673: 255 no. 26. **Dedication, 4th cent.** B.C. Fragment of a marble altar (?): ὀνέθεικε

674: 255 no. 27. **Dedication to Zeus Kataibates, 4th cent.** B.C. Stele with remains of a painted representation of a seated man: [---]ξενος Διὶ Καταιβάτᾳ

675: 256 no. 38. **Dedication to Artemis Soteira, 2nd cent.** B.C. Stele: Ἀρτέμιδι Σωτείρᾳ Σωσὶς | Ἐπαίνου εὐξαμένη

676: 339 no.1. **Dedication to all the gods and goddesses, 3rd cent.** B.C. Fragment of a marble stele: Θεοῖς πᾶσι | καὶ πάσαις

677: 340 no. 11. **Dedication?, 1st cent.** B.C. Fragment of a marble stele: Δη[----] Μονίμου, φύσει δὲ Τ[---]

φύσει δέτ[---], ed.pr.; [possibly an epitaph, Chaniotis].

678: 340 no. 16. **Dedication to Aphrodite, 2nd cent.** B.C. Stele; cf. K.Rakatsanis - A.Tziafalias, *op.cit.* (cf. our lemma no. 663) 32: Ἀφροδείτῃ | Ἀρίστας Πρωτα|γόρα

679: 340 no. 21. **Dedication, late 5th cent.** B.C. Marble stele: Εὔφορβος | ἀρχι-δαυχν|οφορες κοὶ σ|υνδαφναφό|ροι

[2-3. Misread or miswritten ἀρχιδαφν|οφόρος?, Chaniotis].

680-720. Atrax. Epitaphs. Fourty marble stelai and one funerary altar brought to the Museum of Larissa. Ed.pr. A.Tziafalias, *AD* 48 B1 (1993) [1998] 253-256 and *AD* 49 B1 (1994) [1999] 339/340. A stele published by W.Peek, *ZPE* 11 (1974) 28, was rediscovered and brought to the Museum of Larissa (256 no. 41).

680: 253 no. 2. **Epitaph of Sosikrates?, 4th cent.** B.C. Fragment of a pedimental stele: [---] Σουσικρ[άτει? ---]

681: 253 no. 3. **Epitaph of Habra, 4th cent.** B.C. Stele with rounded top: Ἅβρα

682: 253 no. 4. **Epitaph of Krit[---], 4th cent.** B.C. Fragment of a stele: Κριτ[---]

683: 254 no. 5 (ph.). **Epitaph of Hippaichnos, 4th cent.** B.C. Upper part of a stele with rounded top: Ἵππαιχνος

684: 254 no. 6. **Epitaph of Fronto, undated.** Fragment of a stele with relief representation of a woman; under the inscription an engraved hermaic stele: Φρό^{vvv}ντων Πρωτίω|νος ^{vacat} χρη^{vvv}στέ, χαῖ|ρε

685: 254 no. 9. **Epitaph, 3rd cent.** B.C. Fragment of a pedimental stele: ΠΟΡΠΟΘΕΙ[---]

686: 254 no. 10. **Epitaph of Polycharmos, 3rd cent.** B.C. Funerary altar: Πολύ[χ]αρμος κυναγός

[For the office of the royal κυνηγοί in Macedonia and their relation to the cult of Ἡρακλῆς Κυναγίδας see *SEG* XLIII 382, Chaniotis].

687: 254 no. 11. **Epitaph of Sosikrates, 4th cent.** B.C. Stele with rounded top: Σουσικράτεις | Πολυδάμειος

688: 254 no. 12. **Epitaph of Hippomachos, 4th cent.** B.C. Upper part of a stele with rounded top: Ἱππόμαχος | Εὐφόρβειος

689: 254 no. 14. **Epitaph of Petthalos, early 3rd cent.** B.C. Upper part of a stele with rounded top; under the inscription two engraved shields: Πέτθαλος Λεουνί-δαιος

690: 254 no. 15. **Epitaph of Kottypha, 4th cent.** B.C. Stele with rounded top: Κοττύφα

691: 254 no. 16 (ph.). **Epitaph of Euphama, 4th cent.** B.C. Fragment of a stele: Εὐφάμα

692: 254 no. 17 (ph.). **Epitaph of Aristonoa, 3rd cent.** B.C. Upper part of a stele with rounded top: Ἀριστονόα

693: 254 no. 18. **Epitaph of Hoplon, 3rd cent.** B.C. Stele with rounded top: Ὅπλουνος

[The genitive of Ὅπλουν = Ὅπλων; cf. *IG* IX 517 L. 68; 1043 L. 45. Chaniotis].

694: 254/255 no. 19. **Epitaph of Dikaia, 4th cent.** B.C. Stele with rounded top: Δικαία

695: 255 no. 20. **Epitaph of [---]polis, 3rd cent.** B.C. Fragment of a stele with rounded top: [---]πολις

696: 255 no. 21. **Epitaph of Peththalos, 3rd cent.** B.C. Fragment of a stele with rounded top: Πέθθα[λος]

697: 255 no. 22. **Epitaph of Astophylidas, 4th cent.** B.C. Stele with rounded top: Ἀστοφυλίδας

698: 255 no. 23. **Epitaph of Sima, 4th cent.** B.C. Stele with rounded top: Σίμα

699: 255 no. 24. **Epitaph of Lysicha, 3rd cent.** B.C. Stele with rounded top: Λυσίχα | Κριτολαεία

700: 255 no. 25. **Epitaph (or dedication?) of Menekrates and Nikonidas, 4th cent.** B.C. Fragment of a stele: Μενεκρατίδας, | Νικονίδας | ἄρχοντες

701: 255 no. 28. **Epitaph of Themistopolis, 3rd cent.** B.C. Stele with rounded top: Θεμιστόπολις

702: 255 no. 29. **Epitaph of Satyros, 3rd cent.** B.C. Upper part of a stele with rounded top: Σάτυρος

703: 255 no. 30 (ph.). **Epitaph of Diomeides, 4th cent.** B.C. Upper part of a stele with rounded top and an anthemion: Διομείδεις

704: 255 no. 31. **Epitaph of Kormis, 3rd cent.** B.C. Fragment of a stele with rounded top: Κορμίς

705: 255 no. 32. **Epitaph of Leaina, 4th cent.** B.C. Fragment of a stele with rounded top: Λέαιν[α]

706: 256 no. 33. **Epitaph of Nikaia, 3rd cent.** B.C. Upper part of a stele with rounded top: Νίκαια Θρασιππεία

707: 256 no. 34. **Epitaph of Lakratidas, 4th cent.** B.C. Fragment of a stele with rounded top: Λακρατίδας | Ἐπικράτειος

708: 256 no. 35. **Epitaph of Krano, 3rd cent.** B.C. Stele with rounded top: Κρανοῦ

709: 256 no. 36 (ph.). **Epitaph of Themisto, 3rd cent.** B.C. Stele with rounded top: Θεμισστοῦ

710: 256 no. 37. **Epitaph of Sostratos, 3rd cent.** B.C. Fragment of a pedimental stele: Σώστρατο[ς]

711: 256 no. 39. **Epitaph of Peleia, 3rd cent.** B.C. Fragment of a stele with rounded top: Πέλεια

712: 256 no. 40. **Epitaph of Eudikos, 3rd cent.** B.C. Stele with rounded top: Εὔδικος | Ἡρακλείδαιος

713: 339 no. 5. **Epitaph of Peloponnesios, 1st cent.** B.C. Altar used later as a funerary altar: Πελοπον|νήσιε Ἡγη|σαρέτου, | χαῖρε

1-2. Πέλοπον | Νῆσιε, ed.pr.; [Πελοπον|νήσιε, Chaniotis].

714: 339 no. 6. **Epitaph, 4th cent.** B.C. Fragment of a stele: [---]ΓΟΥΙΝΑ[---]

715: 340 no. 7. **Epitaph of Stratonidas, 3rd cent.** B.C. Upper part of a stele with rounded top: Στρατουν[ί]δα

716: 340 no. 12 (ph.). **Epitaph of Epinoos, 3rd cent.** B.C. Marble stele with rounded top and anthemion: Ἐπίνοος | Σιβυρτίειος

2. Συβίρτειος, ed.pr. [Σιβυρτίειος, on the photo, a patronymic adjective (cf. the names Σιβύρτας and Σίβυρτος). Chaniotis].

717: 340 no. 15. **Epitaph of Mene(p)tolemos, 4th cent.** B.C. Upper part of a stele with rounded top: Μενεττόλεμος

[Misread Μενεπτόλεμος?, Chaniotis].

718: 340 no. 18. **Epitaph of Aphneia, 3rd cent.** B.C. Marble stele with rounded top: Ἄφνεια

719: 340 no. 19 (ph.). **Epitaph of Menonis, 3rd cent.** B.C. Upper part of a stele with rounded top and anthemion: Μεν̣ουνὶς | Μενουνεία

720: 340 no. 20 (ph.). **Epitaph of Krateisis, 4th cent.** B.C. Marble stele with rounded top: Κρατεισίς

721. Chyretiai (area of: Amouri). Honorary inscription for Eukrates and manumission record, Roman Imperial period. Fragment of a pyramidal statue base from Amouri Elassonas; a manumission record was written under the honorary inscription [obviously because the owner of the slave was also the dedicator of the statue, Chaniotis]. Ed.pr. A.Tziaphalias, *AD* 49 B1 (1994) [1999] 341 no. 26.

A:
Παρά[μονος] ὁ κ[αλούμενος] καὶ Δίκαιος Παραμόνου καὶ
Εὐκρατία Εὐκράτους Εὐκράτην τῶν ἑαυτῶν
υἱὸν ἐκ τῶν ἰδίων, ψηφισαμένου
τοῦ δήμου

B:
Ταμιεύοντος τῆς πόλεως Εὐτρόπου τοῦ ΦΛΑΒΙΟΔΙΟΥ,
ἱππαρχοῦντος Ἡγησάνδρου τοῦ Ἀρίστωνος,
μη(νὸς) Ἀφρίου ε΄, Ἐπίγονος ὁ ἀπελευθερωθεὶς
ὑπὸ Παραμόνου τοῦ κ(αὶ) Δικαίου τοῦ Παραμόνου
ξενικῇ ἔδωκεν τὰ γεινόμενα τῇ
[π]όλει δ(ηνάρια) κβ΄

[B. *IG* XII 2 340 is another manumission initiated by the same person (in LL. 5/6 one may restore ὑπὸ Παραμόνο[υ τοῦ κ(αὶ) Δικαίου]| τοῦ Παραμόνου, Chaniotis] || 4. τοῦ κ(αλουμένου), ed.pr.; [τοῦ κ(αὶ), Chaniotis].

722. Demetrias. Dedication to Aphrodite Neleia, 2nd cent. A.D. *IG* IX 2 1125. S.C.Backhuizen, *Orbis Terrarum* 2 (1996) 92 and 110, argues that the epithet of Ἀφροδίτη Νηλεία does not derive from a polis by that name at the head of the Pagasitic Gulf, because such a city did not exist, but probably from the name of the hero Νηλεύς.

723. Demetrias. Dedication to the heroes, the heroines, and the ktistai, Roman Imperial period. *IG* IX 2 1129. D.Lyons, *Gender and Immortality: Heroines in Ancient Greek Myth and Cult* (Princeton 1997) 31, refers to this texts as evidence for the cult of

ἡρωΐσσαι as κτίσται [but this text does not attest the cult of heroines as κτίσται; it refers to three separate recipients of a cult (ἡρώιων, | ἡρωισσῶν, | κτιστῶν); for the location of the cult of the κτίσται at Demetrias see P.Marzolff in F.Blakolmer et alii (edd.), *Fremde Zeiten. Festschrift für Jürgern Borchhardt zum sechzigsten Geburtstag* (Vienna 1996) 105-123, Chaniotis].

724. Demetrias. Epitaph of Simias of Apollonia, 4th cent. B.C. *IG* IX 2 1174. Republished in *I.Apollonia* (cf. our lemma no. 836) 82 no. 312. B.Helly, J.-C.Decourt, *BE* (1999) no. 307, present an improved edition: Σιμία[ς] Εὐάνδρου | Ἀπ(ολ)λωνιάτης

1. Σίμα Ἀλεξάνδρου, *I.Apollonia* || 2. ΑΠΛΟΛΩΝΙΑΤΗΣ, lapis.

725. Echinos. Lamp, Late Hellenistic period. Lamp found in a grave and stamped on the base before firing. Ed.pr. F.Dakoronia, *AD* 47 B1 (1992) [1997] 192 (ph.): Θεαγένους

726. Elateia. Dedications to Dikaios and Exomios. K.Rakatsanis - A.Tziafalias, *op.cit.* (cf. our lemma no. 663) 62, mention four dedications by soldiers to Δίκαιος, the son of Poseidon. They present the text of one of them (no division of lines): Εἵρουσι Δικ[αίου, Ἐξ]ομίου [---]

727. Ermitsi (Peirasia?). Inscribed pottery and roof tiles, Hellenistic period. L.P.Chatziaggelakis, *AD* 48 B1 (1993) [1998] 244/245, reports the discovery of relief bowls decorated with scenes inspired by the Trojan war at Ermitsi [findspot also of *I.ThessEinipeus* 28/29 and 33, attributed by J.-C.Decourt to the territory of ancient Phyllos (see *SEG* XLV 653); the inscribed roof tiles seem to support an attribution to Peirasia, Chaniotis). Among the inscriptions which identify the represented persons [cf. *SEG* XLV 785] he mentions the following: Μένων, Ἀχιλλ(εύς), Ἀλέξανδρος, and Δηίφοβος. C. also mentions many inscribed roof tiles: Η, Μνα., Φιλ. (ph.), Πειρασί(ων), δαμόσ[ιος] (retrograde), [--]υπερε., Φιλοδ[.]μου (ph.).

728. Evangelismos. Milestone, ca. 305-311 A.D. Marble column. Mentioned in *PAAH* (1911) 330. Ed.pr. F.Mottas, J.-C.Decourt, *art.cit.* (cf. our lemma no. 667) 351 no. 21 (ph.). Cf. *An.Ép.* (1997) [2000] no. 1344.

Αὐτ[οκράτωρ Καῖσαρ]
Γάϊος [Γαλ(έριος) Οὐαλέριος]
Μαξι[μιανὸς Εὐσε]-
βὴ(ς) Σεβα[στὸς ἀρχ(ιερεὺς) μέγισ]-
τος δη[μαρχικῆς ἐξου]-
σίας τ[ὸ -------------, αὐ-]
τοκρά[τωρ, ὕπατος τὸ ---]
πατὴρ π[ατρίδος ἀπο]-
κατέσ[τησεν ἀπὸ Λαρί]-
σης vacat [μείλια ---]

729. Evangelismos. Dedication to Asklepios, undated. Stele originally with painted decoration. Ed.pr. A.Tziafalias, *AD* 48 B1 (1993) [1998] 258 no. 62. Cf. A.Chaniotis, *Kernos* 13 (2000) 230 no 383. B.Helly, J.-C.Decourt, *BE* (1999) nos. 302/303, locate ancient Γυρτώνη in this area; cf. our lemma no. 668.

Ἀσκαλαπιοῦ (sic) Χαρίξενος Εὐπαλάμενος (?) ἰατρεῖα καὶ λειτορεύσας

ἰατρεία, ed.pr.; ἰατρεῖα = ἴατρα ('expenses for a cure'),. C.; for λειτορεύω cf. *SEG* XLIII 311 A 1, C.

---

730. Evangelismos. Dedication to Zeus Hypsistos, undated (Roman Imperial period?). Fragment of a column which supported a dedicatory table. Ed.pr. A.Tziafalias, *AD* 48 B1 (1993) [1998] 258 no. 58: Ὑψίστῳ | Τρόφιμος καὶ | Λεύκιος | δῶρον ὑπὲρ ἀγαθῶν

---

731. Evangelismos. Fragment, undated. Fragment of a stele. Ed.pr. A.Tziafalias, *AD* 48 B1 (1993) [1998] 259 no. 65.

[------]ΙΝΙΟΙΣ
[------]ΠΕΡ Γυρτο-
[-----]τίμοις καὶ
[-----]ΑΝΤΕ
[------]ΕΛ
[--------]

[2-3. [ὑ]πὲρ Γυρτο[νίων?] || [3. [ἐπι]τίμοις or [προσ]τίμοις?, Chaniotis].

732-739. Evangelismos. Epitaphs and funerary epigrams. Eight grave stelai and one column. Ed.pr. A.Tziafalias, *AD* 48 B1 (1993) [1998] 258/259.

732: 258 no. 57. **Epitaph of Demophila, undated.** Upper part of a stele with rounded top and relief portrait of a woman: Δημοφίλα Σωπάτρου | [χρ]ηστή, χαῖρε

733: 258 no. 59 (ph.). **Epitaph of Koraineta, 4th cent.** B.C. Upper part of a stele with rounded top: Κοραιν[έ]τα | Καλλια[ί]α | γ^vvv^υνά

734: 258 no. 61. **Epitaph of Kassandros, 2nd cent.** A.D. Fragment of a stele with rounded top.

Προσδεκτὴ
Κασσάνδρῳ τῷ
ἰδίῳ ἀνδρὶ {ΜΝΗ}
μνήμης χάριν·
[ἐὰ]ν δέ τις [ἀ]νορύ-
[ξ]ῃ, δώσε[ι τῷ τ]α-
μείῳ (δηνάρια) ʹβ· ἥρως
χρηστέ, χαῖρε

735: 258/259 no. 64. **Funerary epigram for Erilaos of Kalchedon, 3rd cent.** B.C. Stele with rounded top.

Ἡρίλαος Ἡροδώρου
Καλχηδόνιος·
τὸν ξεῖνον ἁ Λάρισα τᾶι Πελασγίδι
κάλυψε βώλωι καὶ ποταγορήσατο·
τὸν Ἡροδώρου προφρόνως ἐδεξάμαν
Ἡρίλαον, ἧ οἶδα τὰν Καλχηδόνα
εὔξεινον οὖσαν, ἇς πάτρας ἀείδετο,
αὐτόν τε πάντα πρὸς χάριν τετραμμένον·
vacat
Ἑρμῆι χθονίωι

[3-4. The Larisseans honored Erilaos with a public funeral, Chaniotis].

736: 259 no. 67. **Epitaph, undated.** Fragment of a moulded stele and relief respresentation of a young bearded man: ΗΚ̣Α[----]ιωνι | ἐτῶν ιθʹ, | ἥρως χρηστέ, χαῖρε

737: 259 no. 68. **Funerary epigram for a magistrate (judge?), Roman Imperial period.** Fragment of a column.

[--------------------------------]
[------]ΚΑΤΗΜ[-------------------]
[------]ΑΝΤΑ κλεινὸν ΕΠΙΘ[--------]
[------]ειν δίκας τ' ἀδίκοις τε δικαίοις
[------]α καλῶν πρηκτῆρα τε ἔργων·
[------]ν ἴδιον ὑειόν, Ἐλπὶς ἄκοιτις
[------]ην λυγρ' ὀλοφυρομένη
[--- φθ]ιμένοισι παρ' εἰδίαν ἀρετ[ήν?]
[------]ΤΟΛΙ[----------------------]

738: 259 no. 69. **Epitaph of Protion, Roman Imperial period.** Stele with rounded top and relief representation of the Thracian rider. Cf. A.Chaniotis, *Kernos* 13 (2000) 230 no. 383.

Πρωτίωνα
ἡ γυνὴ Λαμία μνίας
χάριν ἀνέστη-
σε ἐκ τῶν ἰδίων·
ἀποθανόντος γάρ
σου οἱ δαίμονες ἐγγδε-
δίκηνται ὅτι σοι οὐκ ὑ-
πηρέτησα ἄλλους
μὴ θελησάσις [--]Κ[---]
ΛΙΝ ἐμὲ ἔβαλες [------]·
ἥρως, χάριν

5-8. The text sounds like a confession: 'for when you died, the gods have been vindicated?, for I did not serve you, not wishing? ---', C.

739: 259 no. 71. **Epitaph of Serapion, Roman Imperial period.** Stele.

Σεραπίων καὶ Ἀντω-
νεῖνα, οἱ γονεῖς, Σερα-
πίωνα τὸν ἴδιον υἱὸν μνείας
χάριν· ἥρως χρηστέ,
χαῖρε

740. Gonnoi. Epitaph of Epinous and his wife Eunoma, 3rd cent. B.C. Upper part of a marble stele. Ed.pr. A.Tziafalias, *AD* 48 B1 (1993) [1998] 257 no. 53: Ἐπίνους Μανίγχου | Εὐνόμα Φιλινίου, Ἐπίνου γυνή

741. Hypata. Decree, ca. 46/45 B.C. (or after 30 B.C.). *IG* IX 2 12. N.V. Sekunda, *art.cit.* (cf. our lemma no. 666) 208, identifies the eponymous στρατηγὸς Ἰταλ[ός] with Ἰταλὸς Φιλίσκου, strategos in ca. 46/45 B.C.; contra H.Kramolisch, *Die Strategen des Thessalischen Bundes vom Jahr 196 v. Chr. bis zum Ausgang der Römischen Republik* (Bonn 1978) 114/115, who assumed a homonymity and dated this inscription to the period after 31 B.C. S. argues that since this text postdates the incorporation of the Ainian Koinon in the Thessalian Koinon, this incorporation must have taken place after the battle of Pharsalos (48 B.C.) or even earlier (contra Kramolisch, *op.cit.* 14: after 31 B.C.).

742. Krannon. Epitaph, undated. Fragment of a marble stele with rounded top [probably of the Roman Imperial period, Chaniotis]. Ed.pr. A.Tziaphalias, *AD* 49 B1 (1994) [1999] 341 no. 25: [--- τὴν ἑαυτοῦ] γυναῖκα | [--- ἥρως χρ]ηστέ, χαῖρε

743. Larissa. Decree of the Peparethians for judges from Larissa, 2nd cent. B.C. *SEG* XXVI 677. C.Crowther, *ABSA* 92 (1997) 349-354 (ph.), points to the striking similarity between this decree and another honorary decree (of Peparethos?) for judges from Larissa (*IG* V 1 14; our lemma no. 357); the two decrees probably belong to the same historical context. On the basis of this comparison and after re-examination of the stone C. suggests a few restorations: LL. 8/9: ἐν|[α]γήγοχεν?; LL. 18/19: τὴν ἡ|[με]τέραν συνγένειαν; L. 28: [σπο]υδα[ίως ἐπετήδ?]ευον τὸ δίκαιον; LL. 29/30: τοῖς εἰς τὸ δικαστήριον εἰσ|[αγομέ-ν]οις; L. 37: [διέλαβον?]; L. 39: [τοῖς δὲ] πάντως ἐπι[δ]ευομένοις κρίσεως; LL. 42/43: [ἀξία]ν and ἀξί|[αν]; LL. 43/44: ὅπως οὖν καὶ ὁ ἡμέτερος δῆ|[μος μὴ λειπόμενος φαίνηται ἐν] χάριτος ἀποδόσει; LL. 45/46: ἐπ' ἀγαθῆ τύχη καὶ σω|[τηρίᾳ καὶ ὑγείᾳ or εὐτυχίᾳ or ὁμονοίᾳ τῆς πόλεως]. See also our lemma no. 1340.

744. Larissa. Decree of the Thessalian Koinon for judges from Mylasa, ca. 150-130 B.C. *IG* IX 2 507. C.Crowther, *art.cit.* (cf. our lemma no. 743) 355-357, presents a revised text of LL. 1-10 after re-examination of the stone and on the basis of its similarity with a Thessalian decree for judges from Teos (our lemma no. 745). B.Helly, *BE* (1998) no. 211, restores LL. 24-32 on the basis of similar formulations in a decree of the Thessalian Koinon (*SEG* XXXIV 558 LL. 4-12). We present the text of the restored sections.

Στρατηγοῦντος τῶν Θεσσαλῶν Πολ[λ]ίχου τ̣[οῦ Φρύνου]
[Γ]ομ̣φέως, ἱππαρχοῦντος δ̣ὲ Λα̣τι̣μ̣ίδου τοῦ Σ̇ά[ββ]ου Κιε̣[ριέως?],
γραμματεύοντος τῶν συνέδ[ρ]ων Μ]ενεκράτους τοῦ --------]
.ιου Λαρισαίου· vacat
[ἐ]π̣ε̣ιδὴ Μυλασε̣ῖ̣ς φ[ίλοι κ]αὶ εὔ[νο]ο̣ι ὑπά[ρχ]ο[ν]τε[ς Θεσσα]-
[λῶν καὶ νῦ]ν̣ πεμψάντων πρὸς αὐτοὺς πρεσβευτὴν καὶ [δι]-
[καστ]α̣γω̣γὸν [τὸν --------- τοῦ ---------- ethnikon ----------- αἱ]-
[τη]σ̣ό[μενο]ν ἀποστεῖλαι πρὸς [τὸ κοιν]ὸν τ[ῶ]ν Θε[σσαλῶν ἐπὶ]
[τὴν δικ]α̣ιοδοσίαν ἄνδρας τῶν τ̣[ιμωμ]έ̣ν̣ων π̣α̣ρ' α[ὐτοῖς],
[οὓς ἂ]ν̣ ὑπολαμβάνωσιν ἄριστα καὶ [δικαιότατα διεξάξειν?]
[τὰς δίκας, προθύμω]ς ὑπήκουσαν τὰ [ἀξιούμενα καὶ ἀπέστειλαν]
[δικαστὰς προ]χειρ[ισ]ά̣[μεν]ο[ι? ἄν]δ̣ρας {ι} καλο[ὺς καὶ ἀγαθούς·]
ἔδοξεν τοῖς [Θε]σσαλοῖ[ς] . . .

[-------- ἐπαιν]έσαι δὲ καὶ τὸν γραμματέα αὐτῶν ἐπ̣[ὶ τῇ] ἐ[νδημίᾳ ἣν]
ἐποιήσατο καὶ τῶι παρεισχῆσθαι τὴν [χρ]είαν [ἀνενκλήτως ἐν τῶι καθ' αὑ]-
τὸν ἐπιτηδεύμ̣[α]τ[ι] Ο[-----]ΤΟ[....] ε[ἶναι δὲ καὶ προξένους] κ[αὶ εὐεργέτας τῶν]
Θεσσαλῶν καὶ αὐτοὺς καὶ [ἐκγόνους· δοῦ]ναι [δὲ καὶ τοῖς δικασ]-
ταῖς καὶ τῶι γραμματεῖ αὐτῶν [ἐμ πάσαις ταῖς κατὰ Θεσσαλ]ίαν πόλε[σιν]
καὶ τοῖς ἐκγόνοις πολιτε[ία]ν, ἔγκτησιν, ἀ[σφάλειαν], ἀσυλία[ν καὶ]
[ἐ]ν πολέμωι καὶ ἐν εἰρήνηι [καὶ τ]ὰ λοιπὰ τί[μια καὶ] φιλάνθρ[ωπα]
πάντα ὅσα καὶ [τοῖς λοιποῖς πρ]οξένοις καὶ εὐεργ[έταις τῶν Θεσσαλῶν]
[ὑπ]άρχει . . .

745. Larissa. Decree of the Thessalian Koinon for judges from Teos, 2nd cent. B.C. K.Gallis, *AAA* 5 (1972) 275-279; G.Daux, *ZPE* 16 (1975) 37/38; O.Curty, *Les parentés* -- (cf. *SEG* XLIV 1689) 37/38 no. 19. C.Crowther, *art.cit.* (cf. our lemma no. 743) 355/356, reprints this text and comments on its similarity with the decree for judges from Mylasa (our lemma no. 744). We present the text which was never included in *SEG*.

Ἔδοξε τῶι κοινῶι Θεσσαλῶν, ἐπειδὴ Τήϊοι
[σ]υγγενεῖς καὶ φίλοι καὶ εὖνο[ι] ὑπάρχοντες Θεσ-
[σα]λῶν, πέμψαντος πρὸς αὐτοὺς τοῦ ἔθνους
[π]ρεσβευτὴν Βατ[θ]ίαν Βασανέως Γυρτώνιον κα[ὶ]
[πα]ρακαλοῦντος ἐξαποστεῖλαι πρὸς τὸ κοινὸν

[τ]ῶν Θεσσαλῶν ἐπὶ τὴν δικαιοδοσίαν, ἣν ἔδει
[σ]υ̣ντελεσθῆναι ἐν τῶι ἐνιαυτῶι τῆς κατὰ Πουλυ̣-
δάμαντα γραμματείας, δικαστὰς ἄνδρας κα-
λο̣ὺ̣ς κ̣α̣ὶ̣ ἀγαθοὺς κ̣α̣ὶ̣ πίστεις ἔχοντας τῶν μάλ[ι]-
στα τι[μω]μέ[νων παρ'] αὐτοῖς, οἵτινες ἃς μὲν ἂν δ[ύ]-
νωνται τῶν [δικ]ῶν συ̣λ̣λύσουσιν, τὰς δὲ ἄλλας [δ̣ι̣]-
[κ]ῶσ[ιν κ]ατὰ [τοὺ]ς νόμους ἴσως καὶ δικαίως καὶ ἀξ[ί]-
[ως] τῆς [ἐγχειρι]σθησομένης αὐτοῖς πίστ[εως - - -]

[6. For δικαιοδοσία cf. our lemma no. 1255, Chaniotis] || 11. συ̣λ̣λύσουσιν, G.; συ̣λ̣λύουσιν, C.

746. Larissa. Dedications to Apollo Mousagetes and Artemis Kerdoia. K.Rakatsanis - A.Tziafalias, *op.cit.* (cf. our lemma no. 663) 24 and 28, mention two unpublished dedications from Larissa (no texts). One of them is addressed to Ἀπόλλων Μουσαγέτης (4th cent. B.C.; 24), the other to Ἄρτεμις Κερδόια (28; ph.) [only the first of four lines can be read from the photo: Ἀρτέμιδι Κερδόια[ι], Chaniotis].

747. Larissa. Epitaph, 4th cent. B.C. Fragment of a marble stele. Ed.pr. A.Tziaphalias, *AD* 49 B1 (1994) [1999] 341 no. 24: [---]ετώνειος

748. Melitaia. Fragment, 2nd cent. B.C. Fragment of a marble base. Ed.pr. F.Dakoronia, *AD* 48 B1 (1993) [1998] 220 (text in majuscules).

[----]δας [---]Μ[--]τραῖος
[----]ρατεος Νικοστράτου
[----]νιας Γλαῦκος
[----]νια Σωπάτρου
[----]έπολις Μενέβουλος
[----]κρατεος Χαριξένου
[-----] Ἁρμοδίου
[Ἀρι]στομήδεος Ἁρμοδίο[υ]
[----]ένης [------]

[8. [Ἀρι]στομήδεος, Chaniotis].

749. Metropolis. Stamped tile, Hellenistic period. Stamped tile. Ed.pr. E.Nikolaou, *AD* 47 B1 (1992) [1997] 237: [---]ΗΜΗΤ[---]|[---]ΗΤΡΟΠΟ[---]|[---]ΠΙΔΙΚΑ[---]

[1. Possibly [Δ]ημητ[ρ-] || 2. [Μ]ητρο[πολ--?] || 3. [ἐ]πὶ Δικα[ιο--?], Chaniotis].

750. Mopseion. Dedication to Artemis Ourania, undated. Votive relief with representation of Artemis offering a libation and various objects (mirror, flask, basket).

Mentioned by K.Rakatsanis - A.Tziafalias, *op.cit.* (cf. our lemma no. 663) 28 and 63 (ph.), together with two other unpublished dedications addressed to Ἀσκληπιός (30) [text read from the photo, Chaniotis].]: Ἀρτέμιδι Οὐραν[ία̣] | Λύκα | εὐχήν

751. Olosson. Boundary stone of the estate of Pegasios, 4th/5th cent. A.D. *SEG* XXXVII 496. G.Lucas, *op.cit.* (cf. our lemma no. 669) 113/114 no. 53 and 225-230, republishes this text (113/114; French translation) and studies questions of topography (225-230). L. suggests locating Γεράνη (LL. 5/6) near the village of Milia and identifying the γέφυρα (L. 16) with a bridge on the river Elassonitikos; it is difficult to determine whether the caput viae of the 20th milestone (L. 16: μίλιν κ') was Larissa or a city in Macedonia. F.Mottas, J.-C.Decourt, *art.cit.* (cf. our lemma no. 667) 343, interpret the word στράτα (L. 4) as a Roman road. Cf. M.Sève, *An.Ép.* (1997) [2000] 458/459 no. 1346 (French translation).

752. Orphana. Inscribed pottery, 5th/4th cent. B.C. Two sherds of inscribed vases found in an ancient settlement excavated at Orphana (Nomos Karditsas). Ed.pr. V.Rontiri, *AD* 48 B1 (1993) [1998] 246: 1) [---]ρριχος 2) [---]ΑΛΛΙΞ[---]

[2. Perhaps [Κ]αλλίξ[ενος], Chaniotis].

753. Pelinna. 'Orphic lamella', late 4th cent. B.C. *SEG* XXXVII 497; XLVI 654*. M.Tortorelli Ghidini in S.Cerasulo (ed.), *Mathesis e Philia. Studi in onore di Marcello Gigante* (Napoli 1995) 79-85, reprints the text and discusses the role of Dionysos in the 'Orphic' texts, the possibility of a Cretan origin of Dionysiac orgiastic cults, the reference to wine as a symbol of the salvation of the mystes, and the affinity between the Thessalian text and the 'Orphic' texts from Thourioi (*SEG* XXXVII 820; XLI 887*) and Olbia (*IGDOP* 94; *SEG* XXVIII 659-661; XLVI 950*). She suggests that the verbs πίπτειν and θρώσκειν reflect the orgiastic and mystic character of Dionysos.

754-755. Phalanna. Epitaphs. Two stelai found at Kastri Tyrnavou (Phalanna). Ed.pr. A.Tziafalias, *AD* 48 B1 (1993) [1998] 256/257.

754: 256/257 no. 43. **Epitaph of Nika, Roman Imperial period.** Marble pedimental stele with relief representation of a bearded man and two women; under the inscription an engraved hermaic stele: Γλαυκίας Νίκαν τὴν αἱαυτοῦ | θυγατέραν μνήμης χάριν· | ἥρως (sic) χρηστέ, χαῖρε

755: 257 no. 44. **Epitaph of Archias and Niko, 3rd cent. B.C.** Upper part of a stele with rounded top and anthemion: Ἀρχίας Ἄρχωνος, | Νικὼ Ἀρχίου

756. Pharsalos. Decree concerning the award of citizenship and distribution of land, late 3rd cent. B.C. *IG* IX 2 234; *I.ThessEnipeus* 50; *SEG* XLV 635*. In a review of B.Helly's views on the penestai J.Ducat, *Topoi* 7 (1997) 183-189, defends his own theory about the existence of large estates in Archaic Thessaly and argues that the size of the plots in this decree cannot be used as evidence for the size of estates or against the existence of private armies in Archaic Thessaly (185-187).

---

757. Pharsalos. Dedication to Hermes Brychaleios (or epitaph?), 5th cent. B.C. *I.ThessEnipeus* 69. A.Avagianou, *Kernos* 10 (1997) 207-213, identifies this text as an epitaph (contra *I.ThessEnipeus*: dedication) and associates the epithet of Ἑρμῆς Βρυχάλειος with βρυχάομαι which designates the roaring of the river (cf. the river Βρύχων in Thessaly); this epithet does not underline Hermes' connection to animals, but the function of Hermes as the one 'who leads the soul of the dead to the Underworld so swiftly, like the rattling flow of a torrent'; the widely attested epithet Ἐριούνιος also underlines the god's chthonic aspect. See the objections of B.Helly, *BE* (1998) no. 222.

---

758. Pherai. 'Orphic' text, ca. 350-300 B.C. *SEG* XLV 646. K.Tsantsanoglou in A.Laks - G.W.Most (edd.), *Studies on the Derveni Papyrus* (Oxford 1997) 116/117, discusses the belief in the redemption of the initiate expressed in this text (LL. 4/5: ἄποινος γὰρ ὁ μύστης). He suggests reading the symbolon pronounced by the initiate (LL. 1-3) as follows: ἀνδρικὲ παῖ δὸ(ς) or δõ (for δοῦ) θύρσον. This would then be a metrical sentence with which the soul asks Bakchos to hand it the thyrsos (δὸ(ς)) as a token of acceptance into the blessed company of the initiates, or to bind (δοῦ) ivy and vine-leaves on top of a thyrsos; the phrase 'manly boy', a combination of mystic opposites, describes the ephebic type of Dionysos. S.des Bouvrie, *C&M* 48 (1997) 107 note 120, wonders whether this symbolon offers an instance of a specification of the normally female attribute (θύρσος) into the male sphere.

---

759. Pherai. Roof tile, Hellenistic period. Fragment of a stamped roof tile found in the area of a pottery workshop. Ed.pr. P.Arachoviti, *AD* 48 B1 (1993) [1998] 238: Κέρδων[ος]

---

760. Pherai. Knidian amphora stamp, 2nd cent. B.C. Fragment of a stamped amphora handle found in a pottery workshop. Ed.pr. A.Doulgeri-Intzesiloglou in *Δ΄ Ἐπιστημονικὴ Συνάντηση γιὰ τὴν ἑλληνιστικὴ κεραμική. Χρονολογικὰ προβλήματα, κλειστὰ σύνολα - ἐργαστήρια. Πρακτικά* (Athens 1997) 62/63 (ph.): [---]ẸYỌṆO[---]που, Κνίδ|[ιον]

---

761. Phthiotic Thebes. Dedication to Sarapis and Isis, Roman Imperial period. Dedicatory stele found in the theatre. Mentioned by V.Adrymi-Sismani, *AD* 47 B1

(1992) [1997] 225: Σαράπειδει [---] | [Ἴσ]ειδει | ṾIAN Ῥωμέαν

762-781. Phthiotic Thebes. Epitaphs. Twenty stelai of volcanic material reused in the western cemetery. Ed.pr. V.Adrymi-Sismani, *AD* 47 B1 (1992) [1997] 228/229 and *AD* 48 B1 (1993) [1998] 236 (texts in majuscules). Cf. B.Helly, J.-C.Decourt, *BE* (1999) no. 288.

762: 228 no. 1. **Epitaph of Epeelos?, Archaic period.** Three fragments of a stele: Ἐπέ|ελος

763: 228 no. 2. **Epitaph of Xenis, Hellenistic period.** Pedimental stele: Ξενις

[Ξένις or Ξενίς, Chaniotis].

764: 228 no. 3. **Epitaph of Melanthios, Hellenistic period.** Fragment of a pedimental stele: Μελ|άνθ|ιος

765: 228 no. 4. **Epitaph of Laichos, Hellenistic period.** Pedimental stele: Λάϊχος | Θευγεί|του

2-3. ΘΕΥΓΕΙ|ΠΟΥ, ed.pr.; Θευγείτου, H.-D.

766: 228 no. 5. **Epitaph of Parmeneia, Hellenistic period.** Fragment of a pedimental stele: Παρμέ|νεια Θε|ογείτου

767: 228 no. 6. **Epitaph of Aphthonetos?, Hellenistic period.** Fragment of a stele with rounded top: [Ἀφ]θό[ν]η|[τ]ος Ἀν|τιόχου

1-2. .ΘΟ.Η|.ΟΣ, ed.pr.; [for the restoration cf. our next lemma, Chaniotis].

768: 228 no. 7. **Epitaph of Apseudon, Hellenistic period.** Pedimental stele: Ἀψεύδωṿ | Ἀφθονή|του

1. ΑΨΕΥΔΩΙ, ed.pr.; Ἀψεύδωṿ, H.-D.; cf. our lemma no. 780.

769: 228 no. 8. **Epitaph of Skopas, Hellenistic period.** Fragment of a pedimental stele: Σκόπα|ς Ὀρφέου

ΣΚΟΠΑ | ΣΟΡΦΕΟΥ, ed.pr.

770: 228 no. 9. **Epitaph, Hellenistic period.** Fragment of a stele: [---]..A

771: 228 no. 10. **Epitaph of Aischylos, Hellenistic period.** Fragment of a pedimental stele: Αἰσχ|ύλο|ς

772: 228 no. 11. **Epitaph of Dikaionika, Hellenistic period.** Fragment of a stele: Δικαι⟨ο⟩νίκα Μετ[---]

773: 228 no. 12 (ph.). **Epitaph of Kratesiboula, Hellenistic period.** Three fragments of a stele with rounded top: Κρατε|σιβού|λα[ς] Ἀ|ντ[ι]όχ|ου

774: 228 no. 13. **Epitaph of Archedemos, Hellenistic period.** Fragment of a pedimental stele: Ἀρχέδη|μος | Λαΐχου

775: 228/229 no. 14. **Epitaph of Apollonios, Hellenistic period.** Stele with rounded top: Ἀπολ|λώνι|ος

776: 229 no. 15. **Epitaph of Kynon, Hellenistic period.** Stele with rounded top: Κύνων

777: 229 no. 16. **Epitaph of Aischinas, Hellenistic period.** Fragment of a stele: Αἰσχ|ίνας

778: 236. **Epitaph of Thaleia, Hellenistic period.** Fragment of a marble pedimental stele: Θάλεια Λέοντος

779: 236. **Epitaph of Mnasigona, Hellenistic period.** Marble pedimental stele: Μνασιγόνα | Ἀρχία

780: 236. **Epitaph of Aphthonetos, Hellenistic period.** Two fragments of a stele of volcanic material with rounded top: Ἀφθόνητ|ος Ἀψεύδ|ωνος

2-3. ΑΨΕΥΔ|Ο ΝΟΣ, ed.pr. [Ἀψεύδ|ωνος; cf. our lemma no. 768, Chaniotis].

781: 236. **Epitaph, Hellenistic period.** Fragment of a stele of volcanic material: ΤΟΛΜ|ΑΨΟΣ

[Perhaps a misread or miswritten Τολμαῖος, which is attested in Thessaly, Chaniotis].

782. **Phthiotic Thebes. Inscribed tile, Hellenistic period.** Fragment of a clay tile, inscribed before firing; found in the theatre. Ed.pr. V.Adrymi-Sismani, *AD* 48 B1 (1993) [1998] 235 (ph.): Θηβ[αίων]

Θῆβ[αι] or Θηβ[ῶν], ed.pr. [Θηβ[αίων], Chaniotis].

783. **Pyrasos. Conversion tablet?, Roman Imperial period.** Small square bronze plaque found at Pyrasos, the harbour of Phthiotic Thebes. G.Rensch, *De manumissionum titulis apud Thessalos* (Halle 1908) 130 (dr.). Cf. B.Keil, *Numismatische Zeitschrift* 32 (1914-1920) 46-48; S.Accame, *Il dominio romano in Grecia della guerra Acaica ad Augusto* (Roma 1946) 115-123. Republished by B.Helly, *art.cit.* (cf. our lemma no. 665) 66-78 (dr.), on the basis of a description of the tablet in the inventory of the Museum of Volos. The left column probably lists units (τε(τάρτη) or τε(ταρτημόριον), stater, and denarius, K; τε(τράδραχμον), δραχμή, and denarius, A. and H.); the right column expresses their equivalent (6, 24 and 12 obols, K.; 6 tetradrachms = 24 drachmai = 12 denarii, A.). Because of its small dimensions H. excludes the possibility that this tablet was exhibited in public; it cannot be a γραμματίδιον recording the content of a 'money bag' (cf. Plut., *Lys.* 16; *SEG* XXXVII 423), since the amounts are very small (6 tetradrachms, 24 drachmai, 12 denarii); it probably is a tablet which allowed its owner to establish the conversion between tetradrachms, Attic drachmai, and denarii. We present the text:

τ̄ε̄	ς̄
ᾱ	κ̄δ
*	ιβ

784. **Sekliza. Epitaph of Thesauros?, ca. 450 B.C.** Coarse sandstone plaque reused as the cover of a grave; found in an ancient settlement at Sekliza (9 km south of Karditsa), often (but erroneously) identified with Kallithera. Ed.pr. B.G.Intzesiloglou, *"Καλλίθηρα". Ἀρχαιολογικὸς καὶ ἱστορικὸς ὁδηγὸς μιᾶς ἀρχαίας πόλης στὸ Καλλίθηρο (Σέκλιζα) Καρδίτσας* (Kallithiro 1997) 29 (ph.): Θēσαυρός

[Possibly not a name, but the inscription of the θησαυρός of a sanctuary; cf. *SEG* XLI 182, Chaniotis].

785. **Sekliza. Stamped tiles, 3rd cent. B.C.** B.G.Intzesiloglou, *op.cit.* (cf. our lemma no. 784) 26, mentions tiles with the stamp δημοσία and δαμοσία found in an ancient settlement at Sekliza.

786. **Skotoussa. Manumission record, early Roman Imperial period.** Marble block. Ed.pr. A.Tziafalias, *AD* 48 B1 (1993) [1998] 257 no. 46. B.Helly, J.-C.Decourt, *BE* (1999) no. 293, identify Σώσανδρος Ἀρκεσιλάου (LL. 2/3) with the homonymous tagos in *SEG* XLIII 312 and date the text to the early Roman Imperial period.

Ταμιεύοντος τῆς πόλεως Νεικοκράτους τοῦ Ἱπ-

ποκράτους, ταγευόντων Σωσάνδρου τοῦ Ἀρ-
κεσιλάου, Αἰγιαλοῦ τοῦ Ἀπολλωνίου, Ἰουλίου
τοῦ Φιλίππου, στρ(ατηγοῦντος) Ἀριστοκράτους,
μην(ὸς) Ὁμολώου λοι(πῶν)
ε΄· Ἀπολλωνία, ἡ ἀπηλευθερωμένη ὑπὸ Κρατησιμ[ά]-
χου καὶ Ἀπολλωνίου, ἔδωκε τῇ πόλει τὰ γει-
νόμενα δ(ηνάρια) κ[β΄]<

---

787. Skotoussa. Dedication to Poseidon, 3rd cent. B.C. Fragment of a marble pedimental stele. Ed.pr. A.Tziafalias, *AD* 48 B1 (1993) [1998] 257 no. 51: Σουφρόν[α ---] | Ποτείδουνι

788-789. Skotoussa. Epitaphs. Two marble stelai. Ed.pr. A.Tziafalias, *AD* 48 B1 (1993) [1998] 257.

788: no. 45. **Epitaph of Attyla, 3rd cent. B.C.** Stele with rounded top: Ἀττύλα Ἐπινι|κεία

789: no. 47. **Epitaph of Damarchos of Lokroi, 4th cent. B.C.** Fragment of a stele. B.Helly, J.-C.Decourt, *BE* (1999) no. 295, comment on Βουμελιταία, a city of the Opountian Lokroi: Δάμαρχος | Λοκρὸς Βου|μελιταιεύ|ς [---]

790-792. Sykourio. Epitaphs. Three grave stelai. Ed.pr. A.Tziafalias, *AD* 48 B1 (1993) [1998] 257/258 nos. 54-56.

790: 257 no. 54. **Epitaph of Philete, Roman Imperial period.** Pedimental stele decorated with the portrait of a woman in relief.

Μάξιμος Φιλή-
την, τὴν εἰδίαν σύ-
μβιον κὲ γλυκυτάτην
μνίας χάριν· ἥρως
χρηστέ, χαῖρε

791: 258 no. 55. **Epitaph of Polyphila and Satyra, 3rd cent. B.C.** Upper part of a stele with rounded top and anthemion.

Πο[λυ]φίλα　　Σατύρα
Πα[σι]φιλεία　　Ἀντιγενεία

792: 257 no. 56. **Epitaph of Eparsis, Kallista, and Parmenon, 3rd cent. B.C.** Fragment of a stele with a relief anthemion: [Ἔπα]ρσις Μνασιππεία, | [Καλ]λίστα Μελανπυρεία, | [Παρ]μένουν Ἀγαθόκλειος

---

793. Unknown provenance (Krannon?). Honorary decree for three judges and their secretary from Metropolis, 150-130 B.C. *SEG* XXVII 226. C.Crowther, *art.cit.* (cf. our lemma no. 743) 345-348, argues that this decree should be identified with a decree for foreign judges found by A.S.Arvanitopoulos in Krannon in 1923 and mentioned in *BCH* 47 (1923) 524; this assumption can be supported by the fact that the lettering is very close to a decree from Krannon concerning a loan (*ISE* II 99) [see now L.Migeotte, *L'emprunt public dans les cités grecques* (Quebec-Paris 1984) 113-116 no. 32, who dates it to ca. 179-142 B.C., Chaniotis]; the two texts may have been inscribed by the same mason.

EPEIROS

---

794. Epeiros. Ethnicity. S.I.Dakaris in *Ἀφιέρωμα Hammond* 108-114, highlights the importance of the inscriptions for the study of ethnicity and language in Epeiros. The personal names and the linguistic features in two decrees of the Molossoi (*SEG* XV 384; XLVI 677*), in an oracular enquiry of the Βυλλίονες (*SEG* XLIII 334), in two honorary inscriptions of the Βυλλίονες and the Κοινὸν τῶν Ἠπειρωτῶν (S.I.Dakaris, *PAAH* 1965, 59 no. 1a and 63), and in oracular enquiries found at Dodona show that the Epeirotan tribes were Greek speakers.

---

795. Epeiros. Geography. P.Cabanes in *Ἀφιέρωμα Hammond* 95-101, discusses the location of several Epeirotan cities and ethne making ample use of inscriptions. The following ethnika can be located in northwest Epeiros: Κυεστοί, Ὀπάται, and Παρθαῖοι (see *SEG* XLVI 675), Ταλάωνοι (*IG* IX^2 31 L. 127; *SEG* XLIV 479; to be distinguished from the Ταλαιᾶνες in *SGDI* 1349), and Χειράκιοι (*SEG* XXXVI 565; to be restored in *SEG* XXVI 701 L. 1); the Τριφυλαί (*SEG* XV 384 LL. 16/17) may be located in the zone of contacts of the three major ethne of the Χάονες, Μολοσσοί and Θεσπρωτοί. The exact location of Ἀρτιχία (*IG* IV^2 95 L. 30), Βούνειμα (*SGDI* 1339), Εὐρυμέναι (*SEG* XV 384 L. 11 and 28), Νίκαια (*I.Oropos* 527 L. 12), Ποιωνός (*IG* IV^2 95 L. 27; place name or ethnikon?), Πυραιβοί (*SEG* XLI 540) and Χερβάδιοι (*IG* IX^2 32 L. 42) remains unknown.

---

796. Epeiros. Sanctuaries. C.Tzouvara-Souli in *Ἀφιέρωμα Hammond* 429-447 (in Greek; English summary), presents an overview of the topography of sacred places in Epeiros making extensive use of the epigraphic evidence. Several inscriptions are discussed briefly with regard to the sanctuary of Zeus at Passaron (434: *SEG* XXXVII 529; cf. our lemma no. 834),

the temple of Athena Polias at Phoinike (439: *SEG* XV 397), the temple of Aphrodite at Amantia (440: P.Cabanes, *L'Épire de la mort de Pyrrhos à la conquête romaine*, Besançon 1976, 562/563 no. 39), and the cult of the Nymphs at Bouthrotos (441: cf. *SEG* XLV 679).

---

797. Ambrakia. Treaty with Charadros concerning the frontiers, ca. 160 B.C. *SEG* XXXV 665 and 1845; XLV 660*. V.Karatzeni in *'Αφιέρωμα Hammond* 233-250 (in Greek; English summary), summarizes the results of her earlier study on the topography of the frontier between Ambrakia and Charadros (cf. *SEG* XLIV 462) and suggests identifying the river Ἄφας (A L. 19) not with Louros, but with a river which in earlier times sprang from Loutra Chanopoulou and had its mouth in the region of Salaoras (239-246); Οἴστρεον (A L. 25) should be located at modern Βοϊδολίβαδο (246) and Mt. Καλα[---] (A L. 21) in the area of the modern village Chalkiades/Kalamia south of Loutra Chanopoulou (247-249). K. suggests the following restoration of LL. 24/25: ποτὶ τὰ σύνορα τὰ ποτ' Ὀρραείτας τὰ ποτ' Ἀ|[μβρακιώτας διὰ τοῦ ἕλεος] καὶ τοῦ Οἰστρέου (246). F.Salviat, *ibid.* 393-406 (ph.), reprints the text of A LL. 16-32 (393) and attempts a reconstruction of the frontier, which he locates in the area between the river Louros and Mt. Xerovouni. He confirms the identification of the φρούριον Ἡρακλείας (A LL. 27/28) with Loutra Chanopoulou (suggested by K.), but locates Mt. Καλα[---] to the north of Loutra Chanopoulou. S. proposes the following restorations: A L. 16: possibly [ἐπὶ τὰς ὄχθ]ας or [γεφύρ]ας τοῦ Ἄφα τὰς ποτ' Ὄρραον; LL. 17/18: τοῦ τείχεος | [τοῦ φρουρίου τοῦ --- τᾶς] Ἡρακλείας; LL. 23/24: κατ' αὐ|[τὸ τὸ ἄκρον τοῦ ὄρεος?]; LL. 29/30: ἀπὸ τῶν ἄ|[κρων ὀρέων?]. C.D.Hadzis in *'Αφιέρωμα Hammond* 187-197, discusses the establishment of the frontier of Ambrakia with Charadros, the Akarnanes, and the Athamanes after the battle of Pydna (167 B.C.). See our lemma no. 604.

798-805. Ambrakia. Epitaphs, 3rd/2nd cent. B.C. Eight grave stelai with relief decoration. Ed.pr. A.Angeli, *AD* 48 B1 (1993) [1998] 278.

798: **Epitaph of Philotas:** Φιλώτας | Λυκίσκου

799: **Epitaph of Nikaios:** Νικαῖος | Μόσχου

800: **Epitaph of Mnasimachos:** Μνασίμαχος Φιλίππου

801: **Epitaph of Gorgis:** Γοργὶς | Ἀντιμέδοντος

802: **Epitaph of Aristokleas and Aristokrates:** Ἀριστοκλέας Ἀριστοκράτεος, | Ἀριστοκράτης Φιλίππου

803: **Epitaph of Agelochos:** Ἀγέλοχος | Ἁγία

804: **Epitaph of Galateia:** Γαλάτεια Ἁγία

805: **Epitaph of Eukleion:** Εὐκλείων

---

806. Ambrakia. Epitaph of Glaphyra, undated. Stele found in the southwestern cemetery. Ed.pr. A.Angeli, *AD* 49 B1 (1994) [1999] 377/378: Γλαφύρα | Λύσωνος

807-808. Ambrakia. Inscribed funerary amphoras, 3rd cent. B.C. Two funerary amphoras with inscribed lids found in graves. Ed.pr. A.Ntouzougli, *Epeirotika Chronika* 29 (1988/89) 100; ead., *AD* 48 B1 (1993) [1998] 272/273.

807: 272. **Fragment, 3rd cent. B.C.** Inscribed lid: [---]ΙΗΕ[---]

808: 273 (ph.). **Funerary amphora of Dikaia, 3rd cent. B.C.** Lid inscribed on the interior: Δικαία | Πολιάγρου, | χαῖρε

809-811. Ambrakia. Inscribed funerary vases. Three funerary vases found in graves; their lids are inscribed with the names of the deceased persons. Ed.pr. A.Angeli, *AD* 48 B1 (1993) [1998] 277.

809: **Funerary vase of [-]asimachos, 2nd/1st cent. B.C.** Silver lid of a silver funerary vase; the name is written with raised dots: [-]ασίμαχος [Π]ελέος

[Possibly [Π]ασίμαχος, rather than [Μν]ασίμαχος. Chaniotis].

810: **Funerary amphora of Menekkas, late 3rd/early 2nd cent. B.C.** West Slope amphora: Μενέκκας Ἐνέδα

811: **Funerary amphora of Kallistratos, 2nd cent. B.C.** Clay amphora with lead lid: Καλλίστρατ[ος]

---

812. Ambrakia. Funerary vase, 3rd/2nd cent. B.C. Lid of a funerary vase found in a grave. Presented by I.Andreou - E.Andreou in *op.cit.* (cf. our lemma no. 760) pl. 64γ, [read from the photo, Chaniotis]: Μοσχίων Φιλοξένου

---

813. Ambrakia. Inscribed vase, ca. 480 B.C. Foot of a black glazed kylix with two letters engraved after firing; found near the fortification wall. Ed.pr. A.Ntouzougli, *AD* 49 B1 (1994) [1999] 377 (ph.): ἐμ[ί?]

BM, ed.pr. [the first letter is possibly the Corinthian epsilon: ἐμ[ί?], Stroud].

814. Ambrakia (area of: Strongyli). Signature on a lamp, 3rd cent. A.D. Sherd of the base of a clay lamp found in a Roman villa at Strongyli (near Ambrakia). Ed.pr. A.Ntouzougli, *AD* 48 B1 (1993) [1998] 285 note 77 (ph.): Πωσφό|ρου

[The workshop of Πωσφόρος is Corinthian; cf. *SEG* XLII 268, Chaniotis].

815. Ambrakia. Stamped roof tile, 3rd cent. B.C. Fragment of a stamped roof tile found in a private house. Ed.pr. A.Ntouzougli, *AD* 47 B1 (1992) [1997] 251 (ph.): δαμο(σία)

A betyl between ΔΑ and ΜΟ; tiles made for public buildings were often used privately, ed.pr.

816. Ambrakia. Stamped roof tile, 3rd cent. B.C. Fragment of a stamped roof tile. Ed.pr. A.Angeli, *AD* 48 B1 (1993) [1998] 278 (ph.): πόλιος obolos

817. Cheimadio. Epitaph of Lysipolis, 3rd cent. B.C. Moulded limestone stele found near the church of Panagia at Cheimadio (between Nikopolis and the Acheron valley). Ed.pr. J.Wiseman - K.Zachos - P.Kephallonitou, *AD* 49 B1 (1994) [1999] 404 (ph.): Λυσιπόλιος

[The letter forms suggest a date in the 3rd cent. B.C., Chaniotis].

818. Dodona. Oracular enquiries. C.Tzouvara-Souli in *Μνήμη Σωτήρη Δάκαρη* (Ioannina 1997) 29-70, summarizes the information provided by the oracular tablets from Dodona for the questions addressed to Ζεὺς Νάϊος and Διώνη Ναΐα (marriage, children, recovery of lost objects, migration, and trade) and for the origin of the pilgrims.

819-822. Dodona. Oracular tablets, 4th cent. B.C. Four lead tablets. Edd.pr. A.P.Christidis - S.Dakaris - I.Vokotopoulou in C.Brixhe (ed.), *Poikila epigraphika* (Paris 1997) 106-109 (dr.).

819: 106 no. 1. **Enquiry concerning a sacrifice, early 4th cent. B.C.** Lead tablet folded three times; it bears four inscriptions. Only one is presented: ἦ τριθυτικόν

Someone asks whether a triple sacrifice should be offered; the term τριθυτικόν (a synonym of τρίττοια?) is attested for the first time; cf. the term τριθύτης in an unpublished tablet, edd.pr.

820: 107/108 no. 2. **Enquiry concerning a campaign, ca. 400-375 B.C.** Lead tablet with inscriptions on either side; folded once. This is a rare case of an answer written on the same tablet as the question. The prophet/ess obviously had access to the enquiry. The peculiarity of this tablet is that an answer is written on the reverse.

A: Στρατεύὃμαι
κατὰ γᾶι;

B: Ἐπὶ γῆι σχέθε̣ : τέλεος

A-B. 'Should I engage in military activity on land? Hold to the land', edd.pr. || A 2. or κατὰ γᾶν, edd.pr. || B. the letter Γ was added later under the line; there is a poetic resonance in the answer, which is not written in Doric Greek, edd.pr.

821: 108/109 no. 3. **Enquiry concerning (runaway?) slaves, early 4th cent. B.C.** Lead tablet with at least four inscriptions; folded three times. Only one text is presented: Δίχα οἰκέσιος

Cf. χωρὶς οἰκοῦντες, i.e., the slaves, edd.pr.

822: 109 no. 3. **Oracular response, ca. 350 B.C.** Lead tablet, folded twice: Τὰν ἔσσαν {σ} | στέργιν

Probably the oracle advises the enquirer to bear his defeat with equanimity (cf. στέργειν κακά); the wording has a distinctive solemnity, edd.pr.; [for this type of advice cf. the alphabetical and dice oracles of the Imperial period; see, e.g., *SEG* XXXVIII 1328 and 1338, Chaniotis] || 1. ἔσσαν, cf. ἐσσόομαι and ἐσσώθην, L.Dubois, *BE* (1998) no. 133.

823. Dodona. Dedication, late 4th cent. B.C. P.Cabanes in *Ἀφιέρωμα Hammond* 103, mentions a small bronze lamella in the Museum of Ioannina as possible evidence for the transformation of the Epeirotan alliance (*SGDI* 1336: σύμμαχοι τῶν Ἀπειρωτᾶν) to the Κοινὸν τῶν Ἀπειρωτᾶν in the late 4th cent. B.C.: [Β]ασιλεὺς [Πύρρος or Ἀλέξανδρος | καὶ τὸ κοινὸν? τῶν Ἀ]πειρωτᾶ[ν]

824. Kastri Megalou Gardikiou (Passaron?), Stamped roof tile, 3rd cent. B.C. Two fragments of a stamped clay tile found in a building. Ed.pr. K.Zachos, *AD* 48 B1 (1993) [1998] 264 (ph.): Σωσιβίου

825. Kastritsa. Stamped roof tile, 3rd cent. B.C. Fragment of a stamped roof tile with a retrograde inscription; found in a building at Kastritsa Ioanninon (ancient Tekmon?) [for the problems of identifying Kastritsa with an ancient site (Tekmon, Eurymenai, or Phylake) see P.Cabanes, *art.cit.* (cf. our lemma no. 795) 97]. Ed.pr. A.Ntouzougli, *AD* 49 B1 (1994) [1999] 365 (ph.): [---]|γόνου

ΓΟΝΟΥ, ed.pr. [the beginning of the name was written on the top of the stamp, Chaniotis].

826. Kephalochori Filiaton. Stamped funerary disc, 2nd cent. B.C. Golden disc buried with a corpse (δανάκη) and stamped with a coin of the Epeirotan Koinon; found in an urn in a grave at Kephalochori Filiaton (near Gitane in Thesprotia). Ed.pr. G.E.Riginos in *op.cit.* (cf. our lemma no. 760) 102 no. 53 (ph.): Ἀπειρωτᾶν

827-832. Nikopolis. Epitaphs, Roman Imperial period. Six stelai. Ed.pr. K.Zachos, *AD* 47 B1 (1992) [1997] 292/293 and *AD* 49 B1 (1994) [1999] 396 (ph.; texts in majuscules).

827: 292 (ph.). **Epitaph of L.Agusius Leonas, 2nd/3rd cent. A.D.** Fragment of a marble stele: Λούκειος Ἀ|γούσιος Λεω|νᾶς ἐ̣τ̣ῶ̣ν̣ [--]

1-2. The gentilicium Ἀγουσία is found in Kephallenia, P.Cabanes, *BE* (1999) 280.

828: 292 (ph.). **Epitaph, Roman Imperial period.** Fragment of a marble stele: Σεπ̣τ̣[---] | Λ̣ < T[---]

1. Σεπ[--], ed.pr.; [the left edge of T is visible on the photo: Σεπ̣τ̣[ίμιος?] || 2. Λ̣ or Α̣, Chaniotis].

829: 292. **Epitaph of Eleutheros, Roman Imperial period.** Fragment of a marble stele: Ἐλεύθερος, | ἐτῶν ι', | χαῖρε

830: 293. **Epitaph of Faenatia?, Roman Imperial period.** Stele: Φαινατία Πε|[..]αγία, ἐτῶν | λ', χαῖρε

[1. Faenatius/tia or Fenatius/tia are not attested as nomina (but cf. Alfenatius/tia) || 1-2. possibly Πε|[λ]αγία, Chaniotis].

831. 396. **Epitaph of [---]des.** Lower part of a stele: [---]δης | ἐτῶν | ❦ ιβ', ❦ | χαῖρε

832: 396. **Epitaph.** Small fragment: [---]|[---]υς · Ε̣[---] | [---]ΧΑ.[---] | vacat

[1-2. Possibly ἐ̣[τῶν --] | [--], χα̣ῖ̣[ρε], Chaniotis].

833. Palaia Goritsa Konitsas. Epitaph, Roman Imperial period. Fragment of a stele reused in a Byzantine grave. Ed.pr. A.Ntouzougli, *AD* 48 B1 (1993) [1998] 303: ΔΟ[--]Ο [--] | ΑΝΙ[--]ΙΑ, | χαῖρε

834. Passaron. Dedication to Zeus, late 3rd cent. B.C. (after 218 B.C. ?). *SEG* XXXVII 529. G.Burzacchini in *Μούσα. Scritti in onore di Giusepe Morelli* (Bologna 1997) 139-151 (ph.), presents a critical edition (Italian translation) of this text and discusses in great detail the restorations and interpretations proposed so far, focusing on the possible influence of Euripides (*Suppl.* 860) or the poet Samos (cf. Polyb. 5.9.5) on this text and on its historical context. The reading ἀρὰ τῷ in L. 1 should be preferred over Ἀρατώ; ἀρά has the meaning 'dedication' (not 'oath'); in L. 2 J.Bousquet's δίζ[υξ] should be rejected; the reading Διί is certain; in L. 4 διίπτατ[ο] is an alternative to διίπτατ[αι]. The text probably reads ἀρὰ | τῷ Διί, | οὗ βέλο[ς] | διίπτατ[αι or -το] ('ex-voto a Zeus, il cui dardo sfreccia/sfrecciava'). It should probably be dated to the period after the sacking of Thermon by the Macedonians, who inscribed on its walls Samos' verse ὁρᾷς τὸ Δῖον οὗ βέλος διέπτατο; - an allusion to the destruction of Dion by the Aitolians.

835. Plaisia Ioanninon. Epitaph of Ammilo, 2nd cent. B.C. Stele with relief representations of plants and animals arranged in four friezes. Ed.pr. I.Katsadima, *AD* 48 B1 (1993) [1998] 267 (ph.): Ἀμμιλλὼ | Σιμία

ILLYRIA

836. Apollonia. Corpus. P.Cabanes - N.Ceka, *Corpus des inscriptions grecques d'Illyrie méridionale et d'Épire. I.2. Inscriptions d'Épidamne-Dyrrhachion et d'Apollonia. 2.A. Inscriptions d'Apollonia d'Illyrie. B. Listes des noms de monétaires d'Apollonia et Épidamne-Dyrrhachion* (Paris-Athens 1997), present a corpus of the inscriptions of Apollonia (with contributions by O.Masson and M.Hatzopoulos) [abbreviated as *I.Apollonia*]. The arrangement of the corpus is not thematic, but mainly chronological: inscriptions of the Archaic (1-3), the Classical and Hellenistic (4-171), the early Roman Imperial (172-268), and the Severan period (269-280), fragments (281-300), inscriptions of Late Antiquity (301-302), inscriptions of other areas concerning Apollonia (303-325 and 340/341), stamped tiles (342-368), addenda I (326-341), and addenda II (369-393). The corpus consists primarily of epitaphs (3, 22-170, 195-268, 281-288, 290-299, 301?, 326-337, 372-380, 382-384, and 392), mostly inedita (25-32, 34/35,

37-40, 42, 44-52, 54-70, 72-76, 78-86, 88-95, 98-100, 102, 104-107, 109-123, 125-169, 195, 197/198, 200, 202/203, 206, 209-211, 216/217, 219, 221, 224, 231, 233, 236, 238, 243, 245, 247, 249-257, 265, 268, 274/275, 277, 280-282, 284/285, 287/288, 290-292, 294-298, 301, 326-337, 339, 372-380, 383/384, and 392). Other categories of inscriptions are represented by only a few examples (again with many inedita: 1-3, 8-10, 12/13, 15, 18, 20/21, 173/174, 177-182, 186, 192, 195, 269/270, 338, 346, 363, 369-371, 381, 385-387, and 390): decrees (193/194), honorary inscriptions and dedications for members of the imperial family (173/174, 182-185, and 269-272), honorary inscriptions (175, 187-192, and 302), honorary inscriptions naming Αἰνείας (4) [cf. now C.Ioakimidou, *op.cit.* (cf. our lemma no. 2346) 97/98 no. 17] and Ἀπολλωνία (172), manumission records (21, 385-387, and 390/391; see our lemmata nos. 837-842), dedications (5-20, 176-179, 338, 369/370, 381), boundary stones of sanctuaries (1/2), building inscriptions (180?, 181), and stamped tiles (342-368) which name the eponymous prytanis (342), individuals (343-367), and the γυμνάσιον (368). The volume includes detailed indices and a list of the names of magistrates on the coins of Apollonia and Epidamnos/Dyrrhachion by H.Ceka and M.Beauregard (pp. 113-144). We limit ourselves primarily to observations concerning the inedita (indicated with bold characters) and a few interesting texts.

Institutions: A dedication to Aphrodite (7; 3rd/2nd cent. B.C.) mentions the most important institutions of the city (πρύτανις, ἱερομνήμονες, γραμματεύς) and the abbreviations of six subdivisions of the citizens, possibly tribes: Απ., Ἱπ. (cf. 191: Ἱπποθοϊέα; 371: Ἱπποθ[οϊεύς]), Λε., Λι., Πο., and Πολο.; another subdivision may be recognized in the name Μαχιάδας (190). Note also the office of the τοξάρχης (5/6; 4th/3rd cent. B.C.). Only two decrees survive, one for a son of the famous orator T. Πεδουκαῖος Κεστιανός (193, with two small new fragments; ca. 161-180 A.D.; for the orator see no. 322), and a small fragment of an honorary decree (194; Roman Imperial period).

Roman Emperors and their families: The new texts include a fragmentary dedication to Δομιτιανὸς [---] Γερμανικός (**174**), an inscription naming Hadrian (**181**: [Αὐτοκράτωρ] Καῖσαρ θεοῦ Τ[ραϊανοῦ ---]) [the nominative and the form of the monument (architrave) show that this is a building inscription and not an honorary inscription as assumed by edd.pr., Chaniotis], a dedication to an anonymous emperor (**182**), an honorary inscription for an anonymous emperor (**183**), an honorary inscription for Elagabalus (**269** = our lemma no. 843), and a fragmentary dedication to Septimius Severus (**270**).

Society: For manumission records and references to slaves and manumitted slaves see our lemmata nos. 837-842 and 848. There are two cases of metronymics: Πίστος Σεληνίου (**142**) and our lemma no. 848; for a case of name change after adoption see our lemma no. 849. The term πατροιός (= πατρυός) is used in a new epitaph (**200**; 1st/2nd cent. A.D.). Notice also the epitaph of Μύρων, ὁ Ἄττας τροφίμων, i.e., one of the foster children of Atta (240; Roman Imperial period) and the epitaph of a θρεπτός (**278**; 3rd cent. A.D.). Only a few epitaphs belong to foreigners, from Dyrrhachion (our lemma no. 856), Persia (**259**), and Smyrna (our lemma no. 855).

Arts and professions: Among the published inscriptions we single out the signature of the sculptor Εὐήμερος Ἀθηναίου (19; 2nd/1st cent. B.C.), the epitaph of the architect or mason Λυσίμαχος (41; 2nd cent. B.C.; the instruments of his work are represented in relief), the gladiator Λασκεῖβος (215; 2nd cent. A.D.) and another anonymous gladiator (242), the κιναιδολόγος Πρόκλος (226), the Πυθαγορικὸς φιλόσοφος M. Πό[ρκ(ιος)?] Σώπατρος (260; Roman Imperial period), and the musician Ἀφροδίσι(ο)ς, who died at the age of 20 (199; 2nd cent. A.D.); he is represented next to an ὕδραυλις [this person should be added to the prosopography of I.E.Stephanis, *Διονυσιακοὶ Τεχνῖται* (Herakleion 1988), Chaniotis]. An anonymous man from Πάτραι, who died in Apollonia (Γυλάκιον πεδίον) may have been an actor or a tragic poet (213 = *GV* 277; two theatrical masks decorate the relief panel). The expression Πέρσου σοφίης εἰθύντορος ἀνδρός (259; ca. 100-150 A.D.) may indicate a magician or a priest of Mithras. Κανπανή is praised for her education (262; Roman Imperial period; LL. 1/2: παιδείης μετόχῳ).

Religion. Among the inedita we single out two boundary stones of sanctuaries of Artemis (**2**; late 6th cent. B.C.: Ἀρτάμ[ιτος]) and Gaia (**1**; 6th/5th cent. B.C.: [ὅ]ρος Γαίας), dedications to Ἄρτεμις (**18**; Hellenistic period) [S. Follet apud edd.pr. suggests restoring in L. 2 Δο[τείρᾳ], but these letters may also belong to the name of the dedicator, Chaniotis], Ἄρτεμις Ἀγρότα (**12/13** and **15**; 5th-2nd cent. B.C.), Ἄρτεμις Ἀδράστηα (**10**; 2nd cent. B.C.), Ἄρτεμις Σωτείρα (**177**: Σωτέρα; **178**: Σωιτήρα; cf. **381**), Ἡρακλῆς (**8**; 4th/3rd cent. B.C.), an anonymous Θεά (**179**; 1st/2nd cent. A.D.), Ἑρμᾶς (**338**; Hellenistic period), and Νύμφαι (**369**; 3rd cent. B.C.). See also our lemmata nos. 845-847. Cf. A.Chaniotis, *Kernos* 13 (2000) 152 no. 54, for the cults and other religious aspects of this corpus.

Epitaphs: Among the inedita we single out the Archaic epitaph of Ξεναρίστα (3; late 6th cent. B.C.) and a Christian epitaph (**274 B**; LL. 6/7: [ζ]ήσας ιδʹ | [---]Ι ἐν Θεῷ). The epitaphs are rather banal, but rich in onomastic material (see below). The age of the deceased person is given in numerous cases in the Roman Imperial period (2 years: 248; 3 years: 237; 5 years: 259, 277; 6 years: 233; 7 years: 374; 8 years: 217; 10 years: 196; 11 years: 256; 13 years: 239, 244; 15 years: 245; 18 years: 204, 227; 19 years: 251; 20 years: 199, 252, 286; 21 years: 226, 249; 23 years: 229, 262; 24 years: 231; 25 years: 203, 218, 230, 268, 278, 380; 27 years: 206; 28 years: 201, 253; 30 years: 224; 31 years: 209; 33 years: 243; 35 years: 273; 38 years: 279; 40 years: 214, 372; 43 years: 263; 45 years: 241, 248, 275; 49 years: 216; 50 years: 261, 265; 58 years: 274; 60 years: 236, 267; 65 years: 258, 264; 70 years: 240; 87 years: 260). Among the known texts there are only three epigrams (196; 213 = *GV* 277; 259 = *GV* 461); see also our lemma no. 857. Cf. I.Pojani, *Iliria* 23 (1997.1/2) 211-220 nos. 5/6 and 8/9, for a discussion of a few stelai decorated with reliefs (*I.Apollonia* 22, 23, 24, and 207).

Onomastics: The names in Apollonia are predominantly Greek, including a few rare names such as Ἀνθρωπίας (25), Ἀριστύλλος (378), Ἀστήα (61), Βοστρώ (33), Βυβλώ (247), Δαμάγης (5), Δάμαλις (201; as a male name), Ἑλίχρυσος (71), Ἕσπερος (73), Ζορκείς (87; for Δορκίς?), Θάλαμος (219), Θέκλεια (40), Κίρων (16), Λευκόϊον (113/114), Λευκοσία (332) [or rather Λευκόσιν for Λευκόσιον, Chaniotis], Μέλανκος (29), Μναμόσυνον (121), Μύσκαλλος (176), Πέντικος (23, 378), Ποδᾶς (190), Σωστρίων (6), Ταύρα (156; female form of

Ταῦρος), Χορτᾶς (47), and Ψύλλος (342). The names in -ην, typical for this region, abound: Ἀγήν (345), Ἀριστήν (7, 55/56, 111, 122, 347, 359), Ἀρχήν (207), Δαμήν (22), Θερσήν (281), Καλ(λ)ήν (33, 36, 343, 360), Λυσήν (6), Μενήν (120), Μνασήν (122), Νικήν (178), Παρμήν (7, 23, 123, 139/140, 363/364), Παυσήν (342), Τιμήν (164), [--]ερήν (255). We single out some other Greek names common in Illyria, Macedonia, and Thrace: Ἄγρων (126), Ἀθανίας (45), Ἀμύντας (43, 51), Ἐπίκαδος (29, 204), Ὀρέστας (138), Παράμονος (28), Παρμενίσκος (22, 55), Παρμώ (141), Πατώ (142), Τατώ (155), Φαλάκρα (24), and Φάλακρος (365, 385). Notice the use of two ethnika as personal names: Μακεδών (116/117) and Μειλησία (179). Another name related to geography is Ἄψψος (264) possibly derived from the river Ἀψός. There are a few non-Greek names, most of them common in Illyria and Thrace: Ἀννούλα (279), Βοιτώ (20), Γενθιανός and Γενθίς (189), Γένθιος (191, 212), Γέτος (65), Δαζίω (20), Δρειγαλος (233), Μονούνιος (124), Πλάτωρ (65, 159), Ταρουλας (11), Τευτέα (29; cf. 333), Τραῦσος (158), and Τρίτος (159, 326, 334-336). The edd. explain Ἀμίλλα (14) as a derivative of Ἀμμία and doubt an Illyrian connection; cf. the name Ἀμμίνα (50). The name Ἀμύρα (236) was hitherto unattested; Ακνή (243) may be a form of Ἁγνή; Πλαῖος (264) is of unclear origin.

The Latin names abound [cf. *SEG* XVLI 682]: Ἀνθεστία (380; cf. Antistius), Ἀντωνία (253), Ἰοκόνδα (29), Κανπανή (262), Κλαύδιος (277), Κλώδι(ο)ς Κλωδίου (108), Κοδρᾶτος (109), Κορβουλίων (239), Κουάρτα (214), Μαξιμῖνος (218), Μάρειος (251), Μαρκιανός (205), Μᾶρκος (219), Ὀκταούιος (281), Ὀππία (137), Ὀπτάτα (130), Οὐαλέριος (223), Πρ(ε)ῖμα (216, 225, 265), Πρόκλος (226), Σάλβιος (201), Σαλβία (374), Σεκόνδα (148, 264), Σεουήρα (227), Τερτία (206), Φονδανίας (38), Φουνδανία (166; cf. Fundanius), and Φύρμος (231). A few Roman citizens are attested already in the Hellenistic period: Ἰουλία Λαμπάς (101), Λαίλιος Ἀσκληπιάδης (60), and Οὐαλέρει(ο)ς Ῥοῦφος (145); the Roman citizens become more numerous in the Roman Imperial period: Βαλέριος Σεκοῦνδος (200), Βιλλία Δικαιοσύνη (234), Δεκιμία Φουνδανία (249), Ἰουλία Κουάρτα (208), Ἰουλία Κουντίλλα (227), Τίτος Ἰούλιος Κλήμης (241), Ἰούλι(ο)ς Σεκοῦνδος (372), Ἰουνία Κρήννη (254), Γάϊος Καλπητανὸς Δημόστρατος (175), Κλαυδία Θερίνη (241), Κλαυδία Προβάτα, Κλαύδιος Θεόμνηστος, Τιβ. Κλαύδιος Ἀκύλας, Κλαύδιος Φιλιππίδης (180), Κλαυδία Δαφνική (211), Κλαύδιος Γένθιος and Κλαυδία Πίστις (212), Κλα[υδ-] (257), Λ. Λικίνιος (258), Γάϊος Ποπίλλιος Ἰουκοῦνδος (248), Οὐίλλιος Οὐαλεντεῖνος Φούριος Πρόκλος, Κό. Οὐίλλιος Κρισπεῖνος Φούριος Πρόκλος (187), Οὔλπιος Πρακτικός (224), Μ. Πεδου(καῖος) Γενθιανός (189), Πόντιος Ῥοῦφος (265), Μ. Πό[ρκ(ιος)?] Σώπατρος (260), Σεπτίμιος Πτολεμαῖος (276), Μ. Τυρράνιος Λύκαρος (220), Τ. Φλ. Φιλωνίδης (189), Φλ. Γενθίς and Φιάλη (189), Φλαβία Μαρκία (280), Μᾶρκος Τύλλιος (222), Μᾶρκος Φούριος Φῆλιξ (221), Φουρία Ἀλεξώ (186), and [---] Λασκεῖβος (215). Finally, there is a Celtic name: Γαιζατος (64; Hellenistic period; cf. the tribe of the Γαισᾶται and the name Gaizotorix).

Linguistics: Notice the gemination of the sigma (58: Ἀρισστίων; Hellenistic period) and the form χῆρε for χαῖρε (79; Hellenistic period).
We give a comparatio numerorum for the texts available in major corpora and in *SEG*.

IG II^{2}	*I.Apollonia*	*SEG* XI	*I.Apollonia*	*Corinth* VIII	*I.Apollonia*
391	311	125	322	269	322
IG IX		126 A	307		
1 535/536	323/324	*SEG* XIII		*F.Delphes* III	
2 1174	312	481	6	1 4	304
IG X 2 1		*SEG* XV		5 3	305
131	325	251	303	*CID*	
IG XI		292	313	II 4	305
4 667	314	*SEG* XXII			
SEG I		130	318	*I.Délos*	
266	237	*SEG* XXIII		1957	320
SEG II		485	230		
361	5	486	239	*I.Magnesia*	
362	175	487	222	45	315
363	96	*SEG* XXXI			
364	273	580	319	*Syll.*^{3}	
366	172	591	228	160	304
367	228	*SEG* XXXII		239 B	305
368	22	620	170	585	316
369	23	*SEG* XXXVI			
372	232	558	16	*SGDI*	
373	4	559	176	1334	308
374	108	*SEG* XXXVII		3221	14
375	197	533	190	3222	17
376	205	*SEG* XXXIX			
378	343	484	324	*GV*	
379	365	*SEG* XLIII		277	213
380	354	332/333	340/341	461	259
385	230				
386	222	*CIG*		*CEG*	
387	24	1829 c	241	390	303
388	239			809	307

837-842. Apollonia. Manumission records, Hellenistic period. Six manumission records written on blocks found near a porticus; only no. 839 was found in the church of the Virgin Mary; nos. 840/841 belonged originally to the Hellenistic fortification wall. Ed.pr. in *I.Apollonia*.

837: 98/99 no. 385 (ph.). **Manumission record, 4th cent.** B.C. Block.

Πρυτανεύον[τ]ος Φαλά-
κρου, μηνὸς δευδέκατος (sic), 4 ἀφῆκε Γλαυκίας Κλεοπ-
άτραν ἶμεν ὅπᾳ λῆν

ἐλευθέραν

2. The numerical designation of a month is unique in this region, edd.pr.

838: 99/100 no. 387 (ph.). **Manumission record, late 4th or early 3rd cent.** B.C. Fragment of a block reused as a sarcophagus.

[Πρυτ]αν[εύον]τος
[----------, μηνὸς] Ψυδρ[έος],
4 [ἀφῆκε ----------] Φιλίσκος
[ἐλεύθ]ερον ἀφ' ἇς και ἀμέρας

2. The name of the month was unattested in Apollonia, but attested in Korkyra, Ambrakia, and Bouthrotos, edd.pr. || 4. και for κα, edd.pr.

839: 20 no. 21 (ph.). **Manumission record, 3rd cent.** B.C. Block.

Π[ρυταν]εύοντος .ΟΥΑ[----------------, μ]-
ηνὸς Ἀπελλαίου, ἀφῆκ[ε ἐλεύθερον ------]
να Αἰσχίνας κα[ὶ] .ΣΙΜΑΝΕΙ[--------------]
4 ναι ἇς κα Α....ΡΑΣΙΑΝ[-----------------]

The text continued on another block, edd.pr.

840: 100 no. 391 (ph.). **Manumission record, 3rd cent.** B.C. Fragment of a block.

[Πρυταν]εύοντος Γ[- -------, μηνὸς -----]
[τῆι νου]μηνίαι, ἀφῆκε ἐλ[εύθ]-
θερον Τι[- -----------]

841: 100 no. 390 (ph.). **Manumission record, 3rd/2nd cent.** B.C. Block.

Πρυταν[εύοντος ------------,]
ἀφῆκε Τιμὼ [---------- ἐλευθ]-
έραν· μάρτυρες [------------]
4 [---]όδωρος

842: 99 no. 386 (ph.). **Manumission record, 2nd cent.** B.C. Fragment of a block.

[---------]
λου..
.καιο-
ν ἐλευθέ-
4 ρας, ὅπω[ς]
[------]

The text concerns the manumission of female slaves; [---]καιον is the last name (in neuter), edd.pr.

843. Apollonia. Honorary inscription for the emperor Elagabalus, ca. 218-222 A.D. Fragment of a block. Ed.pr. in *I.Apollonia* 70 no. 269 (ph.).

[[Ὑπὲρ Α]ὐτοκράτορος]
[[Καίσαρ]ος Μ. Αὐρηλίο[υ]]
[[Ἀντ]ωνείνου Εὐτυ[χ]οῦς]
4 [[Εὐ]σεβοῦς Σεβαστοῦ]
[ἡ πόλις]

The rasura supports the identification of the emperor with Elagabalus, rather than with Caracalla, edd.pr.

844. Apollonia. Honorary inscription, ca. 518-565 A.D. Fragment of a stele. Ed.pr. in *I.Apollonia* 77/78 no. 302 (ph.), where it is suggested that the text concerns the reconstruction of Apollonia's fortification.

† Πάλα[ι ------------]
θεοκιν[ητ- ----------]
καὶ αλω[- -----------]
4 ΑΝΕΓΗΒ[-----------]
ἀποτειχ[- -----------]
τοὺς οἰκέ[τας -------]
ἀνθ' ὧν ἀρ[- --------]
8 τὸν κρατεὸ[ν --------]
στρατηγέτην [-------]
ὃ γὰρ ὁ μακρὸς τῶ[ν --- χρόνος?]
ἐξευρεῖν οὐκ ἴσχυσ[ε ------------]
12 οὗτος ὁ νέος Ἀνδ[----------------]
ο χάρις ἐπώνυμο[ς ---------------]
ἀλκιμώτατος καὶ α[--------------]
τῶν στρατηγῶν καύ[χημα ------]
16 μετὰ τῶν ἄλλων αὐτ[οῦ --------]
πλεῖον ἐκ τούτου ὄνο[μα -------]

2. A form of the epithet θεοκίνητος, edd.pr. || 3. possibly ἀλώ[σιμος] or ἀλω[τός], edd.pr. || 5. or ἀπὸ τειχ[---], edd.pr. || 10. τῶ[ν --- χρόνος]: cf. *SEG* XXXVIII 533, D.Feissel apud edd.pr. || 12. the honorand is regarded as a 'new hero', edd.pr. || 13. initio, ο = ᾧ ?, edd.pr. || 17. καύ[χημα] or καύ[χησις], D.Feissel apud edd.pr.

845. Apollonia. Dedication to Zeus Olympios, 4th/3rd cent. B.C. Fragment of a bronze plaque. Ed.pr. in *I.Apollonia* 17 no. 9 (ph.).

[Ζεὺ]ς Ὀλύμ[πιος ------]
[----]ς ὁ δᾶ[μος -------]
[----]ον με[------------]
4 [----]εν καὶ [----------]
vacat
[----]δει[--------------]

1. This is the first attestation of Zeus Olympios in Apollonia, edd.pr.

846. Apollonia. Dedication of Boito and Dazio?, 3rd/2nd cent. B.C. Upper part of an altar. Ed.pr. in *I.Apollonia* 20 no. 20 (ph.).: Βοιτώ, | Δαζίω | εὐχ|άν

2. Δαζίω, a female Illyrian name (cf. Δάζιος), rather than Δαζίῳ (name of an unattested hero) or Δαζίω (a patronymikon in the genitive), edd.pr.

847. **Apollonia. Dedication of a statue of Iulia Augusta to Eileithyia (?),** early 1st cent. A.D. Base of a statue. Ed.pr. in *I.Apollonia* 45 no. 173 (ph.).

[Ἀπ]ολλωνία Ἀριστωνίδ[ου], Εὐθυκλέους γυ[νὰ] Ἰουλίαν Σεβαστά[ν]
4 Ἐλευθί[αι?]

3. Ἰουλία Σεβαστά, i.e., Livia Augusta (after her adoption by Augustus, i.e., 14-29 A.D.), edd.pr. [but an identification with Iulia should not be excluded; Ἰουλία is called Σεβαστή in a few cases (*IGR* IV 940; *SEG* XXX 1249?) and is often associated (like Eileithyia) with childbirth; she was worshipped as θεὰ Καλλίτεκνος and νέα Καλλίτεκνος (cf. *SEG* XLIII 711), Chaniotis] ‖ 4. Ἐλευθί[αι], edd.pr.; [Ἐλεύθι[αν] is also possible; both Iulia and Livia were often identified with Greek goddesses in the East; Livia was worshipped, e.g., as Aphrodite (*IGR* IV 257), Hestia Nea Demeter (*IGR* IV 180), and Hera (*IGR* IV 249, 318/319), Chaniotis].

848-857. **Apollonia. Epitaphs.** We single out a few interesting epitaphs among those presented in *I.Apollonia*.

848: 22 no. 29 (ph.). **Epitaph of a family, 2nd cent. B.C.** Upper part of a pedimental stele decorated with a Gorgonion. Mentioned by V.Toçi, *Studia Albanica* 1 (1972) 82, but with attribution to Kozare; cf. S.Anamali in *Albanien. Schätze aus dem Land der Skipetaren* (Mainz 1988) 434 no. 346 (ph.).

Ἐπίκαδε Ἐπικάδου, Τευτέα Ἐπικάδου, Μελάνκου ἀπ[ε]-
[λ]ευθέρα, Ἰοκόνδα Τευτέας θυγάτηρ, χαίρετε

1. Τευτέα was the sister of Ἐπίκαδος, freedwoman of Μέλανκος, edd.pr. ‖ [2. notice the metronymic for the daughter of Τευτέα; she was either an illegitimate child or rather the offspring of the freedwoman and a slave; for the latter phenomenon cf. *SEG* XLVI 2333, Chaniotis].

849: 27 no. 55 (ph.). **Epitaph of Aristen, Hellenistic period.** Fragment of a cippus.

Ἀριστὴν Παρμενίσκου
ὁ καὶ
Λύσων Ἀντιμάχου,
4 χαῖρε

2. The double name and patronymikon are the result of an adoption, edd.pr.

850: 53 no. 195 (ph.). **Epitaph of Andronikos, 1st/2nd cent. A.D.** Stele with a representation of a couple and a slave carrying a key; LL. 1-2 are written above, LL. 3-5 below the panel: Ἀνδρόνεικε | Ἀλεξίωνος, χαῖρε· | Ὀνήσιμος ἀπελεύ|θερος ‖ ἀνέστησεν

851: 55 no. 203 (ph). **Epitaph of the slave Elpis, 2nd cent. A.D.** Pedimental stele: Ἐλπὶς ἐτῶν κε΄, | χαῖρε· Ἀβάσκαν|τος τῇ ἑαυτοῦ | συνδούλῃ

852: 56 no. 209 (ph.). **Epitaph of a family, 2nd cent. A.D.** Stele with relief respresentation of two men and two women.

Ἰουλία Φοίβη ἀδελφὴ ἐκ τοῦ ἰδίου
καὶ τῆς μητρὸς Ἄκτης καὶ ἑαυτῆς ζῶσα
ἐποίησε· vacat Κ(όϊντε) Ἰούλι Εὐήμερε ἐ-
4 Ἀλεξία, χαῖρε· τῶν λα΄, χαῖρε

[3-4. Edd.pr. place the words Ἀλεξία χαῖρε in L. 3, and Κ(όϊντε) Ἰούλι(ε) Εὐήμερε in L. 4; the arrangement is corrected on the basis of the photo; the name of Ἀλεξίας was added later in smaller script; Iulia Phoebe built the grave for her brother Q.Iulius Euhemeros upon his death, for her mother and for herself (L. 2); Ἀλεξίας was a second brother (with omission of the gentilicium) or possibly Phoebe's husband, Chaniotis] ‖ 3. Ἰούλι(ε) Εὐήμερε, edd.pr.; [Ἰούλι, i.e., the vocative of Ἰούλις for Ἰούλιος (cf. *I.Apollonia* 372); cf. *I.Apollonia* 258: Λικίνι for Λικίνιε, Chaniotis].

853: 58 no. 216 (ph.). **Epitaph of Lykos, late 2nd cent. A.D.** Pedimental stele: Λύκος, ἐτῶν | μθ΄ · ἐποίει | Πρεῖμα τῷ ἰδ|ίῳ κυρίῳ μν||ήμης χάριν

4. κύριος = master; Preima was Lykos' slave rather than his wife, edd.pr.; [but cf. *I.Apollonia* 241, in which the words ἀνδρεὶ κυρείῳ designate a woman's husband, Chaniotis].

854: 63 no. 238 (ph.). **Epitaph of Herois (and Philippides?), 2nd cent. A.D.** Marble funerary altar. Cf. A.Chaniotis, *Kernos* 13 (2000) 152 no. 54: Ἡρωΐδος | Φιλιππίδου |, σπονδαῖσιν | οὐ χοαῖσιν

1-2. The grave of Ἡρωΐς and Φιλιππίδης, edd.pr.: Φιλιππίδου may be a patronymikon (cf. *LGPN* IIIa, s.v.), C. ‖ 3-4. In the light of the opposition between χοαί (libations for the dead) and σπονδαί (libations for the gods or before a voyage) 'il semble qu'ici, celui qui a élevé cet autel a voulu considérer les défunts comme deux proches dont il est provisoirement séparé et non des morts qu'il faut apaiser', edd.pr.; possibly a hero cult; Herois is either the girl's name or a designation she was given (ἡρωΐς) after her death and heroization, C.

[illegible] 244 (ph.). **Epitaph of Iulius Alexandros of Smyrna, ca. 150-200** [illegible] limestone plaque found in the east cemetery. Cf. A.Mano, *Iliria* 3 (1975) 263 [illegible] ph.).

Ἀλέξανδρος Σμ[υρ]-	Ἰούλ(ιος) Σεκοῦνδος καὶ
ναῖος ζήσας ἔτη ιγ´	Μαρκελλεῖνα υἱῷ
ἐνθάδε κεῖται, λεί-	μνήμης χάριν
ψανον τοῦ πελάγους·	

[illegible] 250 (ph.). **Epitaph of Flavia Marcia from Dyrrhachion, early 3rd** [illegible] A.D. Limestone plaque found in the west cemetery. Cf. A.Mano, *Iliria* 3 [illegible] 186 (no text).

Φλαβία ^vv^ Μ^v^αρκία,	λαῖς φίλα κ(αὶ) εἰ(ς ἑα)-
γένι Δυραχινή,	υτόν· ζητήσι με δὲ
διὰ ἄνδρα κατα-	ὁ ταλέπωρος ἀνήρ
μίνησα, οὖσα ⟨δ⟩ὲ πο⟨λ⟩-	

[illegible] μίνησα = καταμείνασα; Marcia stayed in Apollonia because of her husband, edd.pr. || [illegible] 5. ΦΙΛΑΙΣΕ^v^ΙΕΑΕ, lapis || 6. ζητήσι = ζητήσει || 7. ταλέπωρος = ταλαίπωρος.

[illegible] 374 (ph.). **Epitaph of Salvia, 2nd/3rd cent.** A.D. Fragment of a [illegible] stele with a rosette: Ἐπεὶ τὸ θανεῖν οὐκ ἦν ἐλεεινόν, | ἀλλὰ πρὶν [illegible] καὶ γονέων προτέρα· | Σαλβία, ἐτῶν ζ´, χαῖρε

[illegible] interesting variant of a common metrical expression (cf. *GV* 1663-1669), edd.pr. [for the [illegible] *SEG* XXIX 1401 and 1406; cf. also *SEG* XLI 1042 LL. 3/4, Pleket].

[illegible] **Fragment, 3rd/2nd cent.** B.C. Lower part of a stele. Ed.pr. in [illegible] (ph.).

[---------------------]		ΓΑΡΓΑΟΒΑΡΥ[------]
[.]λείδας Ταυρ[------]	4	ΑΛ[.]ΩΡΟΝΗΓ[------]
καὶ ἔδωκε ΓΟΝ[-----]		

MACEDONIA

[illegible] **Epigraphy.** N.Proeva, *ZAnt* 47 (1997) [1998] 167-166, summarizes [illegible] research in Macedonia (167-169) and underlines the importance of

inscriptions for the history of Macedonia, especially for the territory of cities (e.g., *SEG* XXXV 752), the provincial administration, the civic institutions (the πολιτάρχαι in particular), onomastics, and prosopography (e.g., the ephebic catalogues of Stuberra: *SEG* XXXVIII 675-686).

860. Macedonia. Epigraphy: Almopia. A.Chrysostomou, *Ancient Almopia from Prehistoric Times to the Early Byzantine Era* (Thessaloniki 1994), presents ■ short history of Almopia. C. mentions a few published texts: *SEG* II 405 (Margarita, ancient Europos?; p. 82; ph.); *SEG* XII 347 (Milia; p. 58; ph.); *SEG* XXVIII 546 (Monastiraki; p. 80; ph.). For the topography of Almopia see also ead. in *Ἀφιέρωμα Hammond* 473-489. See also our lemmata nos. 884, 918-920, and 950.

861. Macedonia. Epigraphy: Bottiaia. P.Chrysostomou in *Ἀφιέρωμα Hammond* 491-507 (in Greek; English summary), presents an overview of the epigraphic finds at Bottiaia and exploits them for a study of the territories of Μενηίς (494; ph.; *SEG* XXXIX 589; XL 520; XLIII 390), Κύρρος (496-498; ph.; *SEG* XLIII 394-398 and 404/405), Τύρισσα (498-503; ph.; *SEG* XLIII 435 and 446) [see also our lemma no. 999], and Πέλλα (503-506; ph.; *SEG* XLIII 437, 440-442; XLVI 785).

862. Macedonia. Epigraphy: Christian Inscriptions in the Museums of Thessaloniki. E.Tsigaridas, K.Loverdou-Tsigarida, *Κατάλογος χριστιανικῶν ἐπιγραφῶν στὰ Μουσεῖα τῆς Θεσσαλονίκης* (Thessaloniki 1979), present a corpus of the Christian inscriptions in the Museums of Thessaloniki (79 texts; ph.; cf. *SEG* XXIX 635); most of the texts of known provenance are from Thessaloniki; the volume includes a useful survey of letter forms and ligatures (24/25 and 109-113). Most of the texts were republished by Feissel, *Recueil*, but never presented in *SEG*. We give a comparatio numerorum for the texts available in major corpora and in *SEG*. See also our lemmata nos. 964-966, 977-990, 995, 997, and 1008-1013.

IG X 2 1	*Katalogos*	*IG* X 2 1	*Katalogos*	*IG* X 2 1	*Katalogos*
23	65	674	37	790	1
44	66	776	14	791	25
45	69	778	20	792	10
281	62	780	4	793	7
282	63	781	19	795	29
360	23	782	5	796	2
366	16	783	18	797	35
397	8	784	24	798	34
398	47	785	9	799	4
404	12	786	22	800	35
607	26	787	43	801	77
654	49	788	48	804	6

IG X 2 1	*Katalogos*	Dimitsas	*Katalogos*	Dimitsas	*Katalogos*
998	74	594	70	610	67
SEG XXIX		544	49		
642	37				

863. Macedonia. Epigraphy: Inscriptions in the collection of the 16th Department of Antiquities. V.Misailidou-Despotidou, *Ἐπιγραφὲς ἀρχαίας Μακεδονίας ἀπὸ τὴ συλλογὴ τῆς ΙΣΤ' Ἐφορείας Προϊστορικῶν καὶ Κλασικῶν Ἀρχαιοτήτων* (Thessaloniki 1997), publishes a catalogue of inscriptions in the collection of the 16th Department of Antiquities presented in an exhibition in Thessaloniki in 1997 (Greek text; ph.; brief commentary). For several inedita see our lemmata nos. 898, 901, 923, 939, 944, 947, 951, 960, 963, and 967 [four inscriptions published in the meantime in *Ancient Macedonia. Sixth International Symposium* (Thessaloniki 1999) will be presented in *SEG* XLIX: two copies of a diagramma of king Philip V concerning the mobilization of troops in 197 B.C. found at Kassandreia and Drama respectively (25/26 nos. 9/10; edd.pr. K.Sismanidis - P.Nigdelis in *Ancient Macedonia* VI 807-822), an invitation to munera in Thessalonika (ca. 259 A.D.; 34/35 no. 19; ed.pr. G.Velenis, *ibid.* 1317-1327) and signs of musical notation from Vrasna (Classical period; 19 no. 3; ed.pr. P.Adam-Veleni, *ibid.* 1-3), Chaniotis]. We give a comparatio numerorum for the texts available in major corpora, *SEG*, Dimitsas, *'Η Μακεδονία*, and Hatzopoulos, *Macedonian Institutions*.

IG X 2 1	*Epigraphes*	*IG* X 2 1	*Epigraphes*	*SEG*	*Epigraphes*
1	11	768	71	XLII 625	67
2	12			XLIV 508	22
4	38	*SEG*			
5	16	XXVII 305	50	Dimitsas	
6	17	XXXI 633 B	68	425-427	36
25	8	XXXV 744	18	678	35
26	24	XXXVI 626	21	Hatzopoulos	
28	27	XXXVIII 619	7	2	4
30	30	XXXVIII 673	52	4	5
35	32	XXXIX 605	14	22	7
95	29	XXXIX 606	13	25	8
97	33	XL 542	5	51-54	11-14
102	34	XLII 557	39	66	22
108	28	XLII 561	25	69	23
109	31	XLII 578	15	71	24
220	49	XLII 580	41	72	27
275/276	47	XLII 581	40	*Staatsverträge*	
390	70	XLII 582	42	308	4

864. Macedonia. Epigraphy: Inscriptions in the Museum of Thessaloniki. G.Despinis, T.Stefanidou-Tiveriou, E.Voutiras, *Catalogue of Sculpture in the Archaeological Museum of Thessaloniki* I (Thessaloniki 1997), present the first part of a catalogue of works of sculpture in the Museum of Thessaloniki; it contains many inscribed monuments. There are no new texts, but a few new restorations and more accurate datings. Cf. our lemmata nos. 905, 913, 969/970, 974/974, and 976. We give a comparatio numerorum for the texts available in major corpora and in *SEG* as well as in M.Lagogianni-Georgakarakos, *Die Grabdenkmäler mit Porträts aus Makedonien* (Athens 1998) [to be presented in *SEG* XLVIII].

IG X 2 1	*Catalogue*	*SEG*	*Catalogue*	*GV*	*Catalogue*
48	68	XVII 318	56	1444a	16
58	111	XXIV 573	12		
84	47	XXVII 310	73	Lagogianni	
89	48	XXVII 326	14	51	56
100	51	XXIX 612	12	54	60
101	49	XXX 623	52	55-57	62-64
103	47	XXXVI 644	58	71	124
107	67	XXXVI 645	59	72	122
375	127	XXXVI 646	140	78	123
386	125	XXXVI 649	130	81	129
400	122	XL 587	23	86	126
724	131	XLII 586	69	89	127
		XLII 591	52		
SEG		XLIV 535	30		
XIV 476	16				

865. Macedonia. Language. A.Panayotou in *Μνήμη* -- (cf. our lemma no. 892) 199-205, discusses briefly the various theories about the langauge of the Macedonians and suggests that the representation of -φ as -β in Macedonian words and names (e.g., Βίλιππος, Βερενίκη, Βάλακρος, etc.) derives from the language of one of the tribes (possibly the Βρύγες) which inhabited Macedonia in the early first millenium B.C.; the speakers of this language must have departed from the rest of the speakers of Greek dialects before the development of the voiceless aspirates and must have disappeared earlier than the appearance of written documents; evidence for this language survives only through personal names. The few dialectal inscriptions (*SEG* XLIII 434 and our lemma no. 885) have features of the northwestern dialects. Cf. E.Petrova, *ZAnt* (1997) [1998] 159-166, who discusses the evidence for the Παίονες and the Βρύγες and attributes several names attested in Beroia to a 'Brygian substratum' (164: 'Αννία, 'Αμμία, Βάστος, Βᾶσος, Δαδα, Δείδας, Μαντα, Μάντο, Μέστυς, Μέστριος, Μήδων, and Τόρκος) [but 'Αννία, Βᾶσ(σ)ος, and Μέστριος are Roman names, Chaniotis]. M.B.Hatzopoulos in *Ancient Macedonia. Sixth International Symposium* (Thessaloniki 1999) 225-239, presents a critical survey of recent publications on the Macedonian language which ignore the evidence provided by the Macedonian month names and early inscriptions of the 4th cent. B.C., such as the epitaphs of Dion, Pella, and Vergina, and the defixio of Pella (*SEG* XLIII 434). H. expresses doubts on the concept of a Brygian substratum and underlines the close relation of the linguistic features of

Macedonian and Thessalian personal names (e.g., Δρεβέλαος = Τρεφέλαος, Βουλονόα = Φυλονόη, Σταδμέας = Σταθμέας). See also our lemma no. 967.

---

866. Macedonia. Onomastics. J.Touloumakos, *ZAnt* 47 (1997) [1998] 211-226, studies the use of names deriving from personalities of Greek and Roman legend and history as personal names in Roman Macedonia. He distinguishes five groups of such names: 1) names deriving from mythology (Ἁρμονία, Ἀτρείδης, Δανάη, Ἑρμιόνη, Θησεύς, Ὀρέστης, Ὀρφεύς, Σεμέλη and Ὑάκινθος); 2) names related to epic poetry (Ἀχιλλεύς, Βρισηίς, Ἕκτωρ, Ἑλένη, Ἕλενος, Θέτις, Ἰλιάς, Μενέλαος, Νέστωρ, Παρθενόπη, and Πρίαμος); names of famous historical and literary personalities, primarily of Athens and Sparta (Ἆγις, Αἰσχίνης, Γέλων, Γοργίας, Δημοσθένης, Ἡρόδοτος, Θήρων, Ἱέρων, Κόνων, Λεωνίδας, Νικίας, Ξενοφῶν and Περικλῆς); 3) names of personalities of Macedonian history (Ἀλέξανδρος, Ἀμύντας, Ἀνδρίσκος, Ἀντίγονος, Ἀντίπατρος, Ἀρραβαῖος, Ἀρριδαῖος, Ἀρχέλαος, Ἄσανδρος, Κάσσανδρος, Κλεῖτος, Κοῖνος, Παρμενίων, Περδίκκας, Πευκέστας, Φίλιππος and Φιλώτας); 4) names related to personalities of Roman history, the bearers of which possibly wanted to demonstrate a pro-Roman attitude (Ἀγρίππας, Ἀντωνεῖνος, Μαικήνας and Νέρων); and 5) names of personalities of Thracian history (Κετρίπορις, Κότυς, Ῥοιμητάλκης, Σεύθης, Σιτάλκης and Τήρης). The reasons for the use of these names are sometimes difficult to determine because we know nothing about the persons who bore them or about their families; but in some cases we may recognize a preference for such names attested in two generations (e.g., *IGR* I 407: Φίλιππος Ἀντιγόνου; *GV* 1594: Ἀχιλλεύς, father of a Παρθενόπη; *EAM* 186: Ἀλέξανδρος Λεωνίδα, Παρμενίων and Ἀντίγονος Γέλωνος; *EAM* 187: Φίλιππος Μακεδόνος; Dimitsas, *Ἡ Μακεδονία* 821: Θεόπομπος Δημοσθένους). Although names related to literary education and the local history were used primarily by members of the local elite, they are also attested for slaves. Major factors, which influenced the use of such names, were literary education and the popularity of epic poetry in Macedonia (cf. *SEG* XLV 785), the classicising tendencies of the Roman Imperial period, the local historical consciousness (cf. our lemma no. 960) and the cultural memory of the Macedonians (cf. an honorary inscription for a descendant of the Heraclids and the Temenids: *IG* X 2 1 16), but also family traditions.

---

867. Agios Athanasios. Thasian amphora stamp, ca. 300-275 B.C. Thasian amphora found in a grave at Agios Athanasios (near Thessalonika). Ed.pr. M.Tsibidou-Avloniti, *ΑΕΜΘ* 8 (1994) [1998] 255: Θασίων, Ἀντιάναξ cornucopia

---

868-871. Akanthos. Defixiones. Four lead tablets found in the cemetery of Akanthos. Ed.pr. E.Trakosopoulou-Salakidou in A.P.Christidis - D.R.Jordan (edd.), *op.cit.* (cf. our lemma no. 92) 152-168 (ph.). E.Trakosopoulou-Salakidou, *ΑΕΜΘ* 7 (1993) [1997] 415 and 426 (ph.), reports the discovery in 1993 of another lead tablet, folded several times and pierced with a nail (no text).

868: 154/155 no. 1 (ph.). **Defixio, Classical period.** Lead tablet folded six times, with scratches and possibly the letter E written several times.

869: 155/156 no. 2 (ph.). **Defixio, late 4th cent. B.C.?** Two fragments of a lead tablet folded four times and inscribed with illegible letters.

870: 158-160 no. 3 (ph.; dr.). **Defixio, ca. 300 B.C. (or later).** Two fragments of a lead tablet with a retrograde inscription; the lines are not horizontal.

Ἰοκλῆς
ΦΙΛΑΝΑΞΙΑΛ
Ξενότιμος
Μάκρ[ω]ν
Ἄλεξ[ι]ς Ἀρχελάō
[..]ΤΙ[..]σκου
ΙΛ[---]
Υ[---]

2. ΦΙΛΑΝΑΞΙΑΛΙ, ed.pr. [but the last I is not on the dr., Chaniotis]; possibly Φίλα Ναξία or Φιλάναξ, ed.pr.

871: 160-164 (ph.; dr.). **Love defixio, 4th/3rd cent. B.C.** Lead tablet inscribed on both sides. Republished by D.R.Jordan in D.R.Jordan - H.Montgomery - E.Thomassen (edd.), *The World of Ancient Magic. Papers from the First International Samson Eitrem Seminar at the Norwegian Institute at Athens, 4-8 May 1997* (Bergen 1999) 120-123 (dr.; translation).

A: Παυσανίας Σίμην τὴν Ἀν-
φιτρίτου καταδεῖ, μέχρι ἂν Παυ-
σανίαι ποήσῃ ὅσα Παυσανίας βούλεται·
καὶ μήτι ἱερείου Ἀθηναίας ἅψασθαι
δύναιτο, μήτηι Ἀφροδίτῃ ἱλέως αὔτη
εἴη, πρὶν ἂν Παυσανίαν ἐνσχῇ Σίμη·
ταῦτα δεὶ μηδεὶς ἀναλύσαι ἀλλ' ἢ Παυσανίας

B: Μελίσσης Ἀπολλωνίδος
Παυσανίας καταδεῖ Αἶνιν· μήτι ἱερε[ί]-
ου ἅψασθαι δύναιτο μήτε ἄλλου ἀγα-
θοῦ ἐπήβολος δύναιτο γενέσθαι, πιρὶν
ἂν Παυσανίαν ἱλάσηται Αἶνις· vacat
ταῦτα δε[ὶ] μηδεὶς ἀναλύσαι ἀλλ' ἢ Παυσανίας

A 1-2. The second element of the unattested name Ἀνφίτριτος may be the one found in Illyrian names (Τρίτος, Τριτύμαλλος et sim.), J. || 3. βούληται, ed.pr.; βούλεται, J. || 4. μή τι, Ἀθηνᾶς, ed.pr.; μήτι, Ἀθηναίας, J.; this is the earliest attestation of this formula (cf. LL. B 2/3; cf. H.S.Versnel, *ZPE* 58, 1985, 247-269), ed.pr. || 5. μὴ τῆι Ἀφροδίτῃ ἡδέως, ed.pr.; μήτηι Ἀφροδίτῃ ἱλέως, J. || 6. σχῇ, ed.pr.; ἐνσχῇ ('embrace'), J. || 7. this text was written between LL. 1 and 2;

δέ, ed.pr.; δεί (for δή?), J. || **B** 1. Μελ[ίσ]σης, ed.pr.; Μελίσσης, J.; Melissa was possibly the name of a famous sorceress, ed.pr.; possibly written by a different hand (with larger letters) for an earlier use of the tablet or (if side B was written first) the name of Pausanias' mother; Ἀπολλωνίς may be an ethnikon (of Apollonia in Chalkidike), J. || 2. μή τι, ed.pr.; μήτι, J. || 2-3. ἱερε[ί]|ου, ed.pr.; ἱερ|είου, J. || 4. πρίν, ed.pr.; πιρίν, J. || 6. δέ, Παυσανία[ς], ed.pr.; δε[ί], Παυσανίας, J.

---

872. Amphipolis. Various inscriptions. D.Lazaridis, *Ἀμφίπολις* (Athens 1993), presents a guide to the monuments, the museum, and the inscriptions. The texts include the following published inscriptions (ph.): *SEG* XXIV 586 = XXXVI 584 (p. 49); XXX 551 = XXXIV 604 (p. 78); XXXIV 609 = XL 523 (86); XXXIV 610 (p. 85); XL 522 g (p. 65); *CEG* 155 (p. 15); *CEG* 723 (p. 86); *CEG* 724 (p. 78). See also our lemma no. 879.

---

873. Amphipolis. Ephebarchical law?, ca. 221-183 B.C. *SEG* XXXV 705; XLVI 718*. W.Decker, *art.cit.* (cf. our lemma no. 890) 17-19, summarizes the regulations of this (still unpublished) text, based on the information given by K.D.Lazaridis in preliminary reports.

874-876. Amphipolis (territory of: Nea Kerdyllia Serron). Milestones, 2nd-3rd cent. A.D. Four milestones (one in Latin) found in 1980 ten km west of Nea Kerdyllia Serron, along the Via Egnatia. Ed.pr. M.Otatzis in *Μνήμη* -- (cf. our lemma no. 892) 187-198. We present the Greek texts; the Latin milestone dates to the reign of Caracalla (216/217 A.D.) and records repairs to the Via Egnatia. O. mentions another milestone found in the territory of Amphipolis at Souli Serron, also with the number θ′ (196). An excavation near the finding spot of the milestones revealed the foundation of a building which may be identified with the mutatio Pennana, known from the Itinerarium Hierosolymitanum (ten miles west of Amphipolis). M.B.Hatzopoulos, *BE* (1998) no. 276, points out that the distance was counted from the harbor of Amphipolis called Δέλτα and that the finding spot of the mile-stones is 13,4 km (= nine miles) from this harbor. Cf. M.Sève, *An.Ép.* (1997) [2000] 465/466 nos. 1363-1366.

874: 195 (ph.). **Milestone dedicated to Antoninus Pius, ca. 138-161 A.D.** Marble column.

Αὐτοκράτορι
Καίσαρι Τίτῳ Αἰλίῳ
Ἀδριανῷ Ἀντωνείνῳ Σε-
βαστῷ Εὐσεβεῖ ἡ Ἀμφι-
πολειτῶν πόλις
θ′

875: 187-190 (ph.). **Milestone dedicated to Septimius Severus and his sons, ca. 201-209 A.D.** Marble column.

Ἀγαθῆ [Τύχῃ]·
Αὐτοκράτορι Καίσαρι
Λ. Σεπτιμίῳ Σεουήρῳ Εὐσε-
βεῖ Περτίνακι Σεβαστῷ Ἀ-

ραβικῷ Ἀδια(β)ηνικῷ Παρθι-
κῷ Μεγίστῳ καὶ Μ. Αὐρηλίῳ Ἀντω-
νίνῳ Σεβαστ[ῷ Εὐσεβεῖ]
[καὶ Π. Σε]πτιμίῳ Γέτᾳ Καίσαρι [ἡ π]ό-
λις Ἀμφιπολιτῶν
θ′

2-6. The milestone may have been set up in 202 A.D. when the emperor was returning from Syria on the Via Egnatia, ed.pr. || 5. ΑΔΙΑΗΝΙΚΩ, lapis || 6. initio, a ligature of ΩΜ, S.; ⟨Μ⟩εγίστῳ, ed.pr. || 8. the ligature was recognized by S.; ⟨Γ⟩έτᾳ, ed.pr. || 10. the milestone was set up nine miles from Amphipolis.

876: 190-192 (ph.). **Milestone dedicated to Philippus Arabs, ca. 244/245 A.D.** Marble column.

Ἀγαθῆ [Τύ]χῃ·
Αὐτοκράτορι Εἰουλίῳ
Φιλίππῳ Εὐσεβῖ Εὐτυ-
χεῖ Σεβαστῷ καὶ τῷ σεβασ-
μειωτάτῳ ὑειῷ αὐτοῦ
Εἰουλίῳ Φιλίππῳ Κέσαρι
Εὐσεβῖ Εὐτυχῖ Σεβαστῷ
ἡ Ἀμφιπολιτῶν πόλις
εὐτυχῶς
θ′
θ′

The milestone may have been set up after a repair of the Via Egnatia under Philippus Arabs, ed.pr.

---

877. Amphipolis. Dedication to a Roman emperor, 1st/2nd cent. A.D. Marble block built into the Byzantine fortification wall. Ed.pr. C.Bakirtzis, *PAAH* 151 (1996) [1998] 233 (ph.); cf. *An.Ép.* (1997) [2000] no. 1360: [Αὐ]τ̣ο̣κ̣ράτορι ❦

---

878. Amphipolis. Dedication to Zeus Hypsistos, 1st/2nd cent. A.D. Block built into the Byzantine fortification wall . Ed.pr. C.Bakirtzis, *art.cit.* (cf. our lemma no. 877) 233 (ph.; text in majuscules). Cf. M.Sève, *An.Ép.* (1997) [2000] 465 no. 1361.

Λεύκιος Αἰφίκιος | καὶ Πῶλλα Ἐλουία | Διὶ Ὑψίστωι χαριστήριον

[2. Elvia or Helvia Polla || 3. for the cult of Zeus Hypsistos in Macedonia see *SEG* XLVI 705, Chaniotis].

---

879. Amphipolis. Epitaph of Pipis, Hegemon, and Phanis, 4th/3rd cent. B.C. Stele with the painted representation of a seated woman, a standing man, and a girl; their names are engraved near their images. D.Lazaridis, *AK* 12 (1969) 68-71 (ph.); cf. J. and L.Robert, *BE* (1970) no. 373. Mentioned by D.Lazaridis, *op.cit.* (cf. our lemma no. 872) 78 (ph.): Πιπίς, Ἡγήμων, | Φανίς

880. Amphipolis. Epitaph of A.Caprilius Timotheos, 1st cent. A.D.? *SEG* XXVIII 537 (XXXVI 587*; cf. XLIII 1316). F.Meijer, *Hermeneus* 69 (1997) 264-266 (ph.; in Dutch), reflects on the contradiction between the indication σωματένπορος and the low esteem in which this profession was held [but see *TAM* V 2 932 and *SEG* XLVI 1524 app.cr. ad LL. 15-17, Pleket]. Possibly the ἀπελεύθερος Timotheos acted as a slave-trader on behalf of his former master Aulos, who did not wish to be associated with this business himself. Timotheos may have chosen to have his trade mentioned and represented on his grave-stele as an expression of loyalty to Aulos [slaves and freedmen regularly mention their trades in their epitaphs, thereby indicating the search for their identity, Pleket].

---

881. Amphipolis. Christian prayer, mid-6th cent. A.D. Moulded stele found near the south gate of the Byzantine fortification wall. Ed.pr. C.Bakirtzis, *art.cit.* (cf. our lemma no. 877) 233-235 (ph.); cf. V.C.Petrakos in *EAH* 1996 [1997] 71/72 (ph.); *An.Ép.* (1997) [2000] no. 1362.

† Χ(ριστ)ὲ ὁ Θ(εὸ)ς | ἡμῶν | σῶσον καὶ ἀνά|στησον ‖ καὶ τὴν | πόλειν | ταύτην

3-5. Possibly a reference to the plague of 542 A.D., ed.pr.

---

882. Anatoliko Kozanis. Fragment, Roman Imperial period. Fragment of a block. Ed.pr. G.Karamitrou-Mentesidou, *AD* 48 B2 (1993) [1998] 380.

[-----]ΕΙΣΙΔ[---------------]
[---]ΟΜΕΝΟΣΔΕΝΟΗ[-------]
[---- πα]τρὸς ὁμωνυ[μ- ------]
[---] πατὴρ δὲ Φιλίπ[που ---]
[---------] Ἀντίγονος [------]
[---------] πατὴρ Πα[- -----]
[-----------]ΟΥΕΑ[----------]
[-------------]Υ[-----------]

---

883. Apidea. Stamped roof tile, undated. Two fragments of a stamped roof tile found in 1934. Mentioned by G.Karamitrou-Mentesidi in *Ἀφιέρωμα Hammond* 221: Νου[μην]ίου

---

884. Apsalos. Dedication to Hermes, 3rd cent. A.D. Fragment of a dedicatory relief which joins a relief representation of Hermes; for the latter see A.Chrysostomou, *op.cit.* (cf. our lemma no. 860) 82 (ph.). Ed.pr. A.Chrysostomou, *AD* 49 B2 (1994) [1999] 553 (ph.): Θεῷ Ἑρμεῖ Ἀθη|ναγόρας Τρεβατίου | εὐχήν

1-2. For Ἀθηναγόρας Τρεβατίου see N.Pappadakis, *Athena* 25 (1913) 456, ed.pr.

---

885. Arethousa. Judicial defixio, early 3rd cent. B.C. Five fragments of a lead tablet folded eight times and found in the cemetery. Edd.pr. S.Moschonisioti - A.P.Christidis - T.Glaraki in A.P.Christidis - D.R.Jordan (edd.), *op.cit.* (cf. our lemma no. 92) 193-200 (ph.). M.B.Hatzopoulos, *BE* (1998) no. 263, points out that the dialectal features of the text (B L. 5: πασᾶν) associate it with the 'western' dialects.

A: [----------]τον κ[αταγράφω -----------]
[----------]ους ξέ[νους καὶ ἐγχωρίους?]
[------------]ΣΑΛ[..].Ν[-----------------]
[----------]ραταν κατα[γράφω --------]
[----------] πάντα[---------------------]
[--- καταγρ]άφω [...].ΟΣ[-------------]

B: [--- καταγρ]άφω ὅσο[υς ...].Ι[..]Α[..]Ν[...]ΑΣ ουδ[---]
[--- πά]ντας καὶ τὰ .Η[...]ΤΑ[-- ca. 5 ---]
[-------]ΑΒ[...]ΩΛ.ΟΙ..ΝΟΙ[..] κ[αταγράφω ---]
[------] δικαστὰς ὅσα ἔγ(ρ)αφο[ν --- ca. 5 ---]
[----- πάντ]ων καὶ πασᾶν [βίο]ν κ[ατ]αγ[ράφω ---]
[-----]Ε..ΞΑΜ[-------------------------------]
[-----] δικ[-- ca. 7 -- π]αντὸ[ς ..]Β[----------]

C: ..ΟΑ[-------]
ἔγραψ[α ---]
καὶ τοὺς [---]
καὶ τὰ ..[---]
Α[---------]

D: [---]Ο[-----------------]
[--- τῶ]ν συνδ[ίκων ---]
[---]ν ὅσοι ἐρ[γάζονται ---]
[---]Β.Ι καὶ δ[-------------]
[---] τοὺς [---------------]
[---] κατὰ πά[ντων ------]

E: [-----------------]
[---] υἱὸ[ν --------]
[---] ἐρ[γασίαν? --]

The sequence of the three fragments is not clear; the text presents features of the Doric dialect (cf. A L. 4 and B L. 5), edd.pr. ‖ A 1. [αὐ?]τόν, edd.pr. ‖ 2. [θε?]ούς or [βιαιοθανάτ?]ους, in fine or [ἐντοπίους], edd.pr.; [τ]οὺς ξένους, D.Jordan apud edd.pr. [for ξένοι in defixiones cf. *SEG* XLVI 1276, Chaniotis] ‖ 4. possibly the end of the name of a woman, edd.pr. ‖ 5. or πάντα[ς καταγράφω], edd.pr. ‖ B 1. in fine, possibly [τ]ὰς οὐσ[ίας], edd.pr. ‖ 2. possibly τὰ [χρ]ήμ[α]τα, edd.pr. ‖ [4. for references to judges in defixiones cf. *SEG* XLIV 844 and XLVI 13, Chaniotis].

886-887. Argilos (territory of: Kerdylion). Epitaphs. Two stelai found at Kerdylion (Krousovo). Ed.pr. C.Koukouli-Chrysanthaki in *Ἀφιέρωμα Hammond* 269-271.

886: 269 note 34 (ph.). **Epitaph of Zeso, 2nd cent. B.C.** Stele: Ζησὼ | Διονυσίο[υ]

887: 271 (dr.). **Epitaph, of Dionysiphanes, undated.** Fragment of the base of a stele: Διονυσιφά[νης] | Κτησικράτ[ους]

---

888. Argilos (territory of: Kerdylion). Fragment, undated. Marble plaque (seat?) reused in the church of St.Georgios. Ed.pr. C.Koukouli-Chrysanthaki in *Ἀφιέρωμα Hammond* 272 (ph.): ΑΒΑΘΡ[---]

---

889. Argilos (territory of: Kerdylion). Thasian amphora stamp, ca. 300 B.C. Stamped handle of a Thasian amphora. Ed.pr. C.Koukouli-Chrysanthaki in *Ἀφιέρωμα Hammond* 266: Θασίων, | Ἀλκε[ίδης]

---

890. Beroia. Gymnasiarchical law, ca. 180-150 B.C. (before 168 B.C.?). *I.Beroia* 1; *SEG* XXVII 261; LXIII 381; XLVI 730*. W.Decker in *Menschen im Sport. Festschrift zur Emeritierung von Univ.-Prof. Dr. Heinz-Egon Rösch* (Cologne 1997) 14-17, deals with this text in a general survey of legal regulations concerning the gymnasia in ancient Greece, focusing on the duties of the γυμνασίαρχος and on the persons who were allowed to participate in the gymnasion. D. presents a German translation of LL. A 26-32, B 26-29, 39-45, and 69-71. See also I.Arnaoutoglou, *Ancient Greek Laws. A Sourcebook* (London-New York 1998) 117-123 no. 98 (English translation).

---

891. Beroia. Honorary decree for Harpalos, 2nd/1st cent. B.C. Marble moulded stele. Edd.pr. D.A.Hardy - I.Touratsoglou, *Tekmeria* 3 (1997) 46-53 (dr.; ph.). Republished in *I.Beroia* 2 (ph.). This text and *SEG* XLIII 381 = *I.Beroia* 1 are the only known decrees of Beroia. Cf. M.B.Hatzopoulos, *BE* (1999) no. 338.

Ἔτους[-------------------------------]
[---------------------------------------]
[-----------------------------------]ου
ὁ ἱερεὺς τῶν θεῶν Εὐεργετῶν vacat
ἀνανεωσάμενος τὴν ἀπὸ τῶν
προγόνων δόξαν, εἰ καὶ ἡ [τ]ύχη διὰ τοὺς
καιροὺς αὐτῶν ἥττων ἦν, ἐσπούδα–
σεν μὴ λειφθῆναι ἀρετῇ, ἄρτι τε τῆς
πολειτήας ἁπτόμενος οὔτε ἐν τῷ vacat
αἰτεῖν ἢ πρεσβεύειν ὑπὲρ τῆς πατρίδος
ἀπολέλειπται τῶν πρεσβυτέρων, vacat
ἐννοηθεὶς δὲ τὰς τῶν πάππων vacat
στρατηγίας καὶ δαπάνας ὅσα τε τῆς πόλεως
ἐκεῖνοι καὶ πρὸς κόσμον καὶ πρὸς φυλακὴν

ἀνέστησαν, τὴν μεγίστην καὶ πλείστων
δεομένην δαπανημάτων ἱερωσύνην
εὐθαρσῶς ἀπεδέξατο καὶ ὡς [ca. 3-4]Κ[.]Ν ἦν
ἀνδρὶ καλῷ καὶ ἀγαθῷ [ca. 4]ΤΕΜΕΝ τῶν
θεῶν [....]ΤΑΣ καὶ Λ[.]Ι[-- ca. 8 --]ΑΤΑΣ
ΠΛ[-- ca. 6 --]ΛΥΣΑΣΑ[--- ca. 11 ---]ΑΤΑΣ
ΕΠΑ [--- ca. 11 ---]ΑΣΕΝ [-- ca. 5 --]ΕΙΝΑΙ
τοὺς [-- ca. 6 --]ΕΓΙΑ[-- ca. 6 --]ΟΙΜΑ[.]ΕΝΩΝ
καὶ [------------------------]Π Π Ω Ν
ΟΣ[...]ΟΝΤΕΣ [--- ca. 9 ---]ΑΓΟΝΑΙ[.] ΚΑΙ
ΒΙΑΣ[--- ca. 12 ---]ΗΣ[.]ΑΧΙΜΩΝ
ΕΞΙ[--- ca. 11 --- διὰ] τοὺς παρεληλυθό–
τας πολέμους καταλελυμένων, ἐφι–
λοτειμήθη πάντα πρὸς τὸν ἀρχαίων κόσ–
μον ἀγαγεῖν. ἔν τε τοῖς λοιποῖς ἀτὸν
ἄξιον καὶ τῶν θεῶν καὶ τῆς πατρίδος
παρέσχηται διὰ πολλὰ καὶ ἐν τοῖς παροῦ–
σιν ὧν τειμῆς ἄξιος καὶ τοῖς ἐλπι–
ζομένοις· ἐπεὶ οὖν ἐν τῶι τῶν ἀρχαιρε–
σιῶν και[ρ]ῶι προβουλευσαμένων τῶν
βουλευτῶν ὅπως ὁ Ἅρπαλος ἀξίως τι–
μηθῆι τῶν γεγενημένων ὑπ' αὐτοῦ εἰς
τὴν πατρίδα, ὁ δῆμος ἐπελθὼν ἐπὶ τὸ βου–
λευτήριον τὴν πλείστην πρόνοιαν ἐ–
ποιήσατο περὶ τῆς τιμῆς αὐτοῦ, ἔδο–
ξεν ἐπαινέσαι τε τὸν Ἅρπαλον ἐπὶ
τούτοις καὶ στεφανῶσαι αὐτὸν θαλ–
λοῦ στεφάνῳ, ἀνατεθῆναί τε αὐτοῦ καὶ
ἀνδριάντα χαλκοῦν ἐν τῶι ἐπιφανεσ–
τάτῳ τόπῳ τῆς πόλεως· ἀναγινώσ–
κεσθαι δὲ καὶ τὸ ψήφισμα καθ' ἔτος ἐν ταῖς ἀρ–
χαιρεσίαις· ἀναγραφῆναι δὲ αὐτὸ εἰς στή–
λην λιθίνην καὶ τεθῆναι παρὰ τὸν ἀνδριάντα

We present the text of *I.Beroia*, without listing all the letters seen by its edd. and only restored by edd.pr. ‖ 1. [Ἔ]τους [. καὶ Βεροιαίων οἱ] πο[λιτάρχαι], edd.pr.; ἑ[βδόμου καὶ τρ]ιακοστοῦ (i.e., 112/111 B.C.), *I.Ber.* ‖ 2. [προβουλευσαμένων τῶν βουλευτ]ῶ[ν], edd.pr.; Λ[ώου?---], *I.Ber.* ‖ 3. [εἶπαν, ἐπειδὴ Ἅρπαλος ...]ου, edd.pr. ‖ 4. τῶν [θ]εῶν [πάν?]τω[ν], edd.pr.; the cult of the Θεοὶ Εὐεργέται is attested in Macedonia (*Syll.*[3] 700), *I.Ber.* ‖ 6. the πρόγονοι of Harpalos must include several prominent homonymous Beroians, edd.pr.; Πολεμαῖος Ἁρπάλου (*SEG* XLVI 728 = *I.Beroia* 4 L. 11), officer under Antigonos Doson, may be his great grandfather, Ἅρπαλος Πολεμαίου, envoy of Perseus to the Romans (Liv. 42.14.3; Diod. 29.33.3), his grandfather, *I.Ber.* ‖ 9. ἅπτομαι τῆς πολιτείας, 'reach the age of citizenship' (cf. *IOSPE* I[2] 42 L. 13), edd.pr. ‖

fine, τή[ν τε περί], edd.pr. || 19. θεῶ[ν ca. 3-4]ΙΑ[..]ΛΚΑΙ[ca. 11-12]ΑΠ[.]Σ, edd.pr.; possibly θεῶν [τελε]τάς, *I.Ber.* || 20. ΤΙΑ[ca. 5]ΣΑΣΑΜ[ca. 10]ΝΤΩΣ, edd.pr. || 21. initio, ΕΤ[---], edd.pr. || 22. ΤΟΥΣ[ca. 6]ΕΤΙΑΚΑ[ca. 10-11]ΕΝΩΝ, edd.pr. || 23. ΚΑΝ[ca. 20]ΕΠΙΤΩΝ, edd.pr. || 24. ΟΣ[ca. 5-6]ΗΤ[ca. 10]ΑΤΟΝΑΡΟΚΑ[.], edd.pr. || 25. ΡΙΑΣ[ca. 10-11]ΗΣ[ca. 3-4]ΛΙΣΗΜΩΝ, edd.pr.; [μ]αχίμων?, *I.Ber.* || 26. [.]ΞΟ[ca. 14-15] τοὺς, edd.pr. || 27. καταλελιμένων, edd.pr.; the wars mentioned here may have bee■ wars with Thracian tribes or the invasion of Ariarathes, Mithridates' son (87 B.C.), edd.pr.

892. Beroia. Honorary inscriptions for Claudius Aelianus Alexandros and Avidia Ammia, late 1st/2nd cent. A.D. (or later). *SEG* XLIV 521/522. Republished by V.Allamani-Souri in *Μνήμη Μανόλη Ἀνδρόνικου* (Thessaloniki 1997) 7-17 (ph.; dr.).

893. Beroia. Dedicatory epigram for Pan, 3rd cent. B.C. Marble base which originally supported a statue of Pan, found at Beroia; the epigram is written on the narrow side. Edd.pr. T.Pazaras - M.Hatzopoulos, *Tekmeria* 3 (1997) 71-77 (ph.; Greek translation; French summary), who suggest that ἀτέλεια was given to Hippokles under Philip II (L. 5) and confirmed by Antigonos Gonatas (L. 8); Pan was regarded as Antigonos' patron. Republished by G.Velenis in P.Adam-Veleni, *Μύρτος. Μελέτες στὴ μνήμη τῆς Ἰουλίας Βοκοτοπούλου* (Thessaloniki 2000) 619-630 (ph.; Greek translation), who discusses the form of the monument and the metrical structure of the epigram (four elegiac distichs) and suggests some new readings; in his view, the privilege was given under Philip V, still a minor (229-227 B.C.) and confirmed by his guardian Antigonos Doson either during the guardianship or after his proclamation as king (227-221 B.C.). Cf. T.Gavriilidis, *Niaousta* 61 (1992) 152-155; non vidimus.

Πὰν καὶ ἐν Ἀρκαδίαι μέγα τίμιος, ἀλλὰ
πόθος με πνεῦμα Μακηδονίαι σύμμαχον ἠγάγετο,
Ἱπποκλέους δὲ ἀρετά με τεθαλότα καὶ νέον ὧδε
4 θῆκέ γέ τε ἐκ προγόνων κισσὸν ἀναψάμενος·
ἀθάνατος ΒΑΣΙΛΕΙΕΣ ἐπεὶ χάρις ἅδε Φιλίππου
καὶ τέκνων τέκνοις ἀϊδίως ἐδόθη
καὶ κτεάνων ἀτελὴς δόμος, ἅ τε ἐπίσημος
8 Ἀντιγόνου φάμα τόνδε ἐφύλαξε νόμον

2. Possibly a reference to Pan's help in the war against the Gauls in 277 B.C., edd.pr. || 3-4. cf. *AP* 9.338 (for Priapos): κισσὸν ἐφ' ἱμερτῷ κρατὶ καθαπτόμενος, edd.pr. || 2. Μακηδονίαι is used for metrical reasons, edd.pr. || 5. βασίλει(ο)ς; edd.pr.; βασίλειες (Aeolic for βασίλειοι, sc. magistrates) or rather βασιλεῖ ἐς (in front of two kings), V. || 6-7. a poetic reference to the privilege of ἀτέλεια awarded by Macedonian kings (cf. Arrian, *Anabasis* 1.16.5; *Syll.*^{3} 332 and 459; our lemma no. 940), edd.pr. || 7. possibly ἀτελής (ἐστιν) δόμος, V.; ἅτε, edd.pr.; ἅ τε, V. || 7-8. ἐπίσημος φάμα, 'the fame of Antigonos', edd.pr.; 'the written word of Antigonos' or 'Antigonos, officially proclaimed (as king)', V. || 8. ἐφύλαξεν, edd.pr.; ἐφύλαξε, lapis, G., V.

894. Beroia. Epitaph of the summarudis Publius, ca. 125-150 A.D. *I.Beroia* 383; *SEG* XXXVI 595. E.Bouley - N.Proeva, *art.cit.* (cf. our lemma no. 954) 84/85, suggest that the persons who dedicated this epitaph were members of a collegium funeraticium comprising representatives of various professions connected with the spectacles of the amphitheatre (*ministri ludorum*) rather than (manumitted) gladiators (as suggested by A.B.Tataki, *Ancient Beroia. Prosopography and Society*, Athens 1988, 507; followed by *I.Beroia*). Cf. *An.Ép.* (1997) [2000] no. 1347.

895. Brasda. Lead cast, 5th/4th cent. B.C. Stamped lead cast found in ■ workshop at Brasda (10 km north of Skopje). Ed.pr. I.Mikulčič - V.Sokolovska, *Macedoniae Acta Archaeologica* 11 (1987/1989) [1991] 87/88 (dr.) [possibly a sling bullet; text read from the drawing, Chaniotis]: Κλεομάχο[υ?]

896. Bylazora (Titov Veles). Epitaph with manumission record, Roman Imperial period. N.Vulic, *Spomenik* 71 (1931) no. 54. M.Ricl, *art.cit.* (cf. our lemma no. 1777) 33/34, republishes this text and discusses it as evidence for the duty of manumitted slaves to take care of their former masters' grave (cf. *EAM* 59 and 124). See also our lemma no. 897.

Αὐρ(ήλιοι) Ἰούλιος καὶ Ἰουλία Σατορνί-
νᾳ τῇ μητρὶ καὶ Ἀλεξάνδρῳ
[...] τῷ πατρὶ καὶ Αὐρ. Νικόλαος
4 [τοῖς] πάπποις διὰ τοῦ συν-
[τρόφου] μνείας χάριν·
ἀφῆκαν τε Συρίω-
[να τὸν] δοῦλον τῷ μνημείῳ καθὼς καὶ πρέπ[ει?]·
8 [ἡ κυρία] ἐνετείλατο, ἐπεὶ ἔλαβεν λύτρα πα[ρ']
[αὐτοῦ, ἵνα] τὰ καθήκοντα καθ' ἐνιαυτὸν ταῖς ἐθίμ-
[αις ἡμέραις] ποιῇ τῇ θρεψάσῃ, ὡς καὶ μέχρι νῦν πεποί-
ηκεν

1-2. Αὐρ. and Ἰουλίᾳ, R. [Αὐρ(ήλιοι) and Ἰουλία; Aurelius Iulius and Aurelia Iulia dedicated the monument to their parents Satornina (not Iulia Satornina) and Alexandros; for Ἰούλιος as a cognomen in combination with the gentilicium Αὐρήλιος see e.g., *SEG* XXX 590 L. 8; the text probably postdates 212 A.D., Chaniotis].

897. Derriopos. Epitaph of a family, 2nd/3rd cent. A.D. Marble pedimental stele with two relief panels found at Sloeštica (region of Demir Hisar); a man, two boys, and a woman are represented in the upper relief panel, a standing woman in the lower. Mentioned by M.Ricl, *art.cit.* (cf. our lemma no. 1777) 34 note 16. Ed.pr. in *IG* X 2 2 317: [Γ]αϊανὸν CIH

Διονυσ[ίου] | [Ζω]σίμα Λ ΙΠΑΜΥ | Ἰουλιανοῦ τοῦ ἰδίου | ἀνδρὸς τεθν[εῶ]το[ς] || [κα]ὶ παιδίων ζώνΙτων Ἰουλιανοῦ κ[αὶ] | Λυσικλῆνος καὶ | αὑτῆς ζῶσα ἐπο[ί]Ιησεν μνήμης χάρΙιν καὶ ΝΙΙ..ΡΑ..ΝΑ τὸ[ν] || δοῦλον μου ΟΝ[---]

4. τεθν[ῶν]το[ς], ed.pr. [τεθν[εῶ]το[ς], Chaniotis].

---

898. Drymos Thessalonikis. Epitaph of an athlete, 184/185 A.D. V.Misailidou-Despotidou, *op.cit.* (cf. our lemma no. 863) 71 no. 69, mentions the unpublished epitaph of an athlete who died at the age of 22 (no text). M.B.Hatzopoulos, *BE* (1998) no. 265, attributes this text to Charakoma (Krestonia).

---

899. Edessa. Christian funerary epigram, 3rd cent. A.D. Feissel, *Recueil* 5. Republished with translation and commentary by S.R.Llewelyn, *New Documents* 8, 176-179, who comments especially on resurrection (ἀνάστασις; L. 9), baptism (θεῖον λουτρόν), and the relation between baptism and salvation. Neikandros possibly received late baptism.

---

900. Exochi Kozanis. Dedication, 2nd/3rd cent. A.D. Fragment of a stele with relief representation of a man. Ed.pr. G.Karamitrou-Mentesidi, *AD* 48 B2 (1993) [1998] 380 (ph.): [--]ϹΑΡϹΕΒΑϹ[------| Φί]λιππος ΔΙ[----- |..]ΩΝΙΑΡΜΕ[------| τ]οῦ πατρὸς [ἀνέθη]||κεν

1. --ΑΡϹΕΒΑϹ--, ed.pr. [possibly [Καῖ]σαρ Σεβασ[τός], but the photo is not clear, Chaniotis].

---

901. Herakleia. Epitaph of Meneas, 3rd cent. B.C. V.Misailidou-Despotidou, *op.cit.* (cf. our lemma no. 863) 69 no. 65, mentions an unpublished epitaph of Μενέας Πριάμου (no text) found at Agios Athanasios. M.B.Hatzopoulos, *BE* (1998) no. 253, identifies this site with Herakleia (Mygdonia).

---

902. Karyochori. Dedication of Claudia Hedona to Artemis Lochia, 1st/2nd cent. A.D. Stele with relief representation of a pair of ears; found in a sanctuary near Karyochori (Nomos Kozanis, Eordaia). Ed.pr. G.Karamitrou-Mentesidi, *AD* 47 B2 (1992) [1997] 457 (ph.). Cf. M.B.Hatzopoulos, *BE* (1998) no. 240; *An.Ép.* (1997) [2000] no. 1350: [Κ]λαυδία Ἡδόνα | [Ἀ]ρτέμιδι | Λοχίᾳ

---

902 bis. Kassandreia. See under Poteidaia/Kassandreia.

---

903. Kelle. Epitaph of Antigonos, 2nd cent. B.C. Stele with relief representation of a rider followed by a servant who carries his weapons. Ed.pr. P.Adam-Veleni, *AEMΘ* 10 (1996) (1997) 11 (ph.): Ἀντιγόνῳ Δικαίου | ἥρωι

---

904. Kelle. Inscribed jar, 2nd cent. B.C. Inscribed jar. Ed.pr. P.Adam-Veleni, *art.cit.* (cf. our lemma no. 903) 11: Διισικου ποίησις

---

905. Lete. Epitaph of a family, late 1st cent. B.C. Three joining slabs with relief representations of ten persons and two horses, part of a funerary monument; found in the cemetery of Lete. C.I.Makaronas, *Makedonika* 2 (1941/42) 616-618 no. 42. Republished by E.Voutiras in G.Despinis et alii, *op.cit.* (cf. our lemma no. 864) 85-87 nos. 62-64 (ph.). Cf. M.Lagogianni-Georgakarakos, *op.cit.* (cf. our lemma no. 864) 58/59 no. 55-57 (ph.).

[---]αιος Εὐλάνδ[ρου], Ἀντίγονος Εὐλάνδρου
[------------]Ρ[-----------]εύς·
Ἀντίγονος
Εὐλάνδρου

1. E.g. [Ἀδ]αῖος or [Εὔλ]αιος, V. || 2. read by V. || 3-4. a nephew or cousin of the homonymous person in L. 1, V.

---

906. Leukopetra. Manumission record, 199/200 A.D. Column of the temple of Meter Theon. Ed.pr. M.B.Hatzopoulos, *ZAnt* 47 (1997) [1998] 51-62 (ph.; French translation), with detailed commentary. Ἰουλία, the widow of Ἀλέξανδρος Πυρρούλου, had lost four slaves who died young, and for this reason she vowed to dedicate a fifth slave, Σύμφορος, to Μήτηρ Θεῶν Αὐτόχθων, should he survive (LL. 4-10; 57/58). This manumission record probably contains a letter of the owner (ἐπιστολή; cf. *SEG* XXXIV 659), rather than the deed of manumission. The owner promised to give to the sanctuary two relevant documents: the record of Symphoros' purchase (L. 11: ὠνή) and a loan contract (L. 12: χειρόγραφον). Ἰουλία would hand these documents in later, because at the moment when the manumission was recorded these documents and the deed of manumission must have been displayed at Kyrrhos (58/59). The loan contract was relevant because Ioulia's husband had taken a loan of 125 denarii from Kallityche, which was repaid by Ioulia together with her son (LL. 12-18) [but see app.crit.]; the proof of the debt's repayment would deprive Kallityche of the right to seize the slave and thus it would guarantee the sanctuary's exclusive right of ownership over Symphoros (cf. LL. 18-21). Republished by P.M.Petsas - M.B.Hatzopoulos - L.Gounaropoulou - P.Paschidis, *Inscriptions du sanctuaire de la Mère des Dieux autochtone de Leukopétra (Macédoine)* (Athens 2000) 112-114 no. 45 (ph.). Cf. D.Feissel, *An.Ép.* (1997) [2000] 460 no. 1349.

Ἰουλία Ἐνθαδίωνος
Κυρραία, θυγάτηρ Διονυ-
σίου τοῦ Ἐνθαδίωνος
4 Κυρραίου, βουλευτοῦ, χα-
ρίζετε Μητρὶ Θεῶν Αὐτό-
χθονι παιδάριον ὀνόμα-
τι Σύμφορον, ὃ ἀπὸ παι-
8 δίου κατωνομάκι διὰ τὸ
μὴ παραμεῖνε αὐτῇ ἄλλα
τέσσαρα, τούτου δὲ καὶ τὴν
ὠνὴν παρέξομαι τῇ θεῷ
12 καὶ χειρόγραφον ἐφ' ᾧ ἦν {E}
ὁ ἀνήρ μου δεδανισμένος,
Ἀλέξανδρος Πυρρούλου,
ἐπὶ (δηνάρια) ρκε΄, ἃ καὶ ἀπέδω-
16 κεν Ἰουλία τοῦ Ἐνθαδίω-
νος Καλλιτύχῃ συντέ-
κνῳ, διὰ μηδένα δὲ ἔ-
χιν ἐξουσίαν τοῦ προ-
20 γεγραμμένου παιδαρίου
ἢ τὴν θεόν· ἐγράφη ἔτους
αλσ΄ Σεβαστοῦ προνοού-
σης τῶν τῆς θεοῦ Αὐρηλίας
24 Σαπφῶς

1. The name Ἐνθαδίων is attested for the first time; it derives from ἐνθάδε ('l'enfant d'ici', 'l'enfant de la maison'); cf. the names Ἐμαυτίων and Ἀμέτερος, ed.pr. || 1-3. Ἰουλία, daughter of Ἐνθαδίων, had been adopted by her grandfather, Διονύσιος Ἐνθαδίωνος, ed.pr. || 2 and 4. the ethnikon Κυρραῖος/Κυρραία is a more recent form of Κυρρέστης/Κυρρεστίς; cf. *SEG* XL 520, ed.pr. || 4. for another βουλευτής of Kyrrhos see *SEG* XXXV 750, ed.pr. || 6. the word παιδάριον is used in the meaning 'slave', without providing any indication about Symphoros' age, ed.pr. || 8. κατονομάζω is often used in the manumission records of Leukopetra in the meaning 'to vow' or 'to dedicate', ed.pr. || 9. the verb παραμένω is not used in its technical sense ('to stay with the manumittor'); here, it means 'to survive', ed.pr. || 17-18. συντέ|κνῳ ἰδίᾳ, 'à sa sœur de lait', F.; σὺν τέκνῳ, ed.pr. || 23-24. Aurelia Sappho, member of an important family of Beroia is known from other documents as προνοοῦσα τῶν τῆς θεοῦ (199/200-203/204 A.D.) and later as priestess of the sanctuary at Leukopetra (233-234 A.D.); cf. A.B.Tataki, *Ancient Beroea. Prosopography and Society* (Athens 1988) 122/123 no. 168, ed.pr.

907. Louloudies Kitrous. Epitaph of Kallikrates, Roman Imperial period. E.Marki in *AEMΘ* 8 (1994) [1998] 155, mentions the discovery of the epitaph of Καλλεικράτης Ἀντιγόνου Πυδναῖος, ἥρως (no description; no division of lines).

908. Louloudies Kitrous. Christian epitaph of Euphrosynos, ca. 5th cent. A.D. Stele found in a funerary enclosure. Mentioned by E.Marki, *AEMΘ* 8 (1994) [1998] 226 (ph.) [text read from the photo, Chaniotis].

Ἐνθάδε σῆμα
λέλαχεν Εὐφρόσυνος,
ὁ ἀοίδιμος ἀναγνώστ(ης),
4 σταθμὸς στοργῆς
τῆς ἐν φίλοις
ἀκράδαντος ❦

3. In fine, an abbreviation sign (ˢ).

909. Louloudies Kitrous. Biblical quotation in a grave, ca. 550-575 A.D. Fresco with representation of a cross, two birds and floral motifs found in a monumental grave at Louloudia Kitrous (between Dion and Pydna). Ed.pr. G.Kiourtzian, *CArch* 45 (1997) 31 (dr.; French translation), who identified the text as a quotation of *Psalms* 131 vs. 14 and collects other quotations of *Psalms* 131 vss. 13/14 in inscriptions. See our lemma no. 2319. For the tomb cf. E.Marki, *ibid.* 23 (ph.).

Αὕτη [ἡ] κα[τ]άπαυσίς [μου εἰς αἰῶνα αἰῶνο]ς· ὧ̣δ̣ε̣ κ̣[ατοικήσ]ω̣ ὅ̣τ̣ι αὐ̣τὴ̣ν ἐ̣ρ̣ετι̣[σ]άμ̣ι̣ν

910. Lyke. Dedication to Theoi Sebastoi and Lyke by L.Flavius Fabricianus Antipatros, 2nd/3rd cent. A.D. Limestone slab reused in the basilica of St.Demetrios on the islet of Agios Achilleios (Small Prespa Lake). Mentioned by N.Moutsopoulos, *AEMΘ* 9 (1995) [1998] 6/7 (ph.; dr.). Ed.pr. P.M.Nigdelis - G.A.Souris, *Tekmeria* 3 (1997) 55-62 (ph.). Cf. M.B.Hatzopoulos, *BE* (1999) no. 328.

[Θε]ο̣ῖς ❦ Σεβαστοῖς καὶ τῇ Λ̣υ̣καίων
[πό]λ̣ει ❦ Λ. Φλαούιος Φαβρ̣ικιανὸς ❦
['Αντ̣]ίπατρος διὰ τοῦ ἰδίου πατ̣ρὸς Λευκίου
4 [Φλ]αουίου Φαβρικιανοῦ τῇ πατρίδι θρεπτήριον

1. Λύκη is known from *EAM* 147 and 149; *EAM* 149 designates it as a πολιτεία; this text shows that it had the status of a πόλις and suggests that the term πολιτεία designates a civic community, and not a κώμη (cf. *SEG* XLV 2356); the same applies to the πολιτεῖαι of the Βαττυναῖοι (*EAM* 186) and the Ὀβλόστιοι (*EAM* 37); thus the new text shows a higher degree of urbanisation and civic organisation in Upper Macedonia in the Imperial period, edd. pr. || 3. the dedication was executed by Fabricianus' father because the donor was either absent or dead, edd.pr. || 4. for θρεπτήριον (gratitude for the upbringing) see L.Robert, *Hellenica* IV (Paris 1948) 133-135, edd.pr.

911. Lyke. Epitaph of Neikopolis, 236/237 A.D. Two joining fragments of a slab found in the basilica of St.Demetrios on the islet of Agios Achilleios (Small Prespa Lake). Ed.pr. P.M.Nigdelis, *Tekmeria* 3 (1997) 64-69 (ph.; in Greek; German summary). M.B.Hatzopoulos, *BE* (1999) no. 329, discusses the use of the provincial and the Actian eras in Macedonia.

[Ἔ]τους ❦ δπτ΄, ❦
μηνὸς Λώου, ❦
Νεικάνωρ Μαρ̣-
4 κίωνος ἐποί-
ησεν Νε̣[ικο]-
πόλει τῇ [θυ]-
γατρί

1-2. For dated epitaphs cf. *EAM* 131/132; although the text dates to the time after the Constitutio Antoniniana, none of the persons bears the nomen Aurelius, ed.pr.

912. Mažučište. Dedication of the veteran P.Aelius Philippos, 2nd cent. B.C. Altar with relief representation of Hermes in the front panel and of an ox, a turtle, and a cock on the other sides found at Mažučište in Pelagonia. Ed.pr. K.Kepeski, *Macedoniae Acta Archaeologica* 15 (1996/97) [1999] 195-201 (ph.; English summary). An improved text is given in *IG* X 2 2 229 (ph.) [with no reference to the ed.pr.]. We present the text of *IG*.

Π. ❦ Αἴλ[ιο]ς Φίλιππο[ς] Κολο̣[βαι]-	4	σαῖος παλεστρα̣[τι]- ώτης ἀνέθηκ[εν]

913. Mende. Epitaph of Theognetos, late 5th cent. B.C. *SEG* XXIV 573; XXIX 612. G.Despinis in G.Despinis et alii, *op.cit.* (cf. our lemma no. 864) 28/29 no. 12 (ph.), suggests restoring the father's name as Θ̣ηραῖō or Φεραῖō (Ἡραῖō, Περαῖō, or Περάτου̣, previous edd.).

914. Mieza. Epitaphs. K.Romiopoulou, *Λευκάδια. Ἀρχαία Μίεζα* (Athens 1997), presents an archaeological guide which includes a few published epitaphs (39-44; ph.; *SEG* XLIII 406-424). One of them, the painted stele of Ῥόδη Εὐδώρου (18; ph.; 3rd cent. B.C.; cf. J. and L.Robert, *BE* 1977, no. 283) had never been presented in *SEG*.

915. Mieza. Sealing, undated. Clay sealing of a papyrus found in a building at Lefkadia. Ed.pr. A.Koukouvou, *AD* 49 B2 (1994) [1999] 545; cf. V.Allamani - A.Koukouvou, *AEMΘ* 9 (1995) [1998] 83 (dr.): Ἡρακλέας | γραμματο|φύλακος

1. A personal name rather than the name of the city Ἡράκλεα/Ἡράκλεια in the genitive, A.-K. || 2-3. the seal of the γραμματοφύλαξ attests the existence of an archive in this city, ed.pr.

916. Neos Skopos. Various inscriptions. Z.Bonias, *AD* 47 B2 (1992) [1997] 479, reports the discovery of three inscriptions at Neos Skopos (Nomos Serron; κώμη Ὀλδηνῶν?). One of them is a list of names (8 lines; 4th cent. B.C.); a second text is written in the Parian alphabet (ca. 500-450 B.C.). For the text of the third inscription see our lemma no. 917.

917. Neos Skopos. Dedication to Zeus and king Philip V, late 3rd/early 2nd cent. B.C. Stone block. Mentioned by M.B.Hatzopoulos, *Macedonian Institutions* II 92 no. 76 (cf. *SEG* XLVI 702). Ed.pr. Z.Bonias, *AD* 47 B2 (1992) [1997] 479 (ph.), identifies king Philip with Philip V. M.B.Hatzopoulos, *BE* (1998), no. 279, accepts a date in the 2nd cent. B.C., but does not exclude an identification with Philip II: Διὶ | καὶ βασιλῖ | Φιλίππῳ

918-919. Neromyloi. Various inscriptions. A.Chrysostomou, *op.cit.* (cf. our lemma no. 860) 54 and 73 (ph.), mentions three inedita found at Neromyloi in Almopia (ancient Europos?). The text of the funerary epigram for Πάρις (2nd cent. A.D.; 73; ph.) is not given.

918: 54 (ph.). **Epitaph of Kassandra and Alexandros, Roman Imperial period.** Fragment of a pedimental stele; the names are written in two columns.

Κασάνδρα Ἀλεξάνδρου	Ἀλέ[ξανδρος?] ...[---------]

[The text of the second column is read from the photo, Chaniotis].

919: 54 (ph.). **Loom weight, Roman Imperial period?** Pyramidal loom weight: Δεκ.α

920. Neromyloi. Signature on a lamp, 3rd cent. A.D. Lamp of an Attic workshop with an erotic scene found in a house at Neromyloi. Edd.pr. A.Chrysostomou - E.Stefani, *AEMΘ* 8 (1994) [1998] 94 (ph.): Πιρείθου

921. Nestorio. Epitaph of Menandros, early 3rd cent. B.C. Two joining fragments of a stele decorated with an anthemion. Ed.pr. C.Tsoungaris, *AD* 49 B2 (1994) [1999] 556 (ph.): Μένανδρο̣[ς] | [---]νος

922. Olynthos. Two deeds of sale, ca. 350 B.C. S.Protopsalti, *AD* 49 B2 (1994) [1999] 459 and I.Vokotopoulou - S.Protopsalti, *AEMΘ* 8 (1994) [1998] 298/299 (ph.), report the discovery of two deeds of sale found in front of houses. In the first text, only the name of the eponymous priest Εὐριαντίδης and the month name Πανθεών can be read. The second text consists of ten lines and records the purchase of the house of Ἀριστόβουλος Εὐθανέος by Πολύξενος during the priesthood of Ἀντίδοτος Πολυκλέους (cf. *SEG* XXXVIII 670/671; XXXIX 617; 350/349 B.C.) in the month Ληναιών. The names of the witnesses are Δήμαρχος Φανολέου, Φείδιππος Φείδωνος and Νίκανδρος Ἐπιχάρεος.

923. Olynthos. Epitaph of Aristonikos, 5th/4th cent. B.C. V.Misailidou-Despotidou, *op.cit.* (cf. our lemma no. 863) 66 no. 58, mentions the unpublished epitaph of Ἀριστόνικος Πολεμοκράτου (no text).

924. Palatiano. Inscribed relief bowl, undated. I.Anagnostopoulou-Chatzipolychroni, *AEMΘ* 8 (1994) [1998] 266 (ph.), reports the discovery of an unspecified number of

sherds of vases which bear the stamps of workshops, and presents a sherd of a relief bowl representing the slaying of the suitors [cf. *SEG* XLV 785.11, Chaniotis]: [Μνηστ]ηροφονία

925. Palatiano. Loom weights, undated. I.Anagnostopoulou-Chatzipolychroni, *AEMΘ* 8 (1994) [1998] 265/266, reports the discovery of an unspecified number of loom weights, some of which are stamped or bear incised letters: 1) Α 2) Φ 3) Β 4) Λ 5) CΙΑ

926. Pella (territory of: Archontiko Giannitson). Dedication of L.Calpurnius Caianus, Roman Imperial period. P.Chrysostomou, *AD* 47 B2 (1992) [1997] 458 and id., *art.cit.* (cf. our lemma no. 861) 506, mentions a dedicatory inscription delivered to the Museum of Pella. The name of the dedicator is Λ. Καλπούρνιος Γαϊανός (no text, no. photo) [this inscription is not identical with that in our lemma no. 927, which was brought to the Museum by a different person, but if one of the two texts was misread, the dedicator may be the same person, Chaniotis].

927. Pella (territory of: Archontiko Giannitson). Dedication of L.Calpurnius Gavinianus, Roman Imperial period. Fragment of a column found at Ambelia Archontikou. Ed.pr. P.Chrysostomou, *AD* 48 B2 (1993) [1998] 374: [ἔ]τους [---] | Λ. Καλ(πούρνιος) Γαυινι[ανός?]

2. ΓΑΥΙΝΙ[ΟΣ], ed.pr. [possibly Γαυινι[ανός]; cf. also our lemma no. 926, Chaniotis].

928. Pella. Gold lamella, late 4th cent. B.C. *SEG* XLV 783. See now also M.Akamati, *AD* 47 B2 (1992) [1997] 447.

929. Pella (territory of: Archontiko Giannitson). Inscribed vase, late 4th/early 3rd cent. B.C. Sherd of the base of a small skyphos found at Trapeza Archontikou. Edd.pr. A.Chrysostomou - P.Chrysostomou, *AEMΘ* 8 (1994) [1998] 76 (ph.): Ἀταλ[ca. 3] Χ

The last letter may be a trademark, edd.pr.

930-931. Pella. Lead sling bullets. Five lead sling bullets found at Pella (1957-1964), two of them inscribed. Ed.pr. D.Papakonstantinou-Diamantourou in *Μνήμη* -- (cf. our lemma no. 892) 256-259:

930: 256 no. 1 (ph.). **Sling bullet of king Philip V, late 3rd/early 2nd cent. B.C.** Lead sling bullet found in a workshop: Φι(λίππου)

A similar abbreviation (βα. Φι.) appears on stamped tiles from the same block, ed.pr.

931: 257/258 no. 5 (ph.). **Sling bullet of Polyaratos, undated.** Cf. ead., *Ancient Macedonia* V (Thessaloniki 1993) 1194 no. 54: Πολυαράτō

In 1993, before cleaning, the text was read as Ὀλυ(νθίων); the name Polyaratos appears also on an amphora stamp from Pella, ed.pr.

932. Pella (territory of: Archontiko Giannitson). Lamp, Hellenistic period. Clay lamp found at Toumba Archontikou; the name of the female owner was inscribed on the wall. Ed.pr. P.Chrysostomou, *AD* 48 B2 (1993) [1998] 374: Μιννοῦς

933. Pella. Graffiti of grave-robbers, 1st cent. B.C. and 3rd cent. A.D. P.Chrysostomou in *AEMΘ* 8 (1994) [1998] 56/57, reports the excavation of a Macedonian grave of the 4th cent. B.C., which had been opened twice in antiquity; the grave-robbers and visitors incised on the walls their names, dedications, and insults. The earlier group of inscriptions (1st cent. B.C.) consists of names (e.g., Κάσσις Μυρτίλου, Διονύσιος, Ποσειδώνιος) and insults against the visitors (e.g., πυγίζω κατὰ τῶν πρώτων εἰσελθόντων, πυγίζω κατὰ τῶν γεγραπότων, and πυγίζω κατὰ τῶν ἐπαναγεγραπότων). The later group (3rd cent. A.D.) consists of names and phrases in Greek and Latin; the inscriptions include dedications addressed to Κάσσανδρος, Ἥρως Ἀλέξανδρος (i.e., Alexander the Great), and Ἡρακλῆς.

934. Peristera. Epitaph, 2nd/3rd cent. A.D. Marble pedimental stele with relief representation of a dexiosis between a seated woman, attended by a girl, and a standing man, followed by a horse and an attendant; behind the woman a tree with a snake; found at Peristera at the foot of Mt. Chortiatis (ancient Kissos). Ed.pr. E.Skarlatidou, *AD* 49 B2 (1999) 465 (ph.): [.]ΟΜΙΩCΙΟΥΗΡΩ[--] | ΚΑΙΔΡΙΖΙΩΝΟΣ

[Ed.pr. dates the relief to ca. 100 B.C., but the lettering is clearly of the advanced Roman Imperial period, Chaniotis] || 1. in fine ΗΡΩ[ΟC], ed.pr. [perhaps Cẹουήρῳ; but the photo is not clear || 2. καὶ Δριζίωνος or Κ[αι]δριζίωνος, Chaniotis].

935. Philippi. Letter sent by envoys of the city reporting a decision of Alexander the Great concerning the territory of Philippi, ca. 330 B.C.? *SEG* XXXIV 664; XLVI 787*. N.G.L.Hammond, *AncW* 28 (1997) 44/45, suggests restoring in L. B 10 ἐν Δι[ονύσ]ωι (instead of ἐν Δυ[σώρ]ωι. A Διονύσου λόφος is mentioned by Appian (*Bell.civ.* 4.106) in the vicinity of Philippi, whereas Mt. Dysoron (the modern Mt. Menikion or Mt. Phlamouri) would be too far away; the reading on C.Edson's squeeze is ΔΙ, not ΔΥ. If the mountain in question was within the territory of Philippi, then it was not subject to the general

ban on selling timber; this is why Alexander deferred a final decision about that timber until he had heared the view of the Philippians. M.B.Hatzopoulos, *BE* (1998) no. 280, points out that there is not enough space for four letters in the lacuna. N.G.L.Hammond, *ZAnt* 47 (1997) [1998] 46, adduces this document in a discussion of the frontiers of Macedonia under Philip II.

---

936. Philippi (territory of: Drama). Dedication of Mestypaibes to Kyrios Poseidon, 1st/2nd cent. A.D. Stone stele with relief representation of Poseidon, standing near a ship and holding a trident in his left and a dolphin in his right hand. Mentioned by G.Oikonomou, *AD* 2 (1917) 11. Ed.pr. C.Veligianni, *Tekmeria* 3 (1997) 152-162 (ph.; in Greek; German summary). M.B.Hatzopoulos, *BE* (1999) no. 379, does not exclude a later date: Κυρίῳ Ποσιδῶνι Μεστυπαίβης | Αὐλουζενεος Σκιαζερηνὸς εὐ|χὴ̣ν̣ ἀνέθη̣κεν

1. The epithet κύριος is not attested for Poseidon, but it is often used in dedications made by Thracians to Greek deities, ed.pr. || 2. Σκιαζερηνός: probably a composite of σκιά (shady place) and a local toponym (cf. Ζειρηνία and Ζήρυνθος); the dedicant came from a κώμη Σκιαζερηνῶν, probably in the territory of Philippi; the same ethnikon can be tentatively restored in a Latin dedication from Kokkinogeia in the area of Drama (A.Salač, *BCH* 47, 1923, 64/65 no. 24: vicani Sc[iazereni?]), ed.pr.

---

937. Pontokomi. Inscribed jar, undated. Fragment of a jar with an inscription on the lip; found at Pontokomi (Nomos Kozanis). Ed.pr. G.Karamitrou-Mentesidi, *AD* 47 B2 (1992) [1997] 458: [--]σινικ[---]

[Probably a name, e.g., [Φρα]σινίκ[ου], Chaniotis].

---

938. Pontokomi. Clay seal, undated. Clay seal found at Pontokomi (Nomos Kozanis). Ed.pr. G.Karamitrou-Mentesidi, *AD* 47 B2 (1992) [1997] 458: [--]ονᾶς

---

939. Poseidi. Dedication to Poseidon, 5th cent. B.C. V.Misailidou-Despotidou, *op.cit.* (cf. our lemma no. 863) 37 no. 20, mentions an unpublished dedication made by Κάλχας to Ποσειδῶν Πόντιος (no text).

---

940. Poteidaia/Kassandreia. Grant of ateleia to Chairephanes by king Kassandros, ca. 306-298 B.C. Moulded stele. Ed.pr. I.Vokotopoulou in *Μνήμη* -- (cf. our lemma no. 892) 39-50 (ph.). The official correspondence between the archaeological and administrative authorities of Athos in 1937 suggests that at that time this inscription was kept in a metochi of the Monastery of Docheiarion at Moudania, the findspot of other inscriptions as well (*SEG* XXXVIII 619/620; XXIX 600); this suggests the existence of a public building there (40-44). The new text shows that at the early stage of its existence Kassandreia was neither an

independent polis nor an ally of the Macedonians, but was under close control of the king (47). Reprinted by V.Misailidou-Despotidou, *op.cit.* (cf. our lemma no. 863) 23 no. 6 (ph.).

Ἐπὶ Κυδία, μηνὸς
Ἀθηναιῶνος, βασι-
λεὺς Κάσσανδρος
Χαιρεφάνει Αἰσχύλου
Ἱπποταδεῖ ἀτέλειαν
ἔδωκεν πάντων
αὐτῶι καὶ ἐγγόνοις
καὶ εἰσάγοντι καὶ ἐξά-
γοντι καὶ πωλοῦντι
καὶ ὠνουμένωι πλὴν
ὅσα ἐπ' ἐμπορίαι

For a grant of these privileges cf. the donation of land to Perdikkas by king Kassandros (*SEG* XXXVIII 620), which is also dated under Kydias, ed.pr. [cf. also our lemma no. 893 LL. 6/7] || 2. this is the first attestation of this month in the Chalkidike, but it is known from the calendar of Demetrias, ed.pr.; cf. M.B.Hatzopoulos, *BE* (1998) no. 269 || 5. Ἱπποτάδης is the name of a genos or a deme, deriving its name from the Herakleid Ἱππότης, the father of Ἀλήτης, the legendary founder of Corinth (Poteidaia's mother-city); cf. the name of another subdivision at Kassandreia Ἱππολυτεύς (*SEG* XXXIX 600), which is related to Troizen, ed.pr.

---

941. Poteidaia. Inscribed vase, ca. 525-500 B.C. Foot of an Attic black glazed kylix with a name engraved in the interior after firing. Ed.pr. N.Kousoulakou, *AEMΘ* 8 (1994) [1998] 309: Παχάρης

---

942. Poteidaia. Panathenaic amphora, ca. 400-350 B.C. *SEG* XLV 801. See now also K.Sismanidis, *AD* 47 B2 (1992) [1997] 383 (ph.).

---

943. Ptolemais. Dedication, 74 B.C. Fragment of a marble stele. Ed.pr. G.Karamitrou-Mentesidi, *AD* 48 B2 (1993) [1998] 380: [Ἔ]τους δ' καὶ ο', | ἀγορανομο[ῦ]ν|τος Περδίκ[κα | τ]οῦ Κασσάνδρου || [------]

---

944. Pydna. Various inscriptions. V.Misailidou-Despotidou, *op.cit.* (cf. our lemma no. 863), mentions the following unpublished inscriptions (no text): the dedication of a citizen of Βέροια, his wife Ἑλλάς and their son Μένανδρος (early 2nd cent. A.D.; 41 no. 26); the epitaphs of Λέων (5th/4th cent. B.C.; 66 no. 56), Πάννατος (5th/4th cent. B.C.; 66 no. 57), and Θεοτέλης (184 A.D.; 71 no. 62). M.B.Hatzopoulos, *BE* (1998) no. 245, provides some information on the dates and the content of these inscriptions.

---

945. Pydna. Inscribed coins, late 4th cent. B.C. *SEG* XLV 803. See now also M.Besios, *AD* 47 B2 (1992) [1997] 388.

946. Rosoman. Dedication, Roman Imperial period. Marmor plaque with relief representation of Herakles, the omphalos, and a female figure; found in 1950 at Rosoman (south of Stobi). Ed.pr. B.Dragojevic Josifovska, *ZAnt* 47 (1997) [1998] 29/30 (ph.): Ἰδαῖος, Νίκα

[Ἰδαῖος probably refers to Herakles, Chaniotis].

---

947. Sane. Delimitation?, 5th cent. B.C. Fragment of a marble stele inscribed in the Ionic alphabet found at Nea Roda in Chalkidike. Mentioned by V.Misailidou-Despotidou, *op.cit.* (cf. our lemma no. 863) 18 no. 2. Ed.pr. E.M.Tsigarida, *ΑΕΜΘ* 10 A (1996) [1997] 338-340 (ph.; dr.), who suggests that it is the boundary stone of a sanctuary; cf. ead. in A.N.Balkas (ed.), *Ἄνδρος καὶ Χαλκιδική. Πρακτικὰ Συμποσίου, Ἄνδρος, 23 Αὐγούστου 1997* (Andros 1998) 84 (ph.).

[---------------------]
[-----------]Σ[-------]
[-----------]ΕΣ[-----]
[-----------]ΣΠΕ[---]
4 [-----------]ΕΜΗ̣[--]
[--------- ἱ]ερο[- ---]
[--------]ΕΠΟΝ[---]
vacat

[--- δη]μ̣οσίης Ο̣[----]
8 [--------]Ε̣ΦΑΥΛ̣Ι[---]
[------]ΟΣ̣ ΔΑΜ.Ε̣[---]
[-----]ΗΚΑΘΕ[.]Ρ[---]
[---- δη]μοσία̣[- ------]

6. [μ]έσσον?, ed.pr.

---

948. Sindos. Inscribed pottery, ca. 440-425 B.C. Attic black-glazed skyphos found in the cemetery of Sindos; a letter engraved on the base. Ed.pr. B.Misailidou-Despotidou in *Μνήμη* -- (cf. our lemma no. 892) 159 (ph.): A

---

949. Sirkovo. Epitaph of Ninis, 2nd/3rd cent. A.D. Marble stele with relief representation of a seated woman, a standing man, and a slave; found at the site Strugliva Cešma near the village of Sirkovo. Ed.pr. V.Bitrakova Grozdanova, *Les monuments de Macédoine de l'époque hellénistique* (Skopje 1987) 201/121; non vidimus. Ead., *Macedoniae Acta Archaeologica* 12 (1990/1991) [1991] 201-207 (ph.), republishes the stele, arguing that the relief representation was made in the Hellenistic period (probably 2nd/1st cent. B.C.), but the inscription was engraved later, when the stele was reused: Νινὶ | τῇ θυ|γατρὶ | μ(ν)ήμ(ης) || χάρι|ν· Γ(άϊος) Λυσίου | κα(ὶ) Γαΐα Μαρκία

LL. 1-6 are written on the right side of the relief panel, L. 7 on the moulding below || 4. ΜΗΜ, lapis || 7. ΚΑ, lapis.

---

950. Sosandra. Rock graffito, undated. Rock graffito on the north side of the hill Korfoula; a few letters can be read next to the drawing of a man with a stick. Ed.pr. A.Chrysostomou in *Ἀφιέρωμα Hammond* 486: ΟΓΟΣΤΟ

---

951. Stageira. Dedication, early 5th cent. B.C. V.Misailidou-Despotidou, *op.cit.* (cf. our lemma no. 863) 18 no. 1, mentions a dedication of a young man with the attribute καλός written on a block (no text).

---

952. Stageira. Sling bullets, late 4th cent. B.C. K.Sismanidis, *AD* 49 B2 (1994) [1999] 460, reports the discovery of ca. 100 lead sling bullets, ca. 50 of which are inscribed with personal names (among them Φιλίππου, Πωτάλου and Κλεοβούλου) [cf. *SEG* XVL 806].

---

953. Stobi. Dedication to Nemesis, late 3rd cent. A.D. B.Saria, *JÖAI* 32 (1940) 11/12. Republished by E.Bouley - N.Proeva, *art.cit.* (cf. our lemma no. 954) 86 (dr.), in a discussion of the municipal *ludus* at Stobi. See also T.Janakievski, *Antique Theatres and Monuments with Theatrical Problematical* [sic] *in the Republic of Macedonia* (Bitola 1998) 121 and 213 no. 108 (dr.): Θεᾷ Νεμέσει κατ' ἐπιταγὴ[ν] | Τ(ίτος) Μέστριος Λόγγος

---

954. Stobi. Epitaph of Kaukasos, ca. 250-300 A.D. Marble stele found at Mušanci (near Stobi). Edd.pr. E.Bouley - N.Proeva in C.Brixhe (ed.), *op.cit.* (cf. our lemmata nos. 819-822) 83-87 (ph.). B.-P. argue that there was a hierarchy among the judges of the gladiatorial combats (*summa rudis*, *secunda rudis*; cf. *I.Beroia* 383); these judges were not former gladiators (contra L.Robert), although some of them were freedmen. The association (LL. 4/5 and 7) of which Aurelius Severus was president was probably a collegium funeraticium which comprised representatives of various professions connected with the spectacles of the amphi-theatre. This shows that *munera* took place regularly at Stobi. Cf. our lemmata nos. 894 and 953.

Αὐρήλιος Σεβῆ-
ρος σεκουνδα-
ρούδης προστά-
4 της τοῦ κολληγί-
ου Καυκάσῳ τῷ
πρὶν Στρατηγῷ ἐ-
κ τοῦ κολληγίου
8 καὶ τ[ῶ]ν ἑαυτοῦ
μνείας χάριν· χαί-
ραιται

2-3. Aurelius Severus was *secunda rudis*, the second judge in gladiatorial combats, edd.pr. || 6. στρατηγῷ, edd.pr.: Καύκασος had not held the municipal office of a στρατηγός; he was probably a trainer (*doctor* or *magister*); Στρατηγῷ, D.Feissel, *An.Ép.* (1997) [2000] 462 no. 1353: Στρατηγός is Kaukasos' earlier name.

955-956. **Stobi. Epitaphs, 2nd/3rd cent.** A.D. Two marble plaques found in the grave of a man, identified as a notary due to the presence of 13 wooden tablets as grave goods [the grave dates to the late 3rd or early 4th cent. A.D., the tombstones seem to have been reused there, Chaniotis]. Ed.pr. G.Spasovska Dimitrioska, *Macedoniae Acta Archaeologica* 14 (1993-1995) [1996] 129-131.

955: 129 (ph.; dr.). **Epitaph of Hermes, 2nd/3rd cent.** A.D. Fragment of a marble plaque: [---]μένη Ἑρμῇ | [τῷ γλ]υκυτάτῳ ἀν|[δρὶ μν]είας χάριν

[1. Probably [Φιλου]μένη, Chaniotis] || 2. [γλ]υκυτάτῳ, ed.pr.; [[τῷ], Chaniotis].

956: 131 (ph.; dr.). **Epitaph of Flavius Albanos, 2nd/3rd cent.** A.D. Two joining fragments of a marble plaque: Φλ(αβίῳ) Ἀλβανῷ τῷ τ[έ]κνῳ, Αἰμιλιανὸς Ἀλβανός, | vacat μνήμης χάριν vacat

1. ΑΜΙΛΙΑΝΟΣ, ed.pr. [Αἰμιλιανός, on the basis of the drawing, Chaniotis] || 2. μνήμ[η]ς ΝΑΕ, ed.pr. [read from the drawing, Chaniotis].

957. **Stobi. Lamps with signatures, 1st/2nd cent.** A.D. Clay lamps found in graves in the west necropolis. Edd.pr. M.Surbanoska - D.Zdravkovski, *Macedoniae Acta Archaeologica* 14 (1993-1995) [1996] 99 (1), 100 (2/3), and 108 (4; ph.): 1) ΠΡΟ..ΙΟΥ 2) Σεκούνδου 3) ΡΕΤΑΡΥΣ 4) Σεκούνδου Στοβαίου

[1. Probably Πρε[ί]μου (a Corinthian workshop), with lunate epsilon; cf. e.g. *SEG* XXVII 35/36; XL 307 || 2. for the Corinthian workshop of Secundus cf. e.g. *SEG* XXVII 36, Chaniotis] || 4. ΣΤΟΒΑΙΟΥ, edd.pr. [Στοβαίου, Chaniotis].

958. **Tetralophos. Statue base, ca. 100-150** A.D. *EAM* 143. G.Karamitrou-Mentesidi, *AD* 47 B2 (1992) [1997] 457, argues that this inscription was found at Agios Charalambos/Tetralophos (not Proskynitari-Tekes Kapnochoriou).

959. **Therme (Karabournaki). Inscribed vases, 5th cent.** B.C. Inscribed pottery found in graves in Karabournaki. Edd.pr. E.Pandermali - E.Trakosopoulou, *ΑΕΜΘ* 8 (1994) [1998] 207/208 (ph.): 1) Attic black-glazed skyphos with the letter A inscised within a circle in the interior (207; ca. 490/480 B.C.). 2) Ἑλένη (208; red-figure kylix with representation of a woman; ca. 430 B.C.).

960. **Thessalonika. Honorary statue of Alexander the Great, ca. 200-250** A.D. Marble block found near the Porta Aurea. Ed.pr.V.Misailidou-Despotidou, *op.cit.* (cf. our

lemma no. 863) 57/58 no. 45, points out that the popularity of Alexander the Great increased under the Severans, but is also related to local national pride (cf. our lemma no. 866): [Ἡ] πόλις | βασιλέα · μέγαν Διὸς · Ἀλέ|ξανδρον

961. **Thessalonika. Narrative of a miracle of Sarapis concerning the introduction of his cult in Opous, 1st cent.** B.C. *IG* X 2 1 255. L.Bricault, *art.cit.* (cf. our lemma no. 2325) 118, discusses this text as evidence for the propagation of the cult of Sarapis by his worshippers (cf. *IG* II^2 337; XI 4 1299; XII Suppl. 562; *SIRIS* 100; W.Vollgraff, *Mnemosyne* 1919, 166 no. XIV; *P.Cair.Zenon* 59034); the text is the copy of the original stele of the 2nd cent. B.C., which was not kept in the Sarapieion's archive, but was publicly exhibited for propagandistic reasons.

962. **Thessalonika. Dedication to the hero Hippalkmos, ca. 200-150** B.C. *IG* X 2 1 48. E.Voutiras in G.Despinis et alii, *op.cit.* (cf. our lemma no. 864) 94 no. 68 (ph.), points out that the correct reading of the hero's name is Ἱππάλκμωι (Ἱππάλκμ{ι}ωι, *IG*).

963. **Thessalonika. Dedication to Theos Hypsistos, Roman Imperial period.** Marble plaque found in the agora. Mentioned by V.Misailidou-Despotidou, *op.cit.* (cf. our lemma no. 863) 47 no. 37, who reports that it bears a dedication to Θεὸς Ὕψιστος and the συμποσιασταὶ θεοί by Ἀμύντας Ζωΐλου (no text). Cf. M.B.Hatzopoulos, *BE* (1998) no. 255.

964-966. **Thessalonika. Christian votive donations, 5th/6th cent.** A.D. Edd.pr. E.Tsigaridas, K.Loverdou-Tsigarida, *op.cit.* (cf. our lemma no. 862), present three marble plaques with votive donations kept in 1979 in the Rotonda of St.Georgios [now exhibited in the new museum of Byzantine Civilization, Chaniotis]; the names are written as monograms.

964: 86/87 no. 59 (ph.); Feissel, *Recueil* 95. **Votive donation of Christodoulos?:** † Ὑπ(ὲρ) † | εὐχῆς | Χριστοδούλου

3. Or Χριστοδώρου, F.

965: 87/88 no. 60 (ph.); Feissel, *Receuil* 96. **Votive donation of Meletios, Neaphytos, and Antonios?:** † Ὑπ[ὲρ) εὐχῆς † | Μελετίου, Νεαφύτου?, Ἀντωνίου?

2. Ἀνθεστίου?, Ἰωάννου, F.

966: 88/89 no. 61 (ph.); Feissel, *Receuil* 96. **Votive donation of Philippos:** † Ὑπ(ὲρ) † | εὐχῆς | Φιλίππου

967. Thessalonika. Epitaphs. V.Misailidou-Despotidou, *op.cit.* (cf. our lemma no. 863), mentions two unpublished epitaphs (no text): the epitaph of Πισταρέτα (5th/4th cent. B.C.; 68 no. 61) and the epitaph of Γ. Ὄστιος set up by a συνήθεια ἐπὶ τοῦ Ποσειδῶνος (Roman Imperial period; 73 no. 72). M.B.Hatzopoulos, *BE* (1998) no. 257, observes that the epitaph of Pistareta demonstrates the connection between the Macedonian and the Thessalian dialects.

968. Thessalonika. Epitaph of Spenis, Roman Imperial period. *IG* X 2 1 666 (*CIL* III Suppl. 7331; *IG* II^2 13226). J.B.Curbera, *ZPE* 118 (1997) 235/236, observes that this epitaph, which was regarded as lost, is kept in the Epigraphic Museum in Athens and has been published as *IG* II^2 13226. C. comments on the name Σπῆνις (= Spes).

969. Thessalonika. Bilingual epitaph of C.Popillius, ca. 50. B.C. Stele with relief representation of a seated bearded man and a slave holding a scroll in his left hand. P.Petsas, *AD* 23 B2 (1968) 330 no. 1; J. and L.Robert, *BE* (1970) no. 386; *An.Ép.* (1972) no. 563. Republished by E.Voutiras in G.Despinis et alii, *op.cit.* (cf. our lemma no. 864) 83/84 no. 60 (ph.). Cf. M.Lagogianni-Georgakarakos, *op.cit.* (cf. our lemma no. 864) 58 no. 54 (ph).

Γάϊε Ποπίλλιε, χαῖρε·
καὶ σὺ πολλά, τίς ποτ' εἶ
C. - Popilli - salve. Et tu -
quisquis - es

C. Popillius was probably a member of the colony of Roman negotiatores in Thessalonika. V.

970. Thessalonika. Bilingual epitaph of L.Cornelius Neon, ca. 50 B.C. Stele with relief representation of a dexiosis between a seated woman and a young man attended by two slaves. P.Petsas, *AD* 24 B2 (1969) 300. Republished by E.Voutiras in G.Despinis et alii, *op.cit.* (cf. our lemma no. 864) 84/85 no. 61 (ph.). Cf. *An.Ép.* (1997) [2000] no. 1354.

L. · Cornelio · L. · l(iberto) · Neoni ·
P. · Tetrinius · P. · l(ibertus) · Amphio ·
Λευκίωι Κορνηλίωι Νέωνι
Πόπλιος Τετρήνιος Ἀμφίων

971. Thessalonika. Epitaph of Aulus Pappius Cheilon, 1st cent. B.C./A.D. *IG* X 2 1 58. E.Voutiras in G.Despinis et alii, *op.cit.* (cf. our lemma no. 864) 141/142 no. 111 (ph.), corrects the reading of L. 17: Ἀπολήιος (Ἀπολῆος, *IG*). Ἄρχων in L. 17 (Καλλίστρατος ὁ καὶ Ἄρχων) is a personal name and not a title (contra C.Edson).

972. Thessalonika. Epithaph of Herennia Syriska and M.Herennius Agathokles, ca. 1st cent. A.D. *IG* X 2 1 901. G.Petzl in *op.cit.* (cf. our lemma no. 223) 81/82 no. 80 (ph.; German translation), republishes this text, suggesting a date in the 1st cent. A.D.

973. Thessalonika. Epitaph of M.Varinius Areskon, ca. 150-200 A.D. *SEG* XXXVI 646. E.Voutiras in G.Despinis et alii, *op.cit.* (cf. our lemma no. 864) 183 no. 140 (ph.), corrects the reading of the nomina: Οὐαρε[ι]|νία (LL. 1/2; Οὐαρε|νία, ed.pr.) and Οὐαρ[ι]νίῳ (LL. 2/3; Οὐαρ[ε]|νίῳ, ed.pr.).

974. Thessalonika (area of: Langadas). Epitaph of Onesimos and his family, ca. 150-180 A.D. Slab with relief representations of a bearded man and two women (upper panel) and a funerary banquet (lower panel). D.Kanatsoulis, *Μακεδονικὴ προσωπογραφία. Συμπλήρωμα* (Thessaloniki 1967) 23 no. 1699. Republished by E.Voutiras in G.Despinis et alii, *op.cit.* (cf. our lemma no. 864) 152-154 no. 123 (ph.). Cf. M.Lagogianni-Georgakarakos, *op.cit.* (cf. our lemma no. 864) 73/74 no. 78 (ph). E.Voutiras, *ZAnt* 47 (1997) [1998] 227-238, discusses in detail the οἰκονόμος; the discovery of the inscription in a rural area shows that Onesimos was a *vilicus*, a slave who administered the land of Aelius Menogenes [an interesting case of three generations of slaves (Euphrosyne, Onesimos, and Onesime) commemorated in a grave. Chaniotis]. His master's name indicates an origin from Asia Minor. Aelius Menogenes may have been an imperial freedman who served as procurator in Macedonia. Cf. *An.Ép.* (1997) [2000] no. 1358: Ὀνήσιμος Αἰλίου Μηνογένους οἰκονό|μος Νείκῃ τῇ γυναικὶ ἑαυτοῦ καὶ ἑαυτῷ | ζῶν καὶ Ὀνησίμῃ τῇ θυγατρὶ ζώσῃ τὸ ἡρῷ|ον μνείας χάριν καὶ Εὐφροσύνῃ τῇ μητρὶ ζώσῃ

975. Thessalonika. Epitaph of Magnos, 2nd/3rd cent. A.D. Marble plaque reused in a grave in the eastern cemetery. Mentioned by M.Tsibidou-Avloniti, A.Lioutas, *AD* 49 B2 (1994) [1999] 436 (ph.) [text read from the photo. Chaniotis]: Δομιτία | Μάγνα τῷ | ἀδελφῷ | Μάγνῳ μνή||μης χάριν· | Μάγνε χαῖρε· χαῖρε καὶ σύ

976. Thessalonika. Epitaph of Serapas and his family, early 4th cent. A.D. Fragment of a stele with relief representation of a funerary banquet; found near Langadas (20 km north of Thessalonika). P.Petsas, *AD* 23 B2 (1968) 325 no. 3 (ph.). Republished by E.Voutiras in G.Despinis et alii, *op.cit.* (cf. our lemma no. 864) 163-165 no. 132 (ph.).

Παράμονος Σεραπᾶνος
καὶ Σεραπᾶς Σεραπᾶνος τῷ ἰδί-
ῳ πατρὶ μνήμης χάριν καὶ ἑαυ-
τοῖς καὶ τῇ μητρὶ καὶ τοῖς ἰδίοις ζῶσιν

977. Thessalonika. Epitaph of Kratia of Neokaisareia, 4th cent. A.D. Marble plaque. Edd.pr. E.Tsigaridas, K.Loverdou-Tsigarida, *op.cit.* (cf. our lemma no. 862) 69 no. 38 (ph.): Κρατία Ποv|τικὴ Νεο|καισαρησί|α ἐνθάδε || κεῖτε

978-990. Thessalonika. Christian epitaphs. Edd.pr. E.Tsigaridas, K.Loverdou-Tsigarida, *op.cit.* (cf. our lemma no. 862), present fourteen epitaphs kept in various Museums in Thessaloniki. Nos. 978 and 981 were found in the eastern early Christian cemetery, no. 983 in the westen cemetery. Nos. 978-980, 982/983 and 986-988 were kept in the Rotonda of St.Georgios, nos. 984/985 and 989/990 in the Archeological Museum [some of these texts have been transported to the new museum of Byzantine Civilization, Chaniotis].

978: 35/36 no. 3 (ph.); Feissel, *Recueil* 166. **Epitaph of Dionysios, Zoson, and Dionysi(o)s, 5th/6th cent. A.D.** Marble plaque: † Κυμητήριν † | Διονυσίου καὶ Ζώ|σωνος †· ἔνθα κῖ|ται ὁ καλοκύμη||☧ τος Διονύσις † ☧ | †

4-5. καλοκύμητος = καλοκοίμητος, edd.pr.

979: 47/48 no. 15 (ph.); Feissel, *Recueil* 164. **Epitaphs of Alexandros and Tetradia, Zenobia and Thalassios, 6th cent. A.D.** Marble plaque written on both sides.

A: Κοιμ[ητήριον]
διαφέρ[ον Ἀλε]-
ξάνδρου κ(α)ὶ
Τετραδίας

B: [Ἐν]θάδε
κῖνται Ζη-
νοβία καὶ Θα-
λάσσιος ἀδελ-
❦ φοί

A. A text of four lines (from an earlier use of the stone) has been erased at the bottom || 4. Τετραδία, probably from Τετράδη = Τετάρτη, ed.pr. [for such names cf. our lemma no. 2288, Chaniotis] || B 4-5. the word ἀδελφοί is probably not used metaphorically, but denotes a brother-sister relationship, edd.pr.

980: 49/50 no. 17 (ph.); Feissel, *Recueil* 136. **Epitaph of the presbyteros Ach(e)illios, 5th/6th cent. A.D.** Marble plaque: † Μημόριν | τοῦ εὐλ(αβεστάτου) πρ(εσβυτέρου) | Ἀχιλλίου· | ὧδε κῖτε Α||ΦΟΡΟΥ

4-5. δίφορον = δίσωμον, ed.pr.; ΑΙΦΟΡΟΥ, F.

981: 53/54 no. 21 (ph.); Feissel, *Recueil* 179. **Epitaph of Chionis, 4th/5th cent. A.D.** Marble plaque decorated at the top with engraved representation of a vase between two birds; the text is written between engraved lines.

Εἰς σωτηρία-
ν κὲ καμάτου-
ς ἐμοὺς Θεο(ῦ) λό-
γους προσδεξα-
μένη, Χιονὶς μὲν
ἐκαλέσθη ἄσπιλος
στεφανώσουσα κὲ
ταμίοις εἰδίοις
παρέδωκα λυσιπό-
νοις κὲ πόνῳ (ἐ)ν ἐμῷ
βλαστοὺς ἀγαθοὺς ἐ-
γδέχομε{ν} υείοὺς κὲ
θυγατέραν ὁμοιοζήλους
παρθένους

3. Θεὸ(ς), edd.pr.; Θεο(ῦ), F. || 10. πόνων νέμω, edd.pr.; πόνῳ (ἐ)ν ἐμῷ, F. || 11-12. ΕΙΓΔΕΧΟΜΕΝΥ, lapis; ἐlγδεχομένυ εἰούς = ἐκδεχομένη υἱούς, edd.pr.; ἐlγδέχομε{ν} υείούς, F. || 11-14. the children of Chionis followed her example in life, edd.pr.

982: 60 no. 27 (ph.); Feissel, *Recueil* 147. **Epitaph of Demetrios, 5th/6th cent. A.D.** Fragment of a marble plaque.

†
[Μημό]ριον
[νεοφ]ωτίστῳ
[...]ατίῳ ἀπὸ
[...]σώνων γε-
[νό]μενος τοῦ
[δ]εσπότου μου
Εὐθηρίῳ τοῦ ἀπὸ
ἐπάρχων, ἐν(θ)ά-
(δ)ε κεῖτε
☧ ΜΗΡΙ

2. [τῷ πρ]ωτίστῳ, edd.pr.; [νεοφ]ωτίστῳ, F. || 3-4. [Δημη]τρίῳ ἀπὸ | [Αὐ]σώνων, edd.pr. || 8-9. ΕΝΘΑ|ΛΕ, lapis || 10. μηρί = μηνί, edd.pr.

983: 61 no. 28 (ph.); Feissel, *Recueil* 185. **Epitaph of Nikon, 5th/6th cent. A.D.** Fragment of a plaque: † Κοι[μητήριον] | [διαφέροντα] | Νίκω[νος]

984: 63/64 no. 31 (ph.); Feissel, *Recueil* 162. **Epitaph of ▪ person from Syrian Apameia, 5th/6th cent. A.D.** Lower part of a marble plaque: [---] | ὅρων | Ἀπαμέων | ἀπὸ κώμης | Θοδέων || † ❦ †

2. [ἐμπ]όρων, edd.pr.; ὅρων, F.

985: 64 no. 32 (ph.); Feissel, *Recueil* 186. **Epitaph, 5th/6th cent. A.D.** Fragment of a marble plaque: † † [†] | † Κοιμ[ητήρ]ιον δι[αφέρον] | [---]

986: 70 no. 39 (ph.); Feissel, *Recueil* 201. **Epitaph, 5th/6th cent. A.D.** Fragment of a plaque: [---]δε μη(νὸς) Ἰα[νουαρίου] | ἰνδ(ικτιῶνος ---] | grapes ❦

987: 71/72 no. 41 (ph.); Feissel, *Recueil* 148. **Epitaph of a subadiuva, 5th/6th cent. A.D.** Fragment of a marble plaque: Μημόριο[ν ---] | ἀπὸ σουβ(αδιούβων) [τῆς ---] | τάξεω[ς ---]

2-3. ἀπὸ Σουβ[---] | ταξεώ[του ---], edd.pr.; ἀπὸ σουβ(αδιούβων) [τῆς ---] | τάξεω[ς ---]: a former subadiuva (cf. *P.Oxy.* 1042 L. 3: σουβαδιούβας τῆς ἡγεμονικῆς τάξεως), F.

988: 72 no. 42 (ph.; only fr. A); Feissel, *Recueil* 178 (fr. A + *IG* X 2 1 794). **Epitaph, 6th cent. A.D.** Two non-joining fragments of a marble plaque.

A B
[Μημόριον δι]αφέρ[ον ......]ῃ κ(αὶ) Δημητρίᾳ
[ἔνθα κατ]ᾴκειτε Ἀ[------]ιος ὁ ὑὸς αὐτῶν· ἀνεπαύ-
[σα]το δὲ μη(νὸς) Ἰανο[υαρίου .. ἰν]δ(ικτιῶνος) β´

[Κοιμητήριον δι]αφέρ[ον – ἔνθ]α κεῖτε ἀ[ναπαυσάμενος? ---] τόδε, μη(νὶ) Ἰανο[υ(αρίῳ)], edd.pr.

989: 73/74 no. 44 (ph.); Feissel, *Recueil* 188. **Epitaph of Faustinus and Demetrios, 5th/6th cent. A.D.** Fragment of a marble plaque: † Μημ[όριον] | Φαυ[στίνου] | ἔνθ[α κῖτε Δη]|μήτ[ριος]

2-4. Φαύ[στας] | ἔνθ[α κῖτε] | ΜΗ[--], edd.pr.

990: 74/75 no. 45 (ph.); Feissel, *Recueil* 145. **Epitaph, 5th/6th cent. A.D.** Fragment of a marble plaque: [------|ας παρ|θένου |☧| ☧ ☧

1-2. [Μημόρ|ιον Ἄνν]|ας, edd.pr.

991. Thessalonika. Fragment, Roman Imperial period. Fragment of a marble plaque. Ed.pr. A.Tasia, *AEMΘ* 8 (1994) [1998] 182 (ph.): [---] | Σαβῖνα | vacat

992. Thessalonika. Amphora stamps, 4th cent. B.C. Two stamped amphora handles found in the Toumba of Thessalonika. Ed.pr. K.Soueref, *AEMΘ* 8 (1994) [1998] 190 (ph.): 1) Δ 2) Ε

993. Thessalonika. Lamp with signature, Roman Imperial period. Lamp with signature found in a grave in the eastern cemetery. Ed.pr. M.Tsibidou-Avloniti, A.Lioutas, *AD*

49 B2 (1994) [1999] 436: Κάρπου

[For the Corinthian workshop of Karpos cf. e.g. *SEG* XXVII 35, Chaniotis].

994. Thessalonika. Inscribed statuette, Roman Imperial period. Inscribed clay statuette representing Eros on a peacock, found in a grave in the eastern cemetery. Ed.pr. M.Tsibidou-Avloniti, A.Lioutas, *art.cit.* (cf. our lemma no. 993) 436: Γράπτου ποίημα

995. Thessalonika. Christian monogram of Gregorios, 6th/7th cent. A.D.? Marble screen with relief decoration on one side and a monogram on the other, found in the church of St.Demetrios. Edd.pr. E.Tsigaridas, K.Loverdou-Tsigarida, *op.cit.* (cf. our lemma no. 862) 99/100 no. 71 (ph.), who identify Gregorios with the patriarch of Contantinople in 379-381 A.D. Republished by Feissel, *Recueil* 94, who suggests a later date: † Γρηγορίου μαγίστρου?

Πατριάρχου, edd.pr.; μαγίστρου, F; a similar monogram on another screen found in the same church was read by G.Soteriou (*Ἡ βασιλικὴ τοῦ Ἁγίου Δημητρίου Θεσσαλονίκης* Athens 1952, 172) as Παχωμίου, edd.pr.

996. Thessalonika. Christian mosaic inscriptions in the church of Hosios David, late 5th-early 6th cent. A.D. Feissel, *Recueil* 103. R.Wisskirchen in G.Schöllgen - C.Scholten (edd.), *Stimuli. Exegese und ihre Hermeneutik in Antike und Christentum. Festschrift für Ernst Dassmann* (JAC, Ergänzungsband 23; Münster 1996) 584-592 (dr.; German translation), reprints the texts and discusses their relation to the iconography of the mosaic (the representations of Maiestas Christi and of the Evangelist Johannes).

997. Thessalonika. Christian fragment, 5th/6th cent. A.D. Fragment of a marble plaque kept in the Rotonda of St.Georgios. Edd.pr. E.Tsigaridas, K.Loverdou-Tsigarida, *op.cit.* (cf. our lemma no. 862) 103/104 no. 75 (ph.): [---]ς ὁ Θε[--- |---] Θεσσ[αλονικ- ---|---]ΓΛ[---]

998. Thessalonika. Fragment, undated. Fragment of a stele reused in a cistern. Ed.pr. E.Markí, *AD* 47 B2 (1992) [1997] 432 (text in majuscules; no description): [-- τ]ὸν κύριον | ΣΕΣΕΜΜΟ|ΟΙΟ θεός

999. Tyrissa (territory of: Asvestarion Giannitson). Deed of sale, early 2nd cent. B.C. Block of limestone built into the church of Analipsis at Asvestarion Giannitson (between Pella and Tyrissa). Ed.pr. P.Chrysostomou, *Tekmeria* 3 (1997) 23-43 (ph.; in Greek; German summary), with discussion of the deeds of sale in Macedonia [cf. *SEG* XLVI 697], the

office of the ταγοί (common in Thessaly, but in Macedonia attested only at Mieza), the βασιλικοὶ δικασταί, the personal names, and viticulture in the region of Pella. The inscription registers two transactions (LL. 1-13 and 13-25) which concern the same vineyard; it was originally bought by Philagros from Philippos for 45 stateres (LL. 13-25), who then gave part of it to Boukartas, probably his son (cf. LL. 2-5); after Philagros' death the plot was sold by Boukartas and Philagros' widow to Polyainos for 40 stateres (29/30). C. assumes that the documents were inscribed on the wall of a sanctuary. Six of the names are attested for the first time: Βουκάρτας, Βρυκκαῖος, Ἑκάγαρχος, Ἐράκτωρ, Ἕρμος (known only as the name of rivers), and Σοσσίπτας (if it is not a scribe's mistake for Σοσσίππας). For the attribution of Asvestarion to the territory of Tyrissa see P.Chrysostomou, *art.cit.* (cf. our lemma no. 861) 500 and M.B.Hatzopoulos, *BE* (1999) no. 349.

[-----------------------------]
[ἐπρίατο Πολ]ύαινος τὰς ἀ[μ]-
[π]έλους τὰς Βουκάρτα κ-
αὶ Φιλάγρου παρὰ τῆς Φιλά-
4 γρου γυναικὸς καὶ Βουκάρ-
τα, δίκης γενομένης
[πρὸς] τοῖς βασιλικοῖς δικα[σ]-
[τ]αῖς, στατήρων χρυσῶ[ν]
8 [τ]εσσαράκοντα· μάρτ[υ]-
ρες τούτων· Βρυκκαῖο[ς],
[Λ]εωχάρης, Ἀνδρίσκο[ς],
[vacat Φ]ίλαγρος, Ἀντίγο-
12 νος, Ἀτ[τ]ίνας, Ἕρμος, Σο-
σίπταvς· ἐπρίατο Φίλ[αγ]-
[ρος] τὰς ἀμπέλους π[αρὰ]
[Φι]λίππου τοῦ Χιωνίδα στα-
16 τήρων χρυσῶν τεσσαρ-
άκοντα πέντε, αἷς γείτ-
ων Ἀτ[τ]ίνας· βεβαιωτ[ὴς]
[Ν]ικάν[ωρ]· ἐπὶ ταγῶν
20 [Μ]ενάνδρου, Ἑκαγάρχο[υ],
[Ὀ]λωΐχ[ου], Ἐράκτορος, Κερ[τίμ]-
[μου]· μάρτυρες· Νικόλαος,
Βάλακρος, Εὐρίας, [ca. 2]
24 [..]τας, Ἀττίνας, Ἅρμε[ν]-
[ν]ος

5-7. This is the first attestation of βασιλικοὶ δικασταί in Antigonid Macedonia; it is not clear whether the βασιλικοὶ δικασταί are identical with the μάρτυρες δικαστῶν mentioned in deeds of sale in Macedonia; the subject of the trial may be connected with the fact that the plot was sold by Philagros' heirs, ed.pr. || 12. Attinas, who appears as a witness in the first document, was the owner of a neighbouring plot (cf. L. 18), ed.pr. || 23. Εὐρ[ε]ίας, ed.pr. [but there is not enough space for an E on the photo, Chaniotis].

1000. Tyrissa (territory of: Asvestarion Giannitson). Epitaph of Elpis and Synphoros, late Roman Imperial period. P.Chrysostomou, *art.cit.* (cf. our lemma no. 861) 500, reports the discovery of a marble stele belonging to Ἐλπίς and Σύνφορος (no text).

1001. Velventos. List of names, 2nd cent. A.D. Lower part of a marble stele. Ed.pr. G.Karamitrou-Mentesidi, *AD* 48 B2 (1993) [1998] 379 no. 4.

Κάσσανδρος Ἀγοραίου, Ἀντιγ[- ----],
Εὔδημος Ποσειδωνίου, Ἑρμῆς [-------],
Κασσίας Κασσάνδρου, Νεικαν[- -----],
4 Πολεμοκράτης Εὐτύχου, Κασσ[- -----],
Περείτας Εὐτύχου, Διονύσιος Ζω[- ---],
Παράμονος Παραμόνου, Παρμεν[- ---]
ΜΡ

7. A monogram, ed.pr.

1002. Velventos. Dedication to Hermes Agoraios, 2nd/1st cent. B.C. Marble statue base. Ed.pr. G.Karamitrou-Mentesidi, *AD* 48 B2 (1993) [1998] 379 no. 1: [-- ca. 7 --] ẠΙΔΙΚ[..] | ἀγορανομήσας | Ἑρμῇ Ἀγοραίῳ

[1. Read from the photo, Chaniotis].

1003. Velventos. Dedication to Zeus Hypsistos, Roman Imperial period. *SEG* XLVI 727. Cf. now G.Karamitrou-Mentesidi, *AD* 48 B2 (1993) [1998] 379 no. 2 (ph.).

1004. Velventos. Dedication to Artemis?, undated. Fragment of a marble stele with relief representation of Artemis. Ed.pr. G.Karamitrou-Mentesidi, *AD* 48 B2 (1993) [1998] 379 no. 3: [---]ΟΚ[---] | [---]ΝΙ[---]

1005. Vrasna (Bormiskos?). Roof tiles, Hellenistic period. P.Adam-Veleni in *Ἀφιέρωμα Hammond* 10 (ph.), mentions clay tiles of the Lakonian type found in a fortress at Vrasna. Most of the tiles bear inscriptions which name ἀστυνόμοι (cf. *SEG* XLV 743). On the photo we read two texts: 1) [Θουρίπ]που, | [Δη]μητρίου 2) [--]νίλου | [---]ίου

1006. Unknown Provenance. Epitaph of Botenes, 3rd cent. A.D. Marble stele reused in a modern private house outside Athens, but originally from Macedonia; relief representation of a couple with two children and two raised hands (upper panel) and a couple (lower panel). Ed.pr. M.C.J.Miller in *Preatti XI Congresso* (Rome 1997) 503-506 (ph.; English translation): Ποσιδωνία Βωτῆνι τῷ ἀνδρὶ | ἐκ τῶν ἰδίων αὐτοῦ μνήμη[ς χάριν]

1. Βωτῆν(η)ι, probably a Hellenized form of Vettienus/Votienus or Botenius, ed.pr. [no need for an emendation; Βοτῆνις is used for Βοτήνιος/Botenius (cf. Ἰούλις = Ἰούλιος, etc.), Chaniotis] || 2. 'from her own funds', edd.pr. ['from his own funds', Chaniotis].

1007. Unknown Provenance. Epitaphs. *SEG* XXXIV 685/686. Republished in *IGBulg* V 5932/5933 (ph.).

1008-1013. Unknown provenance. Christian epitaphs. Edd.pr. E.Tsigaridas, K.Loverdou-Tsigarida, *op.cit.* (cf. our lemma no. 862), present six epitaphs of unknown provenance kept in the Archeological Museum of Thessaloniki in 1979 [some of these texts must have been transported or will be transported to the new museum of Byzantine Civilization, Chaniotis].

1008: 43/44 no. 11 (ph.); Feissel, *Recueil* 165. **Epitaph of Demetrios, 5th6th cent.** A.D. Marble plaque: † Κοιμητήριον | δήσουμον | ἔνθα κῖται | Δημήτριος || υἱὸς Ἀνδρέου | καὶ Βερόης | ΧΜΓ

2. δήσουμον = δίσωμον || [7. for the abbreviation ΧΜΓ see our lemma no. 2344, Chaniotis].

1009: 63 no. 30. **Epitaph.** Fragment of a plaque: [Κοιμητήριον] διαφέ[ρον --|-- ca. 11 --] ΤΩΜΕΝ[---]

1010: 65 no. 33 (ph.); Feissel, *Recueil* 183. **Epitaph, 5th/6th cent. A.D.** Two joining fragments of a marble plaque: Κοι[μη]τήρι[ον ---] | ΑΥ[..]ΙΕΑΡΙ[---] | Τ[..]Ε[---] | [.] αὐτοῦ [---] || ἔνθα (κατά)[κειται --- |---]

4-5. Restored by F.; [.]ΑΤΟΥ[---] | ἔνθα Τ[--], edd.pr.

1011: 67/68 no. 36 (ph.); Feissel, *Recueil* 181. **Epitaph, 5th/6th cent. A.D.** Fragment of a marble plaque: Φλαβίαν ΗΔΕ[--- γυναῖκα?]| τοῦ τῆς ὁσίας μν[ήμης --- οἱ] | πατέρες Εὐστόρ[γιος καὶ --- μετὰ?] | Ἀλεξάνδρας καὶ [---] [5]|| [τ]οῦ πρὶν ἐλλογ[ιμ(ωτάτου) ---] | [---]ίπποις Μ[---]

1-3. Restorations of F.; Φλαβιανὴ ΔΕ[---]|ΤΟΥ τῆς ὁσίας μητ[ρὸς --- οἱ] | πατέρες εὐστόρ[γως ---], edd.pr. || 6. [Φιλ]ίπποις, edd.pr.

1012: 70/71 no. 40 (ph.). **Epitaph, 6th cent. A.D.** Fragment of a plaque: .[---] | ΜΑΥ[---] | † Κ.[---]

1013: 75 no. 46 (ph.); Feissel, *Recueil* 190. **Epitaph, 4th/5th cent. A.D.** Fragment of a marble plaque: Μημό[ριον διαφέ]|ροντ[α ---]

THRACE

1014. Thrace. Agones and athletes. E.Albanidis - S.Yatsis in *Archaia Thrake* I 307-320, assemble the evidence for the office of the γυμνασίαρχος, the institution of the ephebeia, agonistic festivals, venationes, gladiatorial combats, and athletes in the inscriptions of Thrace.

1015. Thrace. Corpus. In his last major contribution to Greek epigraphy, G.Mihailov, *Inscriptiones Graecae in Bulgaria repertae. Volumen V. Inscriptiones novae, addenda et corrigenda* (Sofia 1997) [abbreviated *IGBulg* V], presents new inscriptions found after the publication of *IGBulg* I-IV, bibliographical additions, and corrigenda to the already published texts; the volume contains indices and concordances which we do not reproduce for reasons of space (ph.). For the parts pertaining to Thrace see our lemmata nos. 1039-1043, 1045-1047, 1049-1054, 1058/1059, 1063/1064, 1075, 1077-1085, 1087-1093, 1095-1102, and 1107-1109.

1016. Thrace. Inscribed metalware. Z.H.Archibald, *op.cit.* (cf. our lemma no. 1017) 318-335 (ph.), presents a catalogue of metallic vases found in Thrace, which includes numerous inscribed objects (silver plates and vases) found at Agighiol, Alexandrovo, Borovo, Boukyvtsi, Branichevo, Brezovo, Dulboki, Duvanlj, Loukuvit, Panagyurishte, Stoyanovo, Vladinya, and Vratsa (no inedita; cf. *SEG* XXXVII 618; XLIII 487; XLV 835). A. discusses the distribution, shapes, iconography, and chronology of metalware (222-281). See also our lemma no. 1061.

1017. Thrace. Odrysian kingdom. Z.H.Archibald, *The Odrysian Kingdom of Thrace. Orpheus Unmasked* (1997), studies the rise of the Odrysian kingdom from the early 5th to the 3rd cent. B.C. exploiting the epigraphic evidence in particular with regard to the relations of the Odrysian kings with Athens and the Greek cities (107-125, 145-147, 213-229, 231-239) and to the use of Greek script (229-231). See also our lemmata nos. 1016 and 1101.

1018. Thrace. Religion: Bendis. V.Cerkezov, *Eirene* 33 (1997) 53-66, identifies a female figure represented in scenes of funerary banquets on inscribed funerary stelai from Southern Thrace with Bendis: *IGBulg* IV 2292, 2311, and 2346; J.Božinova - V.Rusinov, *Archeologija* (Sofia) 57.1 (1987) 24/25. The representation of Bendis in funerary reliefs is explained by the power of the goddess to ensure eternal life.

1019. Thrace. Roads. J.P.Adams in *Archaia Thrake* I 135-145, studies the measures taken by the Roman provincial administration for the maintenance of highways in Thrace, adducing among other evidence that of the milestones (*IGR* IV 264 and 268) and of an

inscription which concerns the maintenance of a highway in the neighbourhood of Traianopolis (*IGR* I 828; ca. 202 A.D.).

1020. Thrace. Roman provincial administration. D.Boteva, *op.cit.* (cf. our lemma no. 1112), studies the provincial and military organisation of Thrace under the Severi primarily in the light of the numismatic and epigraphic evidence. Particular attention is given to the establishment of the border between Thracia and Moesia Inferior in 193 A.D. (17-38), to the coinage of Anchialos, Augusta Traiana, Bizye, Byzantion, Hadrianopolis, Perinthos, Philippopolis, Serdica, Pautalia, and Traianopolis (91-162 and 266-280), and to the provincial governors of Thracia (246, 282, and 331). B. presents a tentative list of the Imperial legati in Thracia (331): Coelius Oneratus (?-194 A.D.?), T.Statilius Barbarus (195-198 A.D.), C.Caecina Largus (198-201 A.D.), Q.Sicinnius Clarus (201-204 A.D.?), Flavius Claudianus (204-207 A.D.?), Q.Egnatius Proculus (207-210 A.D.?), Q.Atrius Clonius (210-213 A.D.), and [---]us Pudens (213-215 A.D.). B. also reprints the text and discusses the content of the Greek and Latin inscriptions pertaining to the provincial administration between 193-218 A.D. as well as the honorary inscriptions for members of the Severan house (213-235). We give a comparatio numerorum only for the Greek texts available in major corpora or in *SEG*.

SEG	**Boteva (p.)**	***IGBulg***	**Boteva (p.)**	***IGBulg***	**Boteva (p.)**
XIV 482	230/231	III 908	228	III 1557	233
XXVIII 560	235	III 917	225	III 1558	234
XXIX 681	225/226	III 1074	231	III 1581	228
XXXI 677 A	222/223	III 1323	229	III 1588	213
XLII 646	223/224	III 1455	226	III 1624	219
IGBulg		III 1472	226/227	III 1690	220/221
I^2 369	223	III 1491	219	IV 1999	222
I^2 396	230	III 1553	215	IV 2024	218
II 728	217	III 1554	216	***IGR* I**	
III 907	227	III 1555	234	744	213
		III 1556	233/234	787	214/215

1021. Thrace. Romans in Thrace. L.Polychronidou-Loukopoulou in *Archaia Thrake* I 181-191, discusses the presence of Romans in Propontic and Aegean Thrace (officials and merchants) from the late 3rd cent. B.C. onwards. The colony of Philippi acted as a pole of attraction for the Roman population; considerable evidence for the presence of Latin population is also available in the colonia Claudia Aprensis and in the region of Kainika, to the north of the Thracian Chersonesos. The Roman colonists prospered in the Thracian Chersonesos under the special status of the land (initially ager publicus, later patrimonium Caesaris).

1022. Thrace. Topography. M.Tatscheva in *Archaia Thrake* I 78, suggests locating the Thracian strategia Ῥυσικὴ (*IGBulg* II 743) in the area of the rivers Jantra and Rositza. O.Bounegru, *ibid.* I 115-117, discusses the settlement of the Thracian tribes of the Βησσοί, Λαιαῖοι and Ausdecenses in the area of Scythia Minor (Dobroudja) in the 1st-3rd cent. A.D.

1023. Thrace. Weight standards in Late Antiquity. D.Vladimirova-Aladjova, *Archaeologia Bulgarica* 1.1 (1997) 19-24 (dr.), discusses the inscribed bronze weights (exagia) used to check the weight of coins of precious metals (4th cent. A.D. and later). Her catalogue contains 14 pieces found at Dragovo (8/9), Kamen vrah (6, 11, and 14), Shumen (3, 5, and 7), Stanata (2 and 4), and Voivoda (1 and 10). Nos. 1, 6, 10-12, and 14 had already been presented in Bulgarian publications. Their weight corresponds to subdivisions of the ounce: 1) B 2-7) IB 8-10) H 11) T 12/13) Γ 14) S

1024. Thrace. Women and religion. K.Karadimitrova in *Helis III. Culture and Religion in Northeastern Thrace* (Sofia 1994) 257-267, studies 34 inscriptions which concern the participation of women in cultic activities in Roman Thrace (especially *IGBulg* III 1517); this evidence does not show any dramatic increase in the participation of women in religious life. In more than half of the cases the dedicators are women with Thracian names or patronymics. Most dedications are addressed to the Three Nymphs (*IGBulg* III 1344-1349, 1352, 1358-1360). K. refers to the following texts: *IGBulg* I^2 306, 373; III 932, 949, 952, 977, 980, 1196, 1198, 1302, 1344-1349, 1352, 1358-1360, 1477, 1517, 1530, 1610, 1669, 1714; IV 1943, 1988, 2079, 2140, 2173, 2176, 2213.

1025. Abdera. Relations with Teos. C.Veligianni in *Archaia Thrake* II 691-703 (in Greek; English summary), discusses the relations between Teos and Abdera, focusing on the evidence provided by the public imprecations of Teos (*SEG* XXXI 984; Meiggs-Lewis, *GHI* 30). V. argues that the territory of Abdera was part of the territory of Teos (cf. *SEG* XXXI 984 LL. B 7-9), although Abdera was an independent community. The territory of Abdera was separated from that of Teos before the 3rd cent. B.C. (cf. *SEG* XXVI 1306 LL. 23-25).

1026. Abdera. Fragmentary law concerning the sale of slaves and pack animals, ca. 350 B.C. M.Feyel, *BCH* 66/67 (1942/1943) 180-182 no. 2. Reprinted and discussed by É.Jakab, *op.cit.* (cf. our lemma no. 2258) 90-93 (German translsation).

[---] Stoichedon
[....]ΑΣ ἀνδράποδον [----------------------------]
[ἡμ]ίονον ἢ ὄνον ἢ γῖνον L[------------------------]
[πρ]ολεγέτω τοῖς ὠνεομέν[οις ---------------------]
[...]ΟΤ[.] ἐγγύη· ἐὰν δὲ μὴ ΓΡΙ[--------------------]

ράσηι, ἐγγύην ἐχέτω· ΑΝΔ[------------------------]
τῆς ἱ[ερ]ῆ[ς] νόσου, ἐνιαυτό[ν· ---------------, δέ]-
κα μῆ[ν]ας· δυσεντερίης, τρ[εῖς μῆνας· ----- ἡμέ]-
ρας· πυρέτου, τέσσερας ἡ[μέρας ------------------]
βοός τε [κ]αὶ ἵππου καὶ ἡμ[ιόνου? ----------------]
καὶ ἵ[π]που [ὑ]πνώδεος ΓΕ[----------------------]
[.]αλγίης [..]ΚΑΙΓ.Γ [-----------------------------]
[ἡμ]έρας? ..\.^ [----------------------------------]
[---]

Stoichedon, with syllabic division || ed.pr. refers to Plato, *Laws* XI 915(e)-916(c) and Hypereides, *Against Athenogenes* 7.1, for parallels concerning the subject matter of this Abderitan law concerning the cancellation of a sales contract in case of deficiencies in slave or animal not mentioned by the seller prior to the deal || 1-3. section on what the seller has to disclose (προλεγέτω) to the buyers, prior to the deal, about the condition of slave, mule, donkey or γῖνος ('une sorte de mulet'; see *Syll.*^{3} 338 LL. 19/20), ed.pr. || 4-5. problematic clause: either the seller or the frustrated buyer, who wants to cancel the deal, is to put up an ἐγγύη ('somme en garantie'), ed.pr.; J. suggests that the ἐγγύη in L. 4 refers to a foreign seller who had given correct information (προλέγειν) and had to put up security in order to fix the deal; as to L. 5 (ἐγγύην ἐχέτω) J. argues that the ἐγγύη refers to the 'Kautionsleistung' which the plaintiff demands from the foreign defendant in case of a trial; in L. 4, in fine, possibly ἐὰν δὲ μὴ πρί[ηται] (so also J.) or ἐὰν δὲ μὴ πρὶ[ν] followed by an infinitive depending on the subjunctive governed by ἐάν; in LL. 4/5 perhaps [ἀγο]ράσηι, ed.pr. and J. || 5. in fine, perhaps ἀνδ[ραπόδου?], ed.pr. and J. || 5-8. a list of possible diseases of the slave and a mention of the corresponding time-span within which the buyer may apply for cancellation of the sale, ed.pr., who points out that in Plato's law exactly the same period is prescribed in case of epilepsy (ἱερὰ νόσος) as in our text || 9-12. a similar section concerning animals and their diseases, ed.pr. || 10. in fine, perhaps πέ[ντε ἡμέρας or μῆνας], ed.pr.

1027. Abdera. Honorary decree for a man who gave a loan under favorable conditions, late 2nd/early 1st cent. B.C. Fragment of a marble stele found in 1951 near Polystylos. Ed.pr. T.Papanikolaou in *Archaia Thrake* II 841-845 (ph.; in Greek; English summary), suggests that a foreigner was honored for giving Abdera ■ loan under favorable conditions. P.Gauthier, *BE* (1998) no. 284, suggests a few restorations.

[...]ν των προδ[ανειστῶν ---------------------------]
[δ]ανείσηι τῆι πόλει το[----------------------------]
[π]ροθύμως ἐπιδοὺς ἑ[αυτὸν εἰς τὰ παρακαλούμενα]
[ἐ]δάνεισεν τὰ χρήματα [ἐνδημήσας? εἰς τὴν πό]-
λιν ἡμῶν καὶ ἐπιγνοὺς [----------------------------]
οις διὰ τὴν τῶν τόκων [βαρύτητα -----------------]
καὶ ἐν τούτοις φανερὰν [ἐπεδείξατο τὴν πρὸς ἡμᾶς]
[εὔ]νοιαν οὐ μόνον κατ[ὰ κοινὸν ἀλλὰ καὶ κατ' ἰδίαν]
[τ]οῖς ἐπιδεομένοις .[--------------------- ὑπέσχετο]
[δ]ανείσειν ἀργυρίου [-----------------------------]

[δ]έκα τόκων ἐλαφρῶ[ν -----------------------------]
[1-2] τυχόντες ἐλαφ[ρῶν? --------------------------]
[1-2] ἂν εἰκὸς καταβαλῶ[μεν ------------------------]
[ἀ]πόδοσιν ποιήσω[μεν -----------------------------]
[ἀν]αστροφὴν τῶν π[ολιτῶν -------------------------]
[..]ν δὲ ἄλλων πολ[ιτῶν ----------------------------]
[δα]νεισαμένους κ[---------------------------------]
[1-2]αν καὶ τὴν ΕΠΙΣ[-------------------------------]
[2-3] ἀπόδοσιν κατ[--------------------------------]
[ca. 6] ἧκεν εἰς βε[βαιωτῆρας? ---------------------]
[---]ΓΑΙΝΙ[--]

1. προδανεισταί: intermediaries for the conclusion of a loan, ed.pr. || 4-5. restored by G.; [---]| Αἰνήμων, ed.pr. || 9. [1-2]οις ἐπιδεομένοις π[έσχετο], ed.pr. [[τ]οῖς ἐπιδεομένοις .[--- ὑπέσχετο], Chaniotis] || 11. omitted by edd.pr., added by G.; cf. ἐλαφροτοκία in *IGR* IV 292 L. 2, G. || 18. ἐπὶ σ[υμβολαίωι], σ[υναλλαγῆι] or σ[υναλλάγματι], ed.pr. || 20. or βε[βαιωτάς], ed.pr.

1028. Abdera. Epitaph of Psammis, undated. Marble base of a stele. Ed.pr. D.Kallintzi, *AD* 47 B2 (1992) [1997] 498: Ψάμμις | Ἑρμαγόρεω

[1. Ψάμμις is the name of a metic in Athens (*IG* II^{2} 10); the name suggests contacts with Egypt and an early date, Chaniotis].

1029-1035. Abdera. Epitaphs. Seven funerary monuments. Ed.pr. D.Triantaphyllos, *AD* 47 B2 (1992) [1997] 499/500 and *AD* 48 B2 (1993) [1998] 403/404 (text in majuscules).

1029: 499. **Epitaph, undated.** Fragment of ■ funerary column: [---]πὼ Μεγάδω γυνή

1030: 499 (ph.). **Epitaph, Hellenistic period.** Fragment of a marble moulded base: Ἀγ/[---]ου | Οὐαρ[-- --]άγου

1031: 499. **Epitaph of Demetrios, undated.** Marble stele: Δημητρίō | ΟΠΥΟΟΛΟ..

[2. Possibly Πυθοδώ[ρō], Chaniotis].

1032: 500. **Epitaph of Beisoulas, undated.** Marble column: Βεισουλας | Ἀρτεμιδώρου

1033: 403 (ph). **Epitaph of Metrodora and another person, late Hellenistic period.** Lower part of a marble stele: Κ[...]Μ[....] | Ἀσκληπιοδώρου, | Μητροδώρα

| Ἀσκληπιοδώρου || γυνή

1034: 403. **Epitaph of Karnis of Kyrene, undated.** Fragment of a marble stele: [---] | Κάρνις Πραξ[---] | Κυρηναῖος

1. ΚΑΡΝΙΣΠΡΑΞ, ed.pr. [the stele is broken along the right side; probably Κάρνις Πραξ[ία] or Πράξ[ιος], well attested names in Kyrene, Chaniotis].

1035: 404 (ph.). **Epitaph of Nane, Hellenistic period.** Stele: Νάνη | Πάρμιδος

1036. Abdera. Fragment, undated. *SEG* XXXIV 698. D.Kallintzi, *AD* 47 B2 (1992) [1997] 498, reports that this stone was transported to the Archaeological Collection of Abdera and gives a more complete reading: ΑΥΡΓΑΙΣΓΑΥ|ΑΣΣΝΣΔΥΓΓΥ[--]ΙΟ|[---]ΟΥΙΥΙΙ[--]Υ

1. Possibly Αὐρ., Pleket (*SEG*).

1037. Abdera. Inscribed relief bowls. L.Kranioti in *Archaia Thrake* II 789-806, studies the production of 'Megarian' relief bowls at Abdera and mentions a few sherds inscribed with the names of potters (796/797; ph.): 1) [Κίρ]βει[ς] 2) [--]ΝΟ[--] 3) [--]ΗΝ[--] 4) [---]ος

1. Kirbeis is known from the Crimea; the representation imitates the representation of Tyche on Olbian coins, ed.pr.

1038. Ainos. Thasian amphora stamp, undated. S.Başaran, *KST* 19.2 (1997) [1998] 606 and 621 (ph.), mentions a stamped amphora handle: Θασίων | object | Ἐρατῖνος

1039. Anchialos. Inscriptions. See *IGBulg* V 5130-5135 and 5645-5652 (ph.), for a few additions to the inscriptions of Anchialos and its territory published in *IGBulg* I² and III 1: bibliographical supplements, corrigenda, texts published after 1961, and a few inedita. See also our lemmata nos. 1040-1042.

1040. Anchialos (territory of: Ajtos). Dedication to an association, Roman Imperial period. Fragment of a marble plate with relief representation of a god found in 1977. Ed.pr. in *IGBulg* V 5648: Δῶρον Ἰ[ο]υ(λίου) Ἀρτεμιδώρου | συνθιασ(ί)ταις

2. ΣΥΝΘΙΑΣΤΑΙΣ, lapis.

1041. Anchialos (territory of: Peštersko). Dedication to Zeus and Hera, Roman Imperial period. Fragment of a marble plate with relief representation of Zeus (and Hera?). Ed.pr. in *IGBulg* V 5650: [Κυρίῳ? Διὶ καὶ] Ἥρᾳ

1042. Anchialos. Epitaph, Roman Imperial period. Epitaph known from a transcription made by M.Lazarov. Ed.pr. in *IGBulg* V 5134: [Μ]ᾶρκος | ΟΣΗΛΙΟ[--] | [Ἀγ]χιαλεὺς | [ἔ]στησα || ζήσας [---]

[2. Perhaps a form of the rare Latin gentilicium Osillius (Ὀσήλιο[ς]), but this is very questionable, Chaniotis].

1043. Apollonia. Inscriptions. See *IGBulg* V 5136-5155 (ph.), for a few additions to the inscriptions of Apollonia and its vicinity published in *IGBulg* I² (bibliographical supplements, corrigenda, and a few texts published after 1970). We single out a few epitaphs published for the first time: Ἑκαταῖος | Συμμάχō (**5149**; 5th/4th cent. B.C.); Μίκη | Σατύρō | γυν[ή] (**5150**; 5th/4th cent. B.C.); Ἀρχίβουλος | Ἑρμίππō (**5151**; 5th/4th cent. B.C.); Ἕρμιππος | Ἑρμίππου (**5152**; 4th cent. B.C.); [--]ολυκείους | [---] Ἀπολλᾶς | [Ἐ]πιλύκου | [Ἐ]πιλύκου || [---]που[---] (**5153**; 3rd cent. B.C) [1. [Αὐτ?]ολυκείους, M. || 3-4. [Ἐ]πιλύκου, Chaniotis].

1044. Augusta Traiana. Cult of Apollo. H.Bujukliev in *Archaia Thrake* I 213-219, studies the distribution of Apollo's cult in the territory and the city of Augusta Traiana. On the basis of the archaeological and epigraphic evidence B. identifies fifteen sanctuaries dedicated to Apollo or to the Thracian Hero who is part of Apollo's iconography. The Greek element in this cult is evident in the iconography, the Thracian in the association of Apollo with the Hero and in his epithets (Ἀνθιηνός, Αὐλαρκηνός, Δαιτερηνός, Δορταξηνός, Ἐστρακηνός, Ζερδηνός, Κερμιλληνός, Οὐρδηνός, Σικερηνός, and Τηραδηνός).

1045. Augusta Traiana. Inscriptions. See *IGBulg* V 5558-5641 (ph.), for additions to the inscriptions of Augusta Traiana and its territory published in *IGBulg* III 2: bibliographical supplements, corrigenda, and texts published after 1964. For several inedita see our lemmata nos. 1046/1047 and 1049-1053.

1046. Augusta Traiana (territory of: Stransko). Honorary inscription for emperor Septimius Severus, ca. 195-198 A.D. Block seen by S.Genov in 1965. Ed.pr. in *IGBulg* V 5603 (dr.), on the basis of the transcription sent by Genov to V.Beševliev.

Λ. Σεπτίμ[ιον Σευῆρον Περτίνα]-
κα Εὐτυχῆ{ν} [Εὐσεβῆ Ἀρα]-
βικὸν Ἀδιαβην[ικὸν ᵛᵛ ἡ ἱε]-
4 ρὰ βουλὴ καὶ [ὁ] λ[αμπρότα]-
[τος δῆμος Τραϊανέων ------]

1-2. ΛΕΕΛΒΙΔ[--- Περτίνα]κα, ed.pr. [Λ. Σεπτίμ[ιον Σευῆρον], Chaniotis].

1047. Augusta Traiana. List of names, Roman Imperial period. Fragment of a block. Ed.pr. in *IGBulg* V 5572, with the assumption that it is a list of persons with the name Ti.Claudius.

[Τιβ. Κλ. ---] Τιβ. v Κλ. v Σύρος v
[Τιβ. Κλ. ---]ελι(ος) v ὁ καὶ Μουκιαν(ός) v
ἄλλος (Τιβ. Κλ.) v
Πρισκεῖνος v
ἄλλος Τιβ. Κλ.
Μάρκελλος

1048. Augusta Traiana. Dedication in honor of a cult association, 2nd/3rd cent. A.D. *SEG* XXXIX 649. Republished by I.Shopova in *Preatti XI Congresso* 529-534 (= *Atti XI Congresso* II 315-321). S. confirms the assumption of edd.pr. that this σπείρη was dedicated to the cult of Διόνυσος practiced in a megaron (cf. the term μαγαρεύς); other Dionysiac cult associations in Augusta Traiana and its vicinity are attested in *IGBulg* III 1517/1518 and possibly 1685. S. associates the name of the σπείρη (L. 2: τῆι πρὸ πόλεως σπείρηι) with gatherings of the worshippers 'before the city'.

1049. Augusta Traiana (territory of: Gita). Dedication, Roman Imperial period. Fragment of an altar. Ed.pr. in *IGBulg* V 5589 (ph.).

[-------------------------]
[----]ΛΟΙ[----------------]
[----------- τὸ]ν βωμὸν ❦
[----------------]Η Βείθυς ❦
[----------------] καὶ ἡ σύμβι-
[ος --------------]ΛΙΛΥ[.....]Ι vacat
[--------]ΚΛΙΟ[.......]Υ vacat
[...] Νέπως καὶ Διονύ-
[σιο]ς καὶ θυγάτηρ Επτη-
[πυ]ρις Διοσουρηνοὶ ΕΙΙΑΝ-
[..]ΟΝ ὑπὲρ ὅλου τοῦ οἴκου
[αὐτ]ῶν ἀνέθηκαν εὐξάμενοι

5. Perhaps [κ]αὶ Λυ[---]; in fine, I or H, ed.pr. || 9-10. perhaps ἐνάν[τι]ον (opposite the village), ed.pr.

1050. Augusta Traiana (territory of: Karasura). Dedication, Roman Imperial period. Limestone column. Ed.pr. in *IGBulg* V 5590 (ph.): Ἀγαθῆι τύχηι · | μητρὸς Σαβείνης εὐχὴν ἀνέ|θεντό με παῖδες

1-4. a hexametrical verse, ed.pr.

1051. Augusta Traiana (territory of: Karasura). Dedication to Apollo Daiterenos, Roman Imperial period. *SEG* XLI 590. Republished in *IGBulg* V 5591

(ph.), without reference to *SEG* and with a different reading of Apollo's epithet in L. 4 (Δαιτερηνῳ; Δαυτερηνῳ, *SEG*).

1052. Augusta Traiana. Dedication?, Roman Imperial period. Fragment of a block. Ed.pr. in *IGBulg* V 5580: Διοφάνης ὑὸς Οὐ[--- τοῦ] | Φιλίσκου vacat | ἀπὸ ἐπιμελίας

1053. Augusta Traiana. Epitaph with reference to a bequest to the association of tanners, 2nd/3rd cent. A.D. Upper part of a funerary altar; the beginning of the text was erased in antiquity. Ed.pr. in *IGBulg* V 5585 (ph.).

[--------------------------------]
Λ[------------------------------]
ΑΥΤ[----------------------------]
Ο[------------------------------]
[------------------- τῆς συμβίου]
Ἡραΐδος καὶ τῶν τέκνων αὐτοῦ
ζῶν καὶ φρονῶν κατέλιψεν
τῇ τέχνῃ τῶν γναφέων vacat
ἄνπελον ἐν γῇ Ζαυρωωσῃ[νῇ]
[.]Ι ἐργατὴν πλίω ἢ ἐλάτω ΗΝ
[..]ΠΑΡΑ[---------------]ΣΧΕ-
[--------------------------------]

1. Α or Λ, ed.pr. || 8. Ζαυρωωσῃ[νῇ], a hitherto unattested toponym, ed.pr. || 9. [ε]ἰ ἐργάτην, ed.pr. [ἐργατήν = ἐργάσιμον, Chaniotis].

1054. Bliznak. Dedication of T.Claudius Preimion, 1st/2nd cent. A.D. Lower part of a marble plate with relief representation of three Nymphs found in 1969 at Bliznak (near Bizye). Ed.pr. in *IGBulg* V 5653 (ph.): Τι(βέριος) Κλαύδιος Πρειμίων

1055. Byzantion. Thank-offering by the Greek allies for victories in the Persian War, 479/478 B.C. For the history of this monument from its transportation to Constantinople (4th cent. A.D.?) to the 19th cent. see our lemma no. 535.

1056. Byzantion. Dedication of an altar, ca. 6th cent. A.D. Altar mensa found in the building complex of Kalenderhane. Ed.pr. G.Traina in C.L.Striker - Y.Dogan Kuban (edd.), *Kalenderhane in Istandbul, the Buildings, their History, Architecture, and Decoration. Final Reports* (Mainz 1997) 112 no. 1 (ph.; English translation): † τῇ Ἁγίᾳ τῇ Θεοτόκῳ Θεόδωρος πρε[σβύτερος ------] ὑπὲρ [------]ν κ(αὶ) ἑαυτοῦ τῆς σωτηρίας †

Possibly πρε[σβύτερος ἐποίησα] ὑπὲρ [τῶν διαφερόντω]ν or [τῶν τέκνων ἡμῶ]ν, ed.pr. [ἐποίησα and ἡμῶν should be excluded because of ἑαυτοῦ; rather [ἐποίησε] and e.g. [τέκνω]ν, Chaniotis].

1057. Byzantion (area of: Sarayburnu). Rhodian amphora stamps. G.C.Şenol - A.K.Şenol, *Arkeoloji Dergisi* 5 (1997) 51-61 nos. 1-5 (ph.), publish the following stamped amphoras found during excavations in 1922 (now in the Istanbul Archaeological Museum).
1) Ἐπὶ Αἰνήτο|ρος, | [--]ου, Ἀγαθοκλῆς (51-53 no. 1; ca. 210-175 B.C.).
2) Ἐπ' ἱερέως | Ἀρίστωνος, | Ἀρταμιτίου, Ἀντιμάχου (53/54 no. 2; ca. 174-146 B.C.).
3) Ἐπὶ Καλλι|κράτευς, | Πανάμου, Δίου (54-56 no. 3; ca. 210-175 B.C.).
4) [Ἐπὶ ---]ευς, | Δαλ[ίου], Λυσ[ίωνος] (56/57 no. 4; after ca. 150 B.C.).
5) Ἐπὶ Νικασαγό|ρα, | Ἀρταμιτίου, [--]φαν[--] (57-59 no. 5; ca. 123-108 B.C.; possibly [Διο]φάν[ους]).

1058-1059. Derekjoj. Epitaphs, Roman Imperial period. Two epitaphs seen in 1910 by G.Ajanov at Derekjoj (near Malko Târnovo) and recorded in a manuscript (cf. *IGBulg* III 1861; A.Fol, *Istoričeski pregled* 1985.2, 75-79). Ed.pr. in *IGBulg* V 5660/5661.

1058: 5660. **Epitaph of Iulia Valentina:** Διονύσ(ι)ο[ς] | Ἀττίου Ἰουλίαν | Οὐαλεντεῖναν | τὴν γυναῖκα ἑ||αυτοῦ, συμβιώ|σασαν αὐτῷ ἐνα⟨ι⟩ρέ|τως καὶ φιλοστόρ|[γως ---]

1. ΔΙΟΝΥϹΥϹ/, A.; Διονυσ(ί)ου, F.; Διονύσ(ι)ο[ς], ed.pr. || 6-7. ΕΝΑΙΡΕ|ΤΩΣ, A.

1059: 5661. **Epitaph:** [------ μνήμης] | [χ]άριν, ζήσασαν | ἔτη ❦ μ´· | χαῖρ(ε) ❦ παρ(οδῖτα) ❦

1060. Durankulak. Thasian amphora stamps, ca. 280-270 B.C. J.Burow in *op.cit.* (cf. our lemma no. 760) 137 (ph.), reports the discovery of three fragments of stamped Thasian amphora handles (dated by A.Avram) in sacrificial deposits near a cave at Durankulak: 1) Θασίων, | double ax | Πρηξίπο[λις] 2) Θασίων, | eagle | Πυθίων 3) Θασίων, | shield | Σκύμνος

1061. Duvanlj. Inscribed objects, 5th cent. B.C. B.Filov, *Nadgrobnite mogili pri Duvanlii v Plovdivsko* (Sofia 1934) 58, 63, and 129; cf. D.Detschew, *Die thrakischen Sprachreste* (Vienna 1957) 110; V.Georgiev, *Trakijskijat ezik* (Sofia 1957) 6; I.Duridanov, *Ezikat na trakite* (Sofia 1976) 91; V.Georgiev, *Trakite i tehnijat ezik* (Sophia 1977) 112-114 and 152; V.P.Neroznak, *Paleobalkanski iazyki* (Moscow 1978) 33-35; Z.I.Archibald, *op.cit.* (cf. our lemma no. 1017) 318/319, 323 and 327/328. C.Tzitzilis in A.P.Christidis - D.R.Jordan (edd.), *op.cit.* (cf. our lemma no. 92) 131-136, recognizes Greek texts in the inscriptions on various objects found in tumuli at Duvanlj (near Philippopolis). The inscription ΔΑΔΑΛΕΜΕ written on four silver vessels (cf. *SEG* XLV 835) should be read as δᾶ δάλε με ('earth, protect me'); cf. Hesych., s.v. δάλεμον· κηδεμόνα (131-133). The inscription on a gold ring should be read as ἠύς, ἰή, δέλε· Μεζῆναι ('almighty, protect; to Mezenas'; 133-135). The texts inscribed on other

objects found in the tumuli are also in Greek (135/136): Σκυθοδόκō (on a gold ring), Ἱππόμαχ(ο)ς (on a clay plate), and κομός, κόας, i.e., κόης, 'diviniser' (on an Attic hydria).

1062. Kokkinogeia. Christian prayer, ca. 4th-6th cent. A.D. Fragment of a column found in the courtyard of the church of the Taxiarchai at Kokkinogeia (Nomos Dramas). Ed.pr. A.Strati, *AD* 47 B2 (1992) [1997] 512, who dates it to the 'early Christian period': Α†Ω | Ὑπὲρ εὐχῆς | Ἰωάνη

1063-1064. Kresna. Dedications, Roman Imperial period. Two blocks (no description). Ed.pr. in *IGBulg* V 5890 and 5982 (ph.).

1063: 5890. **Dedication?:** Πύρρος | Κειλαιβει|θυος καὶ οἱ περὶ αὐτόν· || Τραλις

1064: 5892. **Dedication of the priestess Valeria Iusta, 236 A.D.:** Οὐαλερία | [Ἰ]οῦστα ἱέρι|α ἀνέθη(κ)εν· | ἔτους ζξσ´

1065. Linos (territory of Maroneia?). Inscribed tile, 4th cent. B.C. Stamped roof tile found in a public building at Linos (Nomos Rodopis). Ed.pr. E.Anagnostopoulou-Chatzipolychroni in *Archaia Thrake* II 579 (ph.): δη(μοσία) grapes

---

1066. Linos (territory of Maroneia?). Amphora stamps, ca. 475-450 B.C. Three handles of amphoras with the same stamp. Ed.pr. E.Anagnostopoulou-Chatzipolychroni in *Archaia Thrake* II 581 (ph.): Ἀσκλη(πιοδώρου)

1067. Maroneia. Treaty with Rome, ca. 167 B.C. (or ca. 85 B.C.). *SEG* XXXV 823; XL 1699*; XLV 2303. F.Canali de Rossi in *Preatti XI Congresso* 151-156 (= *Atti XI Congresso* 319-324), reprints LL. 1-11 of this document; he suggests restoring Λευκίο[υ Σύλλα] in L. 8 and dating this treaty to the period after the peace of Dardanos (ca. 85 B.C.).

1068. Maroneia. Base of a statue of a king Ptolemy, 2nd cent B.C.? Small base found in the church of St. Paraskevi. Ed.pr. D.Triantaphyllos, *AD* 48 B2 (1993) [1998] 405 (text in majuscules; no word division).

Βασιλέα Πτολε[μαῖον ------]
Κλεοπάτρας ΕΡ[-------- κα]-
τ' ὄναρ [----------]

[1-3. Restored on the basis of the reading of ed.pr.; possibly Βασιλέα Πτολε[μαῖον τὸν ἐκ βασιλέως Πτολεμαίου καὶ βασιλίσσης] | Κλεοπάτρας (cf. *OGIS* 123, i.e., Ptolemy VI); C.Veligianni (per epist.) suggests as a possibility [καὶ βασίλισσαν] | Κλεοπάτρα(ν) Σερ[άπιδι]; the Ptolemies controlled Maroneia until the late 3rd cent. B.C.; the dedicator may have been a mercenary, Chaniotis].

1069. Maroneia. Dedication?, Roman Imperial period. Fragment of an altar. Ed.pr. D.Triantaphyllos, *AD* 47 B2 (1992) [1997] 500 (text in majuscules): [--- Διο]|νύσου κ̣[αὶ] | Μάρωνος | Κέ̣λσος | Μάρκου

[2. Restored by C.Veligianni per epist., who suggests restoring [ἱερεὺς Διὸς καὶ Ῥώμης] in the lost part of the altar; cf. *SEG* XXXV 823 L. 1] || 3. the epsilon is written retrograde.

1070. Maroneia. Dedication to Serapis, Isis, and Harpokrates, undated. Fragment of a marble base. Ed.pr. D.Triantaphyllos, *AD* 48 B2 (1993) [1998] 405 (text in majuscules): Ἀκέστωρ Α[---] | Σαράπιδι, Ἴσ[ιδι], | Ἁρποχ[ράτηι]

1. ΑΚΕΣΤΩΡΑ, ed.pr. [Ἀκέστωρ Α[---], Chaniotis] || 3. ΑΡΠΟΧ[ΑΤΗΙ], ed.pr. [Ἁρποχ[ράτηι], Chaniotis].

1071. Maroneia. Graffiti on theatre seats and prohedria, Roman Imperial period. C.Karadima-Matsa in *Archaia Thrake* II 560/561 (ph.), reports the discovery of many graffiti on the seats of the theatre and of prohedria inscriptions. Only one text, written on the back of a seat, is presented [the third line is read from the photo, Chaniotis]: [.. Θεοδότου] | τόπος | ΤΙΙ[Β Π]αύλ[ου]

1072. Maroneia. Epitaph of Heraklas, undated. Marble stele. Ed.pr. D.Triantaphyllos, *AD* 48 B2 (1993) [1998] 405 (text in majuscules; no word division): Ἡρακλ|ᾶ Ἀπο|λλοδώ|ρ(ο)υ || vv ὁ δῆμ|vvvο[ς]

[1-2. One expects Ἡρακλ|ᾶν; perhaps Ἡρακλ[έ]|α?, Chaniotis] || 3. ΛΛΟΔΟ, ed.pr.

1073. Maroneia. Christian epitaph of the doctor Thalassios, undated. Marble stele. D.Triantaphyllos, *AD* 48 B2 (1993) [1998] 405 (text in majuscules; no word division): † | Θέσις | Θαλασσί|ου, υἱοῦ | Ἡσακίου, || ἰατροῦ

1074. Maroneia. Fragment, undated. Two fragments of a stele. Ed.pr. D.Triantaphyllos, *AD* 47 B2 (1992) [1997] 500 (text in majuscules): ΔΙΟΣΚΟΑΡΤ| ΑΥΤΖΚ

1075. Mesambria (Pontica). Inscriptions. See *IGBulg* V 5086-5129 (ph.), for additions to the inscriptions of Mesambria and its vicinity published in *IGBulg* I²: bibliographical supplements, corrigenda, and texts published after 1970. We single out three epitaphs published here for the first time: Μεδαρία | Ἡρίχας | τροφὸς | τᾶς Ἀπολλωνίου (**5121**; undated); Δαμέας | Τήλιος (**5122**; 5th/4th cent. B.C.); Ἐνθάδε κ[εῖται] | Διονύσιος [---] | Αἰλίου Ἰουλι|[ανοῦ, ζήσας] | ἔτη ιθ' · εὐτυ[χῶς] (**5123**; 2nd cent. A.D.) [possibly [δοῦλος] in L. 2, Chaniotis].

1076. Mesembria (Aigaia). Vases dedicated to Apollo, 6th-5th cent. B.C. P.Tsatsopoulou in *Archaia Thrake* II 618 (ph.), mentions the discovery of ca. 200 inscribed sherds of vases at Mesembria. Some of them are inscribed with dedications to Apollo [R.Wachter has read for us the texts from the photos: 'The pieces on the photo are numbered in four lines: 1a–d, 2e–i, 3j–o, 4p–u. Letter-forms: Lambda has its angle always on top. In the name Ἀπόλλων there is twice an ordinary pi, i.e. the relevant texts (d and f) are Greek; and since their omicrons and omegas have exchanged forms, which is specific of Paros and Thasos, they must be considered Thasian (i.e. Ionic). In all other instances (b, g, j, s, and probably m), the second letter of the god's name is C-shaped, which, in view of the Thasian feature just mentioned and the proximity of Mesembria to the island of Thasos, is more likely a Thasian beta than a Cretan pi. These inscriptions, which are partly retrograde, are not Greek; perhaps they have to be called Thracian; the same will be true for all others; the texts normally seem to have started with the name Ἀπόλλων. The two Greek texts are: d) vacat Ἀπόλλωνι σ̣[...], a dative, maybe followed by a word starting with σ- (an epithet?); f) [Ἀ]πόλλωνος].

1077. Neine. Inscriptions. See *IGBulg* V 5875-5888 ter (ph.), for additions to the inscriptions of Neine published in *IGBulg* IV: bibliographical supplements, corrigenda, and a few texts published after 1966. We single out three relief plates of the Roman Imperial period published for the first time on the basis of photos and transcriptions made by B.Sandansk and V.Gerasimova-Tomova: [---]νοις ΤΑ[---]| ΑΟΤΗΦΡ Σαβείνου | [---] ἀνέθηκα (**5888**); Πύρρος Μοκασου | κατὰ χρηματισμόν (**5888 bis**); Πύρρος Πυρρ̣[ίου? ---] (**5888 ter**; relief representation of Artemis).

1078. Nicopolis ad Nestum. Inscriptions. See *IGBulg* V 5928-5930 ter (ph.), for a few additions to the inscriptions of Nicopolis ad Nestum published in *IGBulg* IV: bibliographical supplements, corrigenda, and one text published after 1966.

1079. Parthicopolis. Inscriptions. See *IGBulg* V 5893-5924 (ph.), for additions to the inscriptions of Parthicopolis and its vicinity published in *IGBulg* IV: bibliographical supplements, corrigenda, and texts published after 1966. For several inedita see our lemmata nos. 1080-1082; cf. our lemma no. 1107.

1080. Parthicopolis. Dedication to Asklepios and his synnaoi, 2nd/3rd cent. A.D. Marble pedimental stele with relief representation of Helios in his chariot (pediment) and Panakeia, Asklepios, Hygieia, and Telesphoros (panel). Ed.pr. in *IGBulg* V 5898 (ph.).

Πανακίῃ Δεσποίνῃ — Σωτῆρι Ἀσκληπιῷ — Ὑγίᾳ Βασι-σιλίσσῃ — Τελε-σφόρῳ συ[νε]ργ-
4 o[---]
Ἄντων Ἄντωνος

3-4. συ[νε]ργ|ο[λάβῳ?], ed.pr.

1081-1082. Parthicopolis. Epitaphs. Ed.pr. in *IGBulg* V 5915/5916.

1081: 5915 (ph.). **Epitaph of Pannychos and Theodora, 215** A.D. Marble plaque with rounded top and with relief representation of a couple: Πάννυχος Θεοδώρᾳ τῇ γλυκυ|τάτῃ συμβίῳ μνείας χάριν | καὶ ἑαυτῷ ζῶν· | ἔτους ϛμσʹ

1082: 5916 (ph.). **Epitaph of ■ mother and her son, 2nd/3rd cent.** A.D. Marble plaque with rounded top and with relief representation of a couple and a child: Τῇ γυναικὶ κὲ τέκνῳ | μνήμης χ|άριν

1083. Pautalia. Inscriptions. See *IGBulg* V 5773-5874 (ph.), for additions to the inscriptions of Pautalia published in *IGBulg* IV: bibliographical supplements, corrigenda, and texts published after 1966. There are a few inedita, mostly small fragments (5850/5851, 5862) [nos. 5573, and 5776/5777 = *SEG* XLVI 865-867]; see our lemmata nos. 1084-1086.

1084. Pautalia. Dedication of a basilica by Aristainetos, Roman Imperial period. Altar. Ed.pr. in *IGBulg* V 5778: Ἀγαθῇ τύχῃ· | θεοῖς vacat βα|σιλικὸν Ἀρι|σταίνετος || Δημητρίου | βʹ εὐξάμενο[ς] | εὐτυχῶς

2-3. βασιλικόν sc. ταμεῖον rather than βασιλικὸν οἶκον, since in Pautalia the word βασιλική is used for basilica (*IGBulg* IV 2057 L. 6), ed.pr. [βασιλικὸν sc. οἶκον (cf. *CIG* 2782 L. 25) makes more sense, Chaniotis].

1085. Pautalia. Epitaph of Agathon and his brothers, Roman Imperial period. Slab. Ed.pr. in *IGBulg* V 5780: Ἀπολλώνιος | καὶ Τειμόθεος | οἱ Τειμοθέου | τὸν νηιὸν ἐποί||ησαν Ἀγάθονι τῷ | ἀδελφῷ καὶ ἑατοῖς | ζῶντες, vacat χαῖρε | παροδεῖτα

4. νηιός = ναός, i.e., mausoleum (cf. *IGBulg* III 995; IV 2086), ed.pr.

1086. Pautalia (territory of: Dragodan). Inscriptions on two silver scoops, ca. 70-130 A.D. *SEG* XLIV 587. Republished by N.Theodossiev - M.Manov in *Archaia Thrake* I 376/377.

1087. Philippopolis. Inscriptions. See *IGBulg* V 5395-5555 ter (ph.), for additions to the inscriptions of Philippopolis and its territory published in *IGBulg* III 1: bibliographical supplements, corrigenda, and texts published after 1961. For several inedita see our lemmata nos. 1088-1093 and 1095-1100.

1088. Philippopolis. Honorary inscription for P.Virdius, Roman Imperial period. Statue base found in 1969 in the Roman theatre. Ed.pr. in *IGBulg* V 5468 (ph.).

Πό(πλιον) Οὐίρδιον [ca. 3]
ανόν, νέον [---------------]
[...]κόν, τὸν ῥ[--------------]
4 [φυ]λὴ Εὐμολπ[ηῒς]
τὸν ἥρωα·
Ἕστηκα ἐν μ[ca. 3]
πατρὸς παῖς Ω[ca. 3]
8 ΦΕΔΕΝ με
ζωὸν ἐόντα π[ά]-
τρη στῆσεν ἐ[ν τῷ]
μεσάτῳ·
12 ἐκδικοῦντος Αὐρ. [Πωλ]-
λίωνος τοῦ καὶ Γεωρ{γοῦ},
ἐπιμελουμένου Αὐρ.
Χρηστοῦ Γλαύκου

2. νέον [ἥρωα?] or [ῥήτορα?], ed.pr. [probably νέον + the name of a great personality of the past || 3. τὸν ῥ[ήτορα?], Chaniotis] || 6-11. an epigram in two verses, ed.pr. || [6. possibly ἐν μ[έσῳ], cf. LL. 10/11 || 10-11. for ἐ[ν τῷ] μεσάτῳ (= ἐν μέσῳ) cf. *Il.* 8.223, Chaniotis].

1089. Philippopolis. Dedication to the Emperors, the Senate, the Populus Romanus, the Boule and the Demos of Philippopolis, Demeter, Kore, and a cult association, 2nd/3rd cent. A.D. Marble altar found in 1976 in the agora. Ed.pr. in *IGBulg* V 5434 (ph.).

Ἀγαθῆι τύχηι·
οἴκωι τῶν Σεβαστῶν καὶ
ἱερᾷ συνκλήτωι καὶ δήμῳ
4 τῷ Ῥωμαίων βουλῇ τε καὶ
δήμῳ Φιλιπποπολειτῶν,
θεᾷ Δήμητρι καὶ Κόρῃ καὶ
τοῖς συνήθεσι τῆς Ὁμονοίας
8 τὸν βωμὸν Τι(βέριος) Κλ(αύδιος) Κλαυδια-
[νὸς] Κυιντιλλιανὸ⟨ς⟩ καὶ Τιβ(έριος)
Κ(λ)(αύδιος) Οὐάριος Κυιντιλλιανὸς ὁ υἱὸς
αὐτοῦ ἐκ τῶν ἰδίων ἀνέθηκαν

[Undated by ed.pr.; the letter forms suggest a date in the 2nd/3rd cent. A.D., Chaniotis || 7. οἱ συνήθεις τῆς Ὁμονοίας were an association of worshippers of Homonoia, Chaniotis] || 9. ΚΥΙΝΤΙΛΛΙΑΝΟΥ, lapis || 10. initio, ΚΑ, lapis.

1090. Philippopolis. Dedication to Apollon Kendreisos, 2nd/3rd cent. A.D. Fragment of a votive plaque. Ed.pr. in *IGBulg* V 5435 (dr.): [Ἀγαθῇ] τύχ[η]·| [Κυρίῳ Ἀπό]λλων[ι Κενδρεισῳ] | [-----]νίου εὐ[χήν].

1091. Philippopolis. Dedication, Roman Imperial period. Votive plaque. Ed.pr. in *IGBulg* V 5436 (dr.): Αὐλουτραλις Σιγου δῶρον

1092. Philippopolis. Dedication to Agathos Daimon, Roman Imperial period. Fragment of a votive plaque. Ed.pr. in *IGBulg* V 5437 (dr.): [Ἀρτε]μισία Δ[---] | [Ἀγαθο]ῦ Δαίμον[ος ---]

1. or [φυλῆς Ἀρτε]μισιάδ[ος], ed.pr.

1093. Philippopolis. Dedication of Epigenes, Roman Imperial period. Upper part of a marble altar found in the agora. Ed.pr. in *IGBulg* V 5439: Ἀγαθῆι τύχηι· | Ἐπιγένης Μουκι|ανοῦ Φιλιπποπο|[λίτης γ]ερουσιαστὴς || [---]¯ΟΥCY.[--]

1094. Philippopolis (territory of: Burdapa). Dedications to the Nymphs, Roman Imperial period. Z.Gočeva in D.Rößler - V.Stürmer (edd.), *Modus in rebus. Gedenkschrift für Wolfgang Schindler* (Berlin 1995) 135-137, reports the discovery in the sanctuary of the Νύμφαι Βουρδαπηναί at Ognjanovo (cf. *IGBulg* III 1338-1369; V 5500-5505) of an unspecified number of lead mirrors with the inscription ἡ χάρις εἰμί on their handle (136) and of two inscribed plaques with relief representation of ears (an allusion to the ἐπήκοοι Nymphs). G. gives the names of two dedicants: 1) Ἄδημος Δηδημίου 2) Βόνδις Δαμαλσου (ph.) [on the photo I read Δαμαλσος, Chaniotis].

1095. Philippopolis (territory of: Burdapa). Dedication, Roman Imperial period. Fragment of a column. Ed.pr. in *IGBulg* V 5506 (dr.): Ἀγαθῇ τύχῃ· [Κ]υρίῳ Κ[------ | Ἀ]πολλώ[νιος ? ------ |.]ΙΠΠ[---]

2. or [Ἀ]πόλλω[νι], ed.pr.

1096. Philippopolis (territory of: Dolni Voden). Dedication to the Thracian rider, Roman Imperial period. Marble plaque with relief representation of the Thracian rider. Ed.pr. in *IGBulg* V 5525 (dr.): [--- Μ]ουκειαν{α}νὸς ἀν(έ)θ[ηκε] | [κυρίῳ] Ἥρωνει Α ὑπ[ὲρ] | ἀτοῦ εὐχαριστήρι[ον]

LL. 1-2 are written under the relief, L. 3 on the right border || 1. or ἀν(έ)θ[ηκα], ed.pr. || 2. in fine, ΑΝΘ, lapis || or [Ἀ]πόλλω[νι], ed.pr.

1097. Philippopolis (territory of: Dolni Voden). Dedication, Roman Imperial period. Marble plaque with relief representation of Hera. Ed.pr. in *IGBulg* V 5527: ΟΥΡ[---]ΝCΕ[---]

1098/1099. Philippopolis. Epitaphs. Two epitaphs. Ed.pr. in *IGBulg* V 5462 and 5467 (ph.).

1098: 5462. **Epitaph of Beithytralis and Kouete, 2nd. cent. A.D.** Fragment of an epistyle.

Αἴλ(ιος) Πολέμων β(ενε)φ(ικιάριος) Βειθυτραλει Τασηους καὶ
Κουητῃ Δυδηους προγόνοις γλυκυτάτοις
τὸ ἡρῷ̣ον μνείας χάριν κατεσκεύασα·
D(is) M(anibus)

1099: 5467. **Epitaph of Auloukenthos, Roman Imperial period.** Lower part of a stele with relief representation of a rider: Κλ(αύδιοι) Γάϊος καὶ Κοδρᾶτος | Κλ(αύδιον) Αὐλουκενθον τὸν | πατέρα

1100. Philippopolis (territory of: Pazardžik). Epitaph of Auloutralis and Eptesykos, Roman Imperial period. Stele. Ed.pr. in *IGBulg* V 5475 (ph.; dr.), based on photos made by V.Beševliev.

Αυλο[υ]τραλις ΕΓΙΜΗΡΕ-
ος ζῶν τὴν στήλην
καὶ τὸ χωματικὸν
αὐτῷ καὶ τῇ γυναικὶ Επτη-
συκῳ Μουσ...ς κατεσκεύ-
ασεν ἐκ τῶν ἰδίων vacat
οἵτινες ΕΙΟΝΓΩΝ πολ-
[λ]ὰ ἐπόρισαν καὶ ΚΑΤΡΑΥ-
ΠΑΝΤ[.]Σ στήλην ΒC[...]ΤΑ
ΤΑ βούλομαι ΠΑ[....]Ν
[.]ΟΥ[...]ΕΟΝΟΝΟΙΣ τοῖς
[.]Ν[.]ΩΟΤ καὶ συνγρα-
[..]ΤΩ τῷ ῥοδισμῷ ἀρσενι-
κὸν κριὸ{Ι}ν ΟΥ[.]ΤΠΟΗ[.]ΜΠΙΝ
ΟΣΑΜ[..] ἡ βουλὴ ΟΗΠΑΛ[.]ΡΙΝ
ΛΗΩ[.]ΟΠΛΩΝΡΚ[......]
ΧΩ[...]ΗΝΠΑΛΚΡΙΝ[.]Ν[.]Ν τοῦ
χωματικοῦ ἀνέστησα

1. In fine, Γ or P, then a vertical line, M, A or H, P?, and E; 'Ερ̣ι̣μ̣η̣ρ̣ε|ος, ed.pr. || 3. χωματικόν, sc. ἔργον = tumulus, ed.pr. || 5. possibly Μουσ̣η̣ο̣[υ]ς, ed.pr. || 16. ὅπλων?, ed.pr.

1101. Pistiros. Regulations concerning Pistiros issued by a successor of Kotys I, after 359 B.C. *SEG* XLIII 486; XLVI 872*. Republished in *IGBulg* V 5557 ter (ph.; dr.). Z.H.Archibald, *op.cit.* (cf. our lemma no. 1017) 226/227 and 317, reprints the text (317) and discusses briefly the status of the ἐμπορῖται arguing that the Odrysian kings encouraged the establishment of Greek ἐμπόρια (226-228) [on this text see now also A.Avram, *Il Mar Nero* 3 (1997/98) [1999] 37-46; J.Bouzek in *Ancient Macedonia. Sixth International Symposium* (Thessaloniki 1999) 189-196; L.Domaradzka - M.Domaradzka, *ibid.* 383-392; V.Chankowski et alii, *BCH* 123 (1999) 247-371; these studies will be summarized in *SEG* XLIX].

1102. Serdica. Inscriptions. See *IGBulg* V 5668-5772 (ph.), for additions to the inscriptions of Serdica and its territory published in *IGBulg* IV: bibliographical supplements, corrigenda, and texts published after 1966; no inedita.

1103-1105. Stryme. Epitaphs. Three funerary stelai. Ed.pr. D.Triantaphyllos, *AD* 47 B2 (1992) [1997] 501 nos. α-γ.

1103: no. α. **Epitaph, undated.** Stele: [---]ί̣των | 'Α̣ριστο|μένεος

1104: no. β. **Epitaph, undated.** Pedimental stele: Δημή̣τρι[ος] | ΔΑ̣Δ̣Υ̣Ο...

1105: no. γ. **Epitaph, undated.** Fragment of a stele: [---]ΟΙ[---]|[---]ΚΟ.Σ[---]|[---]ΥΡΤΙΟ[---]

1106. Stryme. Epitaph of Patrokles, undated. Marble stele. Ed.pr. D.Triantaphyllos, *AD* 48 B2 (1993) [1998] 404: Πατροκλῆς | Διονυσοφάνεος

1107. Unknown provenance. Donation, Roman Imperial period. Fragment (no further description) known from the ph. of a squeeze preserved in the archive of D.Dečev; found somewhere in the Strymon valley (perhaps at Parthicopolis). Ed.pr. in *IGBulg* V 5925 (ph.).

[--]
[------------------]ου τοῦ 'Ασκληπᾶ
[----------- Δημή]τριος 'Ασκληπᾶ χαίρειν· vacat?
[------------------]ς δεδώρημαι τῇ εὐσεβε[στάτῃ ------------------]

[------------------] διὰ χρηματισμοῦ Η[------------------]
[------------------]ου τῷ ἀργυροταμ̣[ίᾳ] ὑμῶν παρὰ ΚΛ̣[------]
[------------------]ιται τὸ κεφάλ̣αιον τ̣ῇ γερουσίᾳ παν[--------]
[------------------]ται σώζεσθαι ὑμᾶς εὔχομαι κυρι[----------]
[------------------]Λ̣Ι̣ΛCΚΑ̣ΤΟΥ διακοσίος τοῦ Σεβαστοῦ [-----]
[------------------]ω̣ν Δημήτριος 'Ασκληπᾶ, 'Ηρακλέω[ν -------]
[----------------------]Ν.ΜΟΝΙ φαμὲν ὅσς (sic) τὸ ΜΝΙΜΝΛΗΙΙ[--]
[-------------------- δ]ι̣δόναι ἑαυτὸν τῇ σήμερον ἡμέ[ρᾳ -------]
[--------------------- 'Η]ράκωντος τοῦ ἐπιμελητοῦ ΠΥ̣Ι[------]
[----------------------]Λ̣ΥΣΙΑΣ ἐφ' ᾧ τῶν προγεγραμμ[ένων ---]
[--------------------------]μονικοῖς καὶ ῥόδοις οἱ γε[-------]
[------------------------ κα?]ὶ τῶν προγόνων αὐτῶν [--------]
[----------------------------]ους τὸν τόκον δίδω[μι --------]
[----------------------------] γέγραπται 'Ηράκων [--------]
[--------------------------- τ]ὸ ἀργύριον μαρτυ[ρ- --------]
[--------------------------------]ς 'Ηρᾶ μαρτυρῶν [--------]
[------------------- -----------] 'Η̣ρᾶ [------------------]
[--]

[The text records a donation made by an individual probably to the γερουσία (cf. LL. 3 and 6) || 2. or 'Ασκληπᾷ || 3. τῇ εὐσεβε[στάτῃ γερουσίᾳ ?], cf. L. 6, Chaniotis] || 5. in fine, or ΚΑ̣, ed.pr. || [8. initio, probably δ̣ε̣κ̣ά̣τ̣ου, Chaniotis] || 9. [μαρτυρ?]ῶν, ed.pr. || [19. or μαρτύρων, Chaniotis].

1108-1109. Unknown provenance. Dedications to the Thracian rider, Roman Imperial period. Two marble plates with relief representations of the Thracian rider. Ed.pr. in *IGBulg* V 5665 and 5667 (ph.).

1108: 5665. **Dedication of Moukatralis:** Μουκατραλ̣[ις ------ εὐ]|χήν

1109: 5667. **Dedication of Pyretes:** Π̣υ̣ρ̣έ[τ]ης Τ̱η̱ρου | ε[ὐχήν]

1110. Unknown provenance. Epitaph with biblical quotation, December 8, 542 A.D. *SEG* XLIV 570. G.Kiourtzian, *art.cit.* (cf. our lemma no. 909) 33/34 (ph.; French translation), republishes this text recognizing in LL. 3-5 a quotation of *Psalms* 131 vs. 13/14: [νῦ]ν ἐνταῦθα ἡρετι|[ίσατ]ο κατοικεία. He also suggests restoring [---] Θ(εο)]ῦ δυνά[μει] in LL. 1/2, προεδρί|[αν], in L. 2 (instead of προεδρί|[ας]), and καταπ|[παύ]σα(το)] in LL. 4/5 (instead of ΚΑΤΑΤ̣[---]CA).

1123. Gubarevac (mining area of Kosmaj). Dedication to Zeus Synenos, 1st/2nd cent. A.D. Limestone altar now in the National Museum of Belgrad. Ed.pr. Ž.Petković, *Starinar* 48 (1997) 185-187 (ph.).

Διὶ Συνην[ῷ] | Ἀντίπατρ[ος | Τ]ειμοθέ[ου] | ἐξ εὐχῆς ἀ[νέ]||θηκεν

Ζεὺς Συνηνός: deity from the area of Phrygian Synnada, ed.pr., who adds that Antipatros is one of the many Greeks who emigrated from Asia Minor to the mining area of Kosmaj [for this phenomenon see *SEG* XXX 859 app.cr., Pleket].

1124. Histria. Benefactors. On the basis of a tabular survey of 43 benefactors (at least 31 citizens; two foreigners: a doctor and an architect), all attested in *I.Histria* but not all explicitly called εὐεργέτης, K.Nawotka in T.Kotula - A.Ładomirski, *Les élites provinciales sous le Haut-Empire romain* (Wroclaw 1997) 123-137, studies the various manifestations of euergetism in Histria: religious expenses (priesthood), construction (of temples, city walls, gymnasia, macellum), loans and gifts to the city, embassies and military accomplishments. The number of benefactors who held magistracies, increased in late Hellenistic-early Imperial times, contrary to Gauthier's theory (see *SEG* XXXV 1801); dynasties of benefactors sprang up in Hellenistic times; far more benefactors are on record for the Hellenistic than for the Roman period. N. adduces several explanatory factors: honorary decrees for euergetai became rare; willingness to hold magistracies and act as benefactor decreased in the Imperial period; the general prosperity of the Pax Augusta diminished the need for certain benefactions.

1125. Histria. Honorary decree for Diogenes, strategos of Mithradates VI Eupator, ca. 90/89 B.C. Two fragments of a white marble stele found in 1990 and 1995; the former joins *I.Histria* 45 at the left side (LL. 22-44 of the text below); the latter constitutes the upper part of the same stele (LL. 1-20 below); an estimate of the number of lines missing between the upper and lower part of the stele is impossible. Edd.pr. A.Avram, O.Bounegru, *Pontica* 30 (1997) 155-165 (in Roumanian, with French summary). Avram kindly sent us the French version of this article, which he presented during the First International Congress of Pontic Studies held in Varna in September 1997 (French translation of the Greek text).

[Ἔδοξε τῶι δήμωι· οἱ ἄρχοντες εἶπαν· ἐπειδὴ]
[Διογένης Διογένου Ἀμαστριανὸς ? - - - - - -]
[- - - - -]ΑΙΟ[. . . e.g. τῆς] φιλία[ς τῆς ὑπαρχού]-
[σης βασ]ι(λ)εῖ Μιθρ[αδάτ]ηι Εὐπάτ[ορι, ἀποστα]-
λεὶς ὑπ' αὐτοῦ στρατηγὸς εἰς τὴ[ν πόλιν ἡμῶν]
ἀνὴρ καλὸς καὶ ἀγαθὸς ὢν δια[τελεῖ περὶ]
τὴν πόλιν καὶ τοὺς πολίτας πρόθ[υμον ἑαυτὸν]
καὶ δίκαιον παρεχόμενος πᾶσι τ[οῖς ἐντυγχά]-
νουσι vacat [τ]οῦ τε δήμου θλιβέντ[ος ἐν τοῖς πρό]-

τερον χρόνοις καὶ λαβόντος δάν[ειον ἀπὸ Μη?]-
νίου Βυζαντίου καὶ μὴ δυνηθέντος [λῦσαι? διά]
τε τοὺς πολέμους καὶ τὰς ἀφορίας τ[ε καὶ βλά]-
βα[ς] κα[ὶ] διὰ ταῦτα καταχρέου γενη[θέντος, Μέ]-
[ν]ωνος [δ]ὲ [τ]οῦ διαδόχου τῶν εὐφ[- - - - - - -]
[. . . .] ἐπ[ιβα]λόντος τὰς χεῖρας Μ[ενίσκωι τῶι]
[πρότερο]ν ἀ[πεσ]ταλμένωι ὑπὸ τοῦ δ[ήμου πρεσβευ]-
[τῆι? π]ρὸ[ς βα]σιλέα Μιθραδάτην Ε[ὐπάτορα e.g. καὶ]
[ἄλλοις τῶν π]ολιτῶν ἀναλύουσιν [- - - - - - - - - -]
[-? κατασχόντ]ος αὐτοὺς χρόνον π[ολύν - - - - - -]
[- - - - - - - - - - - -] μεγίστηι κα[ὶ - - - - - - - -]
- - - - - - - - - - unknown number of lines- - - - - - - - -
[- -]ς δα[. . . . . . .]
[- ε]ἰς τὸν πλοῦν
[- - - - - - - - - - - - - - - - διά τε τὰ]ς κατεπειγού-
[σας χρείας καὶ τοὺς πολέμους τ]ε καὶ βλάβας, οὐ-
[δένα κίνδυνον ὑπολογισάμενος? εἰς τ]ὴν ἀποδημί-
[αν - - - - - - - - - - - - - - - ? ὑπομ]ένειν ἐπὶ τῶν
[- -]ων Μενίσκον
[- ἀπ]ὸ τῶν ἰδίων
δα[πα]νημάτ[ω]ν κ[αὶ - - - - - - - - τὸ ὑπ]ογεγραμμέ-
νον πλῆθος το[- - - - - - - - - - - - - - -] ἀναλισκέ-
σθαι· ἐποιήσατο τὴ[ν] ἀ[ποδημίαν ἐκτε]νῆ καὶ φιλό-
πονον καθάπερ ἔπρεπ[εν ἀνδρὶ καλ]ῶι καὶ ἀγαθῶι
καὶ σπεύδοντι γνησίως [ὑπὲρ τῆς ἐγ]κεχειρισμ[έ]-
νης ἑαυτῶι πίστεως κα[ὶ ἀποδιδοὺς Μέ]νωνι τοὺς ἑ-
κατὸν χρυσοῦς καὶ τοὺς κατ[άγοντας] ἀνακομισά-
μενος ἐπανήγαγεν καὶ τ[ὰ σώματα εἰς τὴ]ν ἰδίαν καὶ τὰ
αὐτῶν πάντα· εἴς τε τὸ λ[οιπὸν ἐπαγγέλ]λεται ἀεί
τινος ἀγαθοῦ παραίτι[ος ἔσεσθαι τ]ῶι δήμωι·
δεδόχθαι τῶι δήμωι· ἐπ[αινέσαι μὲν ἐπὶ] τούτοις
Διογένην Διογένου Ἀμ[αστριανὸν? στρα]τηγὸν
[τῆ]ς πόλ[ε]ως καὶ στεφα[νοῦσθαι αὐτὸν χρυσῶι] στεφά-
[νωι ἐ]ν π[ᾶσι δ]ὲ τοῖς ἀγῶσιν [ἀρετῆς ἕνεκεν καὶ] εὐνοί-
[ας τῆς εἰς τ]ὸν δῆμον· σ[τῆσαι δ' αὐτοῦ καὶ εἰκόνα]
[χαλκὴν κτλ. -]
- -

1. For ἔδοξε τ. δ. cf. L. 40, ed.pr. ‖ 2. cf. L. 41 ‖ 4. ΙΑΕΙ, lapis; the dative may have to be related to the φιλία (L. 3) ‖ 13-14. for Μένων, who as Menios' (LL. 10/11) διάδοχος took over Menios' loan, see L. 35, ed.pr., who also considers Μέμνων ‖ 15-17. Me(m)non seized Meniskos (cf. L. 28), who had been sent by Histria to Mithradates, ed.pr. ‖ 19. χρόνον π[ολύν or π[λείονα, ed.pr. ‖ 24-25. cf. *I.Histria* 43 and *OGIS* 764, ed.pr. ‖ 26. cf. *I.Histria* 12 and 15, ed.pr. ‖ 34. or [περὶ τῆς, ed.pr. ‖ 35. ed.pr. interprets πίστις as 'the money entrusted to

him' (sc. by the city). The ἴδια δαπανήματα (LL. 29/30) are presumed to refer to money contributed by D. himself for the repayment of the debt [However, ἐγκεχειρισμένη πίστις probably means in general terms the trust which the Histrians reposed in D. and the function which they had given to him as a result; and the ἴδια δαπανήματα may well be expenses made by D. in the context of his campaign against Menon, Pleket] ‖ 36-38. 'et, ayant récuperé les prisonniers, il a conduit les captifs chez eux avec tous leurs biens', ed.pr. [However, ed.pr. himself points out that ἄγω is a *terminus technicus* for the seizure of people by pirates, brigands or soldiers; consequently, τοὺς κατ[άγοντας] are not the prisoners but those who captured the Histrians and turned them into prisoners; one expects a passive form: τοὺς κατ[αχθέντας], Pleket] ‖ 41. 'Αμ[αστριανός] or 'Αμ[ισηνός], ed.pr. ‖ the inscription testifies to Histria being controlled by Diogenes, who as στρατηγὸς τῆς πόλεως (L. 42) was the representative of Mithradates VI. He had taken action against a certain Menon, who claimed money owed to him by the city and apparently had seized Byzantine citizens (among them a certain Meniskos, sent by Histria as ambassador to Mithradates) as hostages. Diogenes was successful, repaid a hundred golden staters to Menon, brought back the Histrian prisoners and was praised by the people of Histria, ed.pr. ['Tout cela reste incertain', P.Gauthier, *BE* (1999) no. 388], who leans toward dating this text to ca. 90/89 B.C., i.e., just before the beginning of the first Mithridatic War. Appian, *Mithr.* 13, shows that Mithradates controled the west coast of the Black Sea before the beginning of that war. Ed.pr. refers to *IGB* I^2 392, an honorary decree of Apollonia for a Tarsian who was ὁ ἡγούμενος τῶν στρατιωτῶν τῶν ἀπεσταλμένων ὑπὸ βασιλέως Μιθραδάτου Εὐπάτορος ἐπὶ τὴν [σ]υμμαχί[αν], to be dated just before the first Mithridatic War. In 72/71 B.C. the Romans conquered the west coast of the Black Sea through the expedition of M.Terentius Varro, governor of Macedonia. *IGB* I^2 314 (cf. our lemma no. 1137) shows that Mesambria was forced to receive a Roman garrison.

1126. Histria (area of). Inscribed gold ring, ca. 500-460/450 B.C. *SEG* XXX 800: *IGDOP* 4. V.P.Yaylenko in *op.cit.* (cf. our lemma no. 1165) 191-194 (ph.), defends Dubois' interpretation of this ring as given in *IGDOP* 4 and criticizes Vinogradov's position [strangely enough Y. does not mention *IGDOP*; no commentator has as yet come to grips with Mihailov's suggestions mentioned in *SEG* XXX 800 in fine; in *Gnomon* 72 (2000) 329, Vinogradov defends his view and rejects Dubois' interpretation].

1127. Histria. Lead weights, undated. R.Ocheşeanu, *Pontica* 30 (1997) 333-335 (ph.), republishes three lead weights which carry on one side the inscription ὄγδο(ον) (or ὄγδοον) and on the other a bust of Hermes. He points out that one of them was found in Histria; since the other two strongly resemble this Histrian weight, he assigns all three to Histria; previous scholars had assigned them to Tomis.

1128. Kallatis. Honorary inscription, shortly after 217 A.D. Limestone block found in 1994 in the ruins of a 6th cent. A.D. house. Ed.pr. A.Avram, *Studia Antiqua et Archaeologica* 3/4 (Iaşi 1997) 120/121 (translation) [now *I.Kallatis* 122].

[Τ]ὸ[ν ἀ]ρχιερέα καὶ π[οντάρχην? καὶ]
βασ[ιλέα] ἄρξαντ[α τοῦ κ]ο[ινοῦ?]

καὶ πρ[ε]ζβεύσαντα προῖκα πα-
ρὰ θ[εὸ]ν ['Αν]τωνεῖ[ν]ον μέχρι{ς}
τῆς ἀνατολ[ῆ]ς, πε[ρ]ὶ [τ]ῶν συμ-
φ[ερ]όν[των τοῦ δ]ή[μου ...]ουμη-
[---------]ΡΑ[..]ΟΥ[...]ΥΠΟ
[-------- πατ]ρίδος [.......]
[--------]ΟϹΔΟΜΑΥ[...]ΦΟ
[----------]ιιΤΡΑΛΥ[...]ΦΟ
- -

1. In fine: possibly part of the omicron is visible, ed.pr. ‖ 1-2. the restoration is based on *SEG* XXIV 1038a = 1140 (from Kallatis) L. 3: ποντάρχην κὲ βασιλέα κὲ ἀρχιερ[έα], ed.pr. ‖ 2. or ἄρξαντ[α τῆς π]ό[λεως], ed.pr. ‖ 5-6. πε[ρ]ὶ [τὴ]ν σώ|φ[ρ]ον[α σύγκλ]η[τον, ed.pr. [but in the typescript for *An.Ép.* (1997) [2000] which he kindly sent to us, ed.pr. points out that J.G.Vinogradov proposed the reading given in the text; renewed examination of the stone confirmed V.'s suggestion. V. prefers to identify the emperor mentioned in L. 4 with M. Aurelius; see now *An.Ép.* (1997) [2000] no. 1320] ‖ first attestation of a diplomatic activity of the West Pontic koinon, ed.pr.; see also our lemma no. 1196 app.crit. in fine.

1129. Kallatis. Gift to an association of hunters, 238-244 A.D. T.Sauciuc-Săveanu, *Pontica* 1 (1968) 307-317; D.M.Pippidi, *Studii Clasice* 14 (1972) 141/142 (cf. *An.Ép.* 1972, 157-159 no. 545 [see now *I.Kallatis* 74]). J.M.Curbera, *Mnemosyne* 50 (1997) 224 note 6, argues that the name Βούκκη ('Αθανέων Βούκκη; L. 29) is an itacist genitive of Βούκκις (= Βούκκιος, i.e., the Latin gentilicium Bucius) rather than an unattested Greek name. Cf. our lemma no. 1444 app.cr. ad L. 4.

1130-1133. Kallatis. Four epitaphs, 2nd cent. B.C. - 3rd cent. A.D. A.Avram, *SCIV* 48 (1997) 191-198 nos. 1-4 (ph.; in Roumanian, with French summary), publishes two inedita (our lemmata nos. 1130/1131) and joins some known fragments to form two new epitaphs (our lemmata nos. 1132/1133; translations); all stones are now in the National Museum of History at Bucharest.

1130: 191 no. 1. **Epitaph of Herakleon, 2nd cent. B.C.** Marble pedimental stele with akroteria; mouldings at top and bottom; in a recessed field a relief representing a draped man on a diphros and holding a kantharos in his right hand; inscription above the relief [now *I.Kallatis* 167]: 'Ηρακλέων | Νίκωνος

1131: 192 no. 2. **Funerary epigram, 2nd cent. A.D.** Limestone stele moulded below [now *I.Kallatis* 140].

---- | [--]ΙΗ[--|--]ΟΔΕΙΤΑ[--|--]ΙΗΡΟΣΟ[.]Α[--] | vacat ΝΑΤΟΣ vacat

1. Unclear traces of further letters ‖ 2. [-- παρ]οδεῖτα, A. ‖ 3. after rho an omicron or an omega: [--]ηρος or ἥρως?, A. ‖ 3-4. perhaps ἀ[θά]|νατος, A. [in fine the photo seems to show <].

1132: 192-195 no. 3. **Epitaph of a woman, late 2nd/early 3rd cent.** A.D. The relief fragment, with ends of four inscribed lines published by T.Sauciuc-Săveanu, *Dacia* I (1924) 145 no. 5, is the right part of the banquet relief *I.Tomis* 362 (Pfuhl - Möbius 1714); the latter should now be assigned to Kallatis [now *I.Kallatis* 183].

[Π]απείας Μ̮η̮νείου ἀν̮έ̮θη̮κεν τ̮ὴ̮ν
[στ]ήλην τῇ ἰδίᾳ γυναικεὶ (Εἰ)σιακοῦ
[Ἑ]κατ̮ή̮ου θυγατρεὶ ἐτῶν • λ' •
4 [χ]αῖρε· χαῖρε καὶ σύ, παροδεῖτα

1. ἀνέθηκ[εν], *I.Tomis* ‖ 2. ΓΥΝΑΙΚΕΙΣΙΑΚΟΥ, lapis; γυναικεὶ Σι[γη(ι)], *I.Tomis*; Εἰσιακός = Ἰσιακός: rare transliteration of Isiacus (cf. *SIRIS* 487-489, 536, 538/539 and 560): priest or worshipper of Isis, A. ‖ 3. ἐτῶν [..], *I.Tomis* ‖ 4. παρ[οδεῖτα], *I.Tomis*.

1133: 195-197 no. 4. **Epitaph of the stonecutter Aurelius Hesychi(o)s, 3rd cent.** A.D. G.Tocilescu, *AEMÖ* 14 (1891) 34 no. 81 (two inscribed lines and part of an omicron in L. 3; cf. L.Robert, *RPh* 13, 1939, 151/152 = *OMS* II 1304/1305 and *BE* 1939 no. 233) is the top of the stele published by id., *ibid.*, 33 no. 76 [now *I.Kallatis* 187].

Αὐρ(ήλιος) Ἡσύ-
χις λιθουρ-
[γ]ὸ[ς ὧ]δε κε-
4 [ῖται]· τρὶς με-
[.....]ΡΟΚΟΤ
[..]σε[ν?] πατ-
ρὸς δ[ὲ] Δίω-
8 νος, γυνὴ
δὲ Βασιλικ-
ὴ συνέζησα
[ἔ]τη ο' καταλ-
12 [ειφθεῖσα?]

1-3. Αὐρ(ήλιος) Ἡσύ|χις (= Ἡσύχιος) λιθουρ|[γ]ό[ς], R.; Αὐρ(ηλία) Ἡσυ|χὶς λιθο[υργ-?], T. ‖ 3-4. or κε|[ῖμαι], A. ‖ 7-8. Δίμ|νος, T. ‖ 11-12. καταλ[ειφθεῖσα?], T. hesitatingly.

1134. **Kallatis. Vase inscription, ca. 400-350** B.C. Fragment of a black glazed bowl, of the 'rolled rim' type. Edd.pr. C.Domăneanțu - A.Suceveanu in M.Porumb (ed.), *Omaggio a Dinu Adamesteanu* (Cluj-Napoca 1996) 117-120 (ph.) [now *I.Kallatis* 256 (dr.)].

[--]ου ὁ πίναξ [--]

Edd.pr. collect and briefly comment on the graffiti found so far in Histria and Kallatis; inter alia, *I.Histria* 101 (with *SEG* XXXIII 582, ignored by edd.pr.) and 361 [to be read in a different word order, as A.Avram pointed out to us per ep.: Μητρίχης εἰμὶ λήκυθος]; *SEG* XXX 801 (with 1880; edd.pr. prefer Δί(ι) to Δί(ος)); P.Alexandrescu, *Histria* IV (Bucharest 1978; cf. *SEG* XXX 801) nos. 410 (mentioning a Σακονίδης), 584 (Διοσκούρων) and 514 (Ἀσαμήνειας ἐμμί); a tile with Φίλων ἀνάθημα Φόρκυι ἐμὲ (ἀνέθηκε) (mentioned in the commentary to *I.Histria* 106: Φόρκυος); *I.Kallatis* 254 and 255.

1135. **Kallatis. Amphora stamps.** M.Ionescu - N.C.Georgescu, *SCIV* 48 (1997) 170-173 (dr.), present a catalogue of 25 amphora stamps found in the territory of Kallatis: eight Sinopean, three Rhodian, five Thasian, one Knidian, one Koan, one Parian, one from Herakleia Pontike, one from Akanthos and four from uncertain provenance. No new names of magistrates or manufacturers (except perhaps no. 12 from Thasos with a manufacturer Λόχ(αγος?)).

1136. **Markianopolis. Inscriptions.** See *IGBulg* V 5333-5392 (ph.) for additions to the inscriptions of Marcianopolis and its vicinity (including Durostorum and Tolbuhin/Dobič) published in *IGBulg* II (bibliographical supplements, corrigenda and many texts published after 1958).

1137. **Mesambria Pontica. Honorary decree for C.Cornelius, ca. 72/71** B.C. *IGBulg* I² 314. A.Avram, *art.cit.* (cf. our lemma no. 1125), suggests restoring in L. 4 Γάϊος Κορνήλιος Γαΐου υἱὸς Ῥωμαῖος ὁ καθεσταμένος ἐπὶ τῆς πόλιος [δ]ιά[δοχ]ος ὑπὸ Μαάρκου Τερεντίου Μαάρκο[υ υἱ]οῦ [Λευ]κόλλου αὐτοκράτορος ([στραταγ]ός, [ἔπαρχ]ος, earlier scholars; Mihailov in *IGBulg* pointed out that the top of a triangular letter before ια excludes these restorations). For διάδοχος A. refers to L. 14 of the text in our lemma no. 1125; for the historical context of this text see the app.cr. in fine of the same lemma. M.Licinius Lucullus Terentius Varro appointed C.Cornelius as his successor in the capacity of commander of the garrison in Mesambria.

1138. **Montana. Inscriptions.** See *IGBulg* V 5160-5162 (ph.) for additions to the inscriptions of the municipium Montanesium published in *IGBulg* II (two texts published after 1958 and an ineditum: see our lemma no. 1139).

1139. **Montana. Measuring table, 2nd/3rd cent.** A.D. Fragment of a marble measuring table found in a Roman villa; cf. *An.Ép.* (1985) no. 756. Ed.pr. in *IGBulg* V 5160 (ph.).

- -
[ὑπατεύοντος τῆς ἐπαρχίας ------------------]
[-------------]ΣΥΙ[------------------------]
[------ πρε]σβ(ευτοῦ) Σεβ(αστοῦ) ἀντιστρατήγ[ου]
[------]Ο Πομπείου Διογε[νιανοῦ ------------]
4 ἐπιστάθμου στατιῶνος Αὐρ(ηλίου) [------------]

εὐτυχῶς

1140. Naissos (area of: Mediana). Dedications to Asklepios and Hygieia by Rhoimetalkes and his wife, reign of Constantine. P.S.Petrović, *Inscriptions de la Mésie Supérieure* IV (Belgrad 1979) nos. 59 and 61; *SEG* XXXIV 738 (XLV 940). Republished by P.S.Petrović, *Medijana, rezidencija rimskih careva* (Belgrad 1994) 88/89 (ph.). Non vidimus; cf. *An.Ép.* (1997) [2000] nos. 1305/1306. P. follows C.Habicht in identifying Ῥοιμητάλκης with Valerius Rhoemetalkes, *dux Aegypti et Thebaidos utrarumque Libyarum* between 324 and 327 A.D., on record in *CIL* III 12073 (*ILS* 701) and 12050 (cf. *SEG* XXXIV 738); the erasure of the dedicant's name in Petrović no. 61 confirms his importance [in *SEG* XLV 940 in fine it is incorrectly stated that Habicht suggested identification with the tribunus Rumitalca, who supported the usurper Procopius in 365 A.D.; instead, Habicht argued that the similarity of our dedicant's name with that of the tribunus may have been the cause of the erasure: cf. *SEG* XXXIV].

1141. Naulochos. Epitaph of a family, late 3rd cent. B.C. Pfuhl-Möbius 1104 + addendum. Republished in *IGBulg* V 5085.

1142. Nikopolis ad Istrum. Inscriptions. See *IGBulg* V 5200-5252 and 5270-5332 (ph.) for additions to the inscriptions found at Nikopolis as Istrum and in the region between Nikopolis and Marcianopolis published in *IGBulg* II (bibliographical supplements, corrigenda, texts published after 1958 and a few inedita). See also our lemmata no. 1143-1147 and 1156/1157.

1143. Nikopolis ad Istrum (area of: Gorna Orjahovica). Dedication to Theoi Epekooi, 2nd cent. A.D. Limestone altar. Ed.pr. in *IGBulg* V 5245 (ph.).

Ἀγαθῇ τύχ[ῃ] | Ἀρούντ[ι]ος Οὐάλ[ης] | ὑπὲρ τῆς [θυ]|γατρὸς {ο[ς]} | Ἰνγενο[ύ]λα{ι}ς εὐχὴ[ν] | ἀνέθηκεν | θ(εοῖς) ἐ(πηκόοις)

1144. Nikopolis ad Istrum. Dedication to Mithras, Roman Imperial period. Marble altar with relief representation of dendrophoroi. Ed.pr. in *IGBulg* V 5229 (ph.).

[Θ]εῷ Μίθρᾳ δ(ῶρον) | Μᾶρκος ἀνέlστησα

1145. Nikopolis ad Istrum (territory of: Veliko Târnovo). Epitaph T.Aurelius Mauros, 2nd cent. A.D. Fragment of a pedimental stele. Ed.pr. in *IGBulg* V 5250, based on a copy made by B.Gerov.

Τ(ίτον) Αὐρήλιον Μαῦρον ⟨τὸν⟩ κὲ | Μακρῖνον Τ(ίτος) Αὐρήλιος Μ̣[ᾶρ]|κος κὲ Ἀτιλία Ναῒς ἡ κὲ | ΩΙΖΙΗ ⟨σὺν τῦ⟩ς τέκνυς ἀνέlστησαν

1146. Nikopolis ad Istrum. Funerary epigram of Niko[--], 2nd/3rd cent. A.D. Limestone column. Ed.pr. in *IGBulg* V 5236 (ph.), with suggestions made by W.Peek.

[Σῆμα] μ̣ὲν ἰσορᾷς Νικο-
[...]ο̣ς̣ ἀν̣έρο̣ς̣ ἐσθλο̣ῦ̣, ὃ̣ς̣
[καμά]τοι̣ς̣ ἰδίοις ε̣ἶκ̣ε̣ α̣ὐ̣τῷ
4 [δῶμα] Ἀΐδαο· πᾶσι λέ-
[γι· στί]βο̣ς̣ ἔστ̣ε̣ ὀλίγο̣ς̣ π̣ρ̣ὸ̣ς̣
[φ]ῶς τὸ π̣ο̣θι̣νόν, ο̣ὗ̣τος̣
δὲ α̣ἰ̣ώνι̣ο̣ς̣ δόμος ἐστὶ
8 βροτῦσι δ̣ί̣α̣υ̣λο̣ς̣· τύνυν
π̣ί̣ν̣ε̣, τρύφη̣σ̣ον̣· ἔχι̣ς̣ φῶ[ς]
[μ]ὴ̣ π̣α̣ρ̣ακο̣ύ̣σης̣· ἂν̣ γὰρ̣ ἅπαξ
[π]ν̣υ̣ή̣ σε λ̣ί̣π̣η̣, το̣ύ̣των ἀπ̣ο̣ρ̣ή̣σ̣[ις]·
12 εὐ̣όδι̣, π̣αροδῖτα̣

1-2. Νικο|[κλέ]ο̣ς, P. ‖ 3-4. 'he gave (made) himself a house (grave)', ed.pr.; τ̣έκε, P. ‖ 4-5. λέ?[γι] = λέγει, ed.pr. ‖ 5. [στ]ίβος, P.; [ὄλ?]βος, ed.pr.; in fine, π̣ρ̣ός, ed.pr.; πα[ρά], P. ‖ 8. βροτῦσι = βροτοῖσι, τύνυν = τοίνυν, ed.pr. ‖ 11. inition, [π]ν̣υή = [π]νοιή, ed.pr.; in fine, or ἀπόρησ̣[ις], P.

1147. Nikopolis ad Istrum. Fragment (epitaph?), 2nd/3rd cent. A.D. Fragment of limestone. Ed.pr. in *IGBulg* V 5235: [---] Μάξιμος Κασίου ❦

1148. Novae. Corpus. In J.Kolendo - V.Božilova (edd.), *Inscriptions grecques et latines de Novae (Mésie Inférieure)* (Paris-Bordeaux 1997) 175-188 nos. 174-184, A.Bresson and T. Drew-Bear publish the Greek inscriptions found in (the environs of) this city, on the basis of a manuscript of V.Velkov (†). On 11-27 the history of Novae and the vicissitudes of the discovery and publication of the Latin and Greek inscriptions of the city. New are nos. 175 (cf. our lemma no. 1149) and 177 (cf. our lemma no. 1151); never included in *SEG* are nos. 181 (cf. our lemma no. 1152) and 183 (cf. our lemma no. 1150). We give a *comparatio numerorum* for the remaining numbers. See also *IGBulg* V 5258-5262 (ph.) for additions to the inscriptions of Novae published in *IGBulg* II (bibliographical supplements, corrigenda and three texts published after 1958).

SEG XXVI	*I.Novae*	*SEG* XLV	*I.Novae*	*IGBulg* V	*I.Novae*
837	176	945	180	5259	176
SEG XXXV		*IGBulg* II		5260	179
844	176	741	182	5261	174
SEG XLIV		742	184	5262	107 (cf. our lemma no. 1153)
641	178				

1149. Novae. Fragmentary epigram for an emperor, 2nd cent. A.D. Five limestone fragments; nos. 1 and 2 belong to the beginning of the text; the last lines of fragment 3 and 4 constitute the last line of the inscription. Edd.pr. A.Bresson, T.Drew-Bear in *op.cit.* (cf. our lemma no. 1148) 176-178 no. 175 (ph.).

Fr. 1 + 2:

Ῥωμαίων γεν[εῆς τε καὶ Ἑλ]λήνων βασιλε[ύων?]
σεμνὸν ΕΛ̣[---], τὸν ἀπ' αἰθερίο[---]
συνκλητο[--- κ]αὶ ἀνθρώπων ν[---]
πάντων μ[-- κα̣ὶ] ἀοιδῶν φαιδ[---]
ἐκ σέο ΔΕ[---]χ̣ον ἐν παλάμ̣[η̣σιν]
κλῆμ' ΟΔ[-----]ΝΤΕ[. .]ΚΑΙΚΛ̣[--]
τρὶς δὲ κ[αὶ ---------------]
μουν Ι̣.[------------------]
- -

Fr. 5:

- - - - - - - - - - - - - - -
[-----]Ι̣ΕΝ[---]
[----]Ι̣ΕΛΑΘΙ[---]
[--- π]ερὶ στή[θεσσι ?---]
[----].Α[-----------]
[------]..Ι̣[---]
- - - - - - - - - - - - - -

Fr. 4 + 3:

- -
[-----]..[-----]
[---]Α̣ δυώδε[κα ---]

- - - - - - - - - - - - - - - - - - -
[---]ΕΝΑΓΑ[------]
[---] σὺν ἐμοῖσι πόθ[οισι ?---]
[---]τ̣οις ἐνὶ μησὶ ?[---]

Hexameters or disticha ‖ Fr. 1 + 2. 1. A reference to a Roman emperor, edd.pr. ‖ 2. e.g. σεμνὸν ἕδ̣[ος Ζηνὸς], τὸν ἀπ' αἰθερίο[ιο or -υ] or ἀπ' αἰθερίο[υ Διὸς e.g. υἱόν], edd.pr., who also consider ἔδ̣[ειξας] ‖ 3. initio a reference to the senate; in fine possibly ν[ομοδείκτην, edd.pr. ‖ 4. πάντων μ[ουσοπόλων καὶ] ἀοιδῶν φαιδ[ρὸν ἄνακτα or φαίδ[ιμε Καῖσαρ], edd.pr. ‖ 5-6. somebody held a κλῆμα in his hands: a vine-rank (or the staff of a centurio?, given by the emperor (ἐκ σέο δε[ξάμενοι)) ‖ Fr. 5. 3. or a form of ἵστημι, edd.pr. ‖ Fr. 3. 1. ἄγα[λμα or ἀγά[λματα, a form of ἀγάλλειν or ἀγαθός?, edd.pr.

1150. Novae (area of: Oreš, ca. 15 km. west of Novae). Dedication to Theos Okkonēnos, 3rd cent. A.D. Lower part of a moulded limestone altar with boukrania and garlands; LL. 1/2 on the moulding, L. 3 just above the boukrania and garlands; below the inscription two hederae. Ed.pr. V.Velkov, *Antiquitas* (Acta Universitatis Wratislaviensis 18, 1993) 212 (not included in *SEG*); republished by A.Bresson, T.Drew-Bear in *op.cit.* (cf. our lemma no. 1148) 186/187 no. 183 (ph.).

Θεῷ Ὀκκονηνῳ ⟦Ἀσύνκριτ[ος]⟧ | ⟦καὶ Εὐάγελος
Εὐαγέλου⟧ μετὰ τῶν ἰδίων | εὐχὴν τὸν βωμὸν ἀνέστησεν

1. For Ζεὺς Ὀκκονηνος see *SEG* XXX 859 app.cr.; XXXI 1069; XXXII 679 ‖ 1-2. between Ὀκκονηνῳ and μετὰ τῶν ἰδίων the script is different from that in the rest of the text: in view of the singular ἀνέστησεν (L. 3) the name + patronymic of the original dedicant must have been erased in favor of the two new dedicants, edd.pr. ‖ 2. ΛΟΣΕΥΑΓΕ^{ΛΟΥ}Μ, lapis.

1151. Novae. Fragmentary dedication, 4th cent. A.D. (before 324 A.D.). Sandstone plaque. Edd.pr. A.Bresson, T.Drew-Bear in *op.cit.* (cf. our lemma no. 1148) 179/180 no. 177 (ph.).

- - - - - - - - - - - - - -
[---].Λ̣Ι̣Ι̣[---]
[--- Αὐρ]ή̣λιος Συνή̣[σιος ?---]
[--- π]π̣ρρ Νήσσω̣[ν ---]
[---]ιτες τοῦ σ[---]
[---]τερον πε.[---]

[---]οντας ...[---]
[--- ---]τέρησαν vacat
[---]νων αὐτοὶ
[---]ν̣ ἀ̣νέ-
[στησαν ---]
- - - - - - - - - - - -

2. Αὐρ]ήλιος: the text was obviously engraved before Constantine's victory over Licinius in 324 A.D.; no Flavii in our text, in contrast with *SEG* XLIV 641 ‖ 3. ππρρ: cf. *SEG* XLIV 641 (= no. 178 in the Corpus of Novae: see our lemma no. 1148), for another dedication by πριμιπιλάριοι δύο (ππρρ); for their function see *SEG* XLIV.

1152. Novae. Funerary epigram of Euchrōtis, 150-200 A.D. Limestone stele moulded above and below. Ed.pr. A.Marcinkowska, *Archeologia* (Warsaw) 33 (1982) [1985] 173 (not included in *SEG*); republished by A.Bresson, T.Drew-Bear in *op.cit.* (cf. our lemma no. 1148) 182-184 no. 181 (ph.); we do not list all the differences between Bresson, Drew-Bear and the ed.pr.

[--- εἰσο]ρ̣ά̣ας τύμβῳ, τά̣[φ]ος ἐνθ̣[άδε ---]
[---] φορέουσα πάϊν ν̣εκρὸ̣[ν ---]
[--- πέμ]πτῳ περιτελλομένῳ [---]
[---]Ν Εὐχρωτὶς χρῶτα̣ σελ[------]
[-- μ]ούνη̣ τόδ' ἐμοὶ δωρήσα̣[το --]
[------]είας· στέρξεν δέ με θε[---]
[--- γ]αῖα ἐν τοῖς ἰδίο̣[ις με καλύπτει]

1. Something like 'you see on this funerary monument (a relief, inscription vel sim.); the tomb hides so-and-so', B., D.-B. ‖ 2. πάϊν: accusative of Homeric πάϊς; the deceased (Εὐχρωτίς) 'carried a dead child', perhaps in the 5th year of her marriage (L. 3), B., D.-B. ‖ 4. Εὐχρωτίς: cf. masculine Εὔχρους and female Εὐχρώτιον; in fine σελ[--]: B., D.-B. refer to *AP* VI 121, where a woman is said to have been σελίνων οὐλοτέρη ('aux cheveux plus bouclés qu'une plante de céleri').

1153. Novae. Bilingual funerary epigram for Basileus, ca. 150-250 A.D. Sandstone stele; in the upper part the busts of a man and a woman; below the busts in a slightly recessed field an inscription; after publications in local Bulgarian periodicals in 1968 and 1972, included in *IGBulg* V 5262; republished by A.Bresson, T.Drew-Bear in *op.cit.* (cf. our lemma no. 1148) 139-142 no. 107 (ph.; translation).

A: Θ(εοῖς). Κ(αταχθονίοις)
οὔνομά μοι | Βασιλεύς, | κεῖμαι δ' ἅμα | μητρὶ θανού||σῃ
μοίρῃ ὑπ' ἀρ|γαλέῃ προδαμεὶς | νούσῳ τε βαρείῃ· |
Κυζίκιος δέ με θά|ψεν ἀγακλείτη τε || Σεκούνδα
πρῶ|τον ὑπὲρ γενύων | ἄνθεα δρεψάμενον
B: D(is) M(anibus)
Monte sub hoc tegito<r> | Basileus ecce s<e>pul|tus
precipiti leto iuenlis fatorum lege <p>eracta ||
quem genuit mater mecum | iacet i<ps>a sepulta
Kyzicilo mihi factus honos | simul atque Secunda

Kyzikios' second wife has a Latin name: Secunda; she may have been responsible for the addition of the Latin version, B., D.-B. || A 4. Κυζίκιος: for the name see *I.Tomis* 336 and L.Robert, *OMS* V 213, B., D.-B. || B 2. tegito, spultus, lapis; for *monte sub hoc tegitur* B. and D.-B. refer to a distichon on record in the *Vitae Vergilianae*, ed. I.Brummer, Leipzig 1912, and to *An.Ép.* (1941) no. 43 (from Lambaesis) || 3. iuenis for iuvenis; eracta, lapis || 4. ispa, lapis || 5. Kyzicio(s), *IGBulg*.

1154. Odessos. Inscriptions. See *IGBulg* V 5013-5084 (ph.) for additions to the inscriptions of Odessos and its vicinity published in *IGBulg* I^2 (bibliographical supplements, corrigenda, texts published after 1970 and a few inedita). See also our lemma no. 1155.

1155. Odessos. Obscene graffiti in the theatre, Roman Imperial period. Graffiti incised on the walls of the vaulted corridors of the Roman theatre. Ed.pr. in *IGBulg* V 5074 (ph.): 1) Γοργόνεια πυγεί|ζετε, πέος [σ]ειδερ[ο]ῦ[ν] or σιδερ[ο]ῦ[ν]; 2) Ἡλιοδώρα Βουθειθερὶς καλὰ π(υ)γίζεται (originally πωγίζεται, later corrected to πυγίζεται [Βουθειθερίς: perhaps we should read βουθε{ιθε}ρίς (= βουθερής, "affording summer pasture", *LSJ*), which may be an attribute of the lascivious Heliodora; the association of sexual intercourse with pasture and of the female sexual organ with a meadow is common enough: see J.Henderson, *The Maculate Muse. Obscene Language in Attic Comedy* (New York 1991) 135/136 and 174, Chaniotis]); 3) Ἡρακλε- [---]; 4) εὐτόλμα; 6) καταπ[υ]γίζα-ς[αι]; 7) ΠΙΟ (possibly πίο(ς) = πέο(ς)); 8) [--]- αλου Α; 9) ΠΙΑ?, ΠΙΟ? (cf. ad (7)).
For this obscene vocabulary ed.pr. refers to *SEG* XXIX 1722 [see also *SEG* XLI 1876].

1156-1157. Rosica. Dedications, 2nd/3rd cent. A.D. Two marble plaques with relief representing Zeus and Hera; found at Rosica (east of Nikopolis ad Istrum). Ed.pr. in *IGBulg* V 5283/5284 (ph.).

1156: 5283. **Dedication of Hieron.** Lower part of a plaque: Ἱέρων Δινεικενθου

1157: 5284. **Dedication of Aurelius.** Fragment of a plaque.

[...]ΕΥΣ[---] | Αὐρήλιο[ς χώρτης] | πρώτης λεγ[ιῶνος? ---]

3. Probably λεγ(ιῶνος) [ια' Κλαυδίας], ed.pr.

1158. Vacat.

1159. Tomis. Dedication to Antoninus Pius, 144 A.D. Small marble fragment moulded below; found in Constantza and now in the Museum of National History and Archaeology in that city. Edd.pr. M.Bărbulescu - A.Rădulescu, *Pontica* 30 (1997) 167-170 (ph; dr.).

\- - - - - -
Ω • Ι
ΡΧΙΚΗΣ
Λ • ΜΙΝΙΙ

Edd.pr. compare this fragment with *I.Tomis* 54 (see our lemma no. 1160) and argue that both texts contain a dedication to Antoninus Pius made under the supervision of the governor L.Minicius Natalis Quadronius Verus (cf. *SEG* XLVI 894). They restore the fragment as follows:
[Αὐτοκράτορι Καίσαρι, θεοῦ Ἀδριανοῦ υἱῷ, θεοῦ Τραιανοῦ Παρθικοῦ υἱωνῷ, θεοῦ Νέρουα]
[ἐκγόν]ῳ, Τ[(ίτῳ) Αἰλίῳ Ἀδριανῷ Ἀντωνείνῳ Σεβαστῷ Εὐσεβεῖ πατρὶ πατρίδος, ἀρχιερεῖ μεγίστῳ],
[δημα]ρχικῆς [ἐξουσίας τὸ . . ., ὑπάτῳ τὸ γ', βουλὴ δῆμος Πόντου μητροπόλεως Τόμεως, ἐπιμελη]-
[θέντος] Λ(ουκίου) Μινικ[ίου Νατάλιδος Κουαδρωνίου Οὐήρου πρεσβευτοῦ τοῦ Σεβ(αστοῦ) καὶ ἀντιστρατήγου].

1160. Tomis. Dedication to Antoninus Pius, 144 A.D. *I.Tomis* 54. M.Bărbulescu - A.Rădulescu, *Pontica* 30 (1997) 169, suggest restoring LL. 3/4 as follows:

[δημαρχικῆς ἐξουσίας τὸ -, ὑπάτῳ τὸ γ', βουλὴ δῆμος] Πόντου μητροπόλεως
[Τόμεως, ἐπιμεληθέντος Λ(ουκίου) Μινικίου Νατάλιδος Κουαδρωνίου Οὐήρου πρεσβευτοῦ] τοῦ Σεβ(αστοῦ) καὶ ἀντιστρατήγου

4\. Restored on analogy with the fragment in our lemma no. 1159.

1161. Tomis. Bilingual dedication to Septimius Severus, 201 A.D. Marble fragment found in Constantza and now in the Museum of National History and Archaeology in that city. Edd.pr. M.Bărbulescu - A.Rădulescu, *Pontica* 30 (1997) 170-174 (ph; dr.).

- - - - - - - - - - - - - -
O • C o S • E • IMP • v
ΔΙVΙ ΑΝΤΟΝΝ • ΙΙ
S [- P S - - - ỊIΙ]
vacat METROP
ΚΑΙ CΑΡΑΘΕΟΥ
ΡΙΝ • ЄΚΓΟΝΟΝ

Edd.pr. argue that this is part of a parallel dedication with *I.Tomis* 84: pr]oco(n)s(uli) et imp(eratori) etc., Divi Antonini Pi[i etc., proco(n)]s(uli [et P(ublio) Septimio Getae etc., Metrop[olis Tomitanorum etc. (*I.Tomis* 84 has *respublica* Tomitanorum here), Καίσαρα, Θεοῦ [Μ(άρκου) Ἀντωνείνου etc. etc.), Ἀ]δριαν(οῦ) ἔκγονον etc.: at the end of the Greek version they restore Μητρόπολις Τομειτῶν, on the analogy of Latin Metrop[olis]. In *I.Tomis* 84 L. 5, they also suggest restoring [Μητρόπολις Τομειτῶν, ἐπιμεληθέντος Γ. Ὀουινίου Τερτύλλου πρεσβευτοῦ etc. instead of [ἡ βουλὴ καὶ ὁ δῆμος Τομειτῶν ἀνέθηκεν • Γ. Ὀουίνιος etc. καθιέρωσεν].

DACIA

1162. Apulum. Dedication, 3rd cent. A.D. (after 212 A.D.). A.Schäfer, A.Diaconescu in H.Cancik - J.Rüpke (edd.), *op.cit.* (cf. our lemma no. 2326) 202, 205 and 211, briefly mention a Greek inscription on the plinth of a marble statuette of a Thracian Rider found in the Liber Pater temple in the city: Αὐ(ρήλιος) Τακιτούρνους κὲ Αὐ(ρήλιος) | Τακίτους υἱός. To be published by I.Piso, *Inscriptiones Daciae Romanae*, vol. III 5 no. 370.

NORTH SHORE OF THE BLACK SEA

1163. North shore of the Black Sea. J.G.Vinogradov, *Pontische Studien. Kleine Schriften zur Geschichte und Epigraphik des Schwarzmeerraumes* (herausgegeben in Verbindung mit Heinz Heinen; Mainz 1997), publishes thirty articles in German translation, with bibliographical additions and corrections for each article. There is one *ineditum*: see our lemma no. 1177. Most articles have been covered in earlier volumes of *SEG*. We give a *comparatio numerorum*. For some comment cf. P.Gauthier, *CRAI* (1998) 1185-1188 and V.P.Yaylenko, *Rossiskaja Archeologia* (2000) 181-192 (in Russian).

SEG XXVI	V. no.	*SEG* XXXIV	V. no.	*SEG* XLI	V. no.
848	9	754	30	1833 (2)	16
SEG XXVIII		766	14	*SEG* XLII	
648-658	15	775	30	693/694	19
SEG XXIX		*SEG* XXXVII		696	25
698	2	671	29	711	11
SEG XXX		674	24	1322	27
800	28	*SEG* XL		*SEG* XLIV	
866	3	612	18	665	12
SEG XXXI		634	13	*SEG* XLV	
701/702	6	*SEG* XLI		1000	23
SEG XXXII		619	7	1875/1876	26
794	10	621	8		

1164. North shore of the Black Sea. Persian influence from the late 6th cent. B.C. N.F.Fedoseev, *'Zum achämenidischen Einfluß auf die historische Entwicklung der nordpontischen griechischen Staaten'*, *Archäologische Mitteilungen aus Iran und Turan* 29 (1997) 309-319, is based on literary, archaeological and numismatic sources. F. argues that Iranian names on record in inscriptions point to Iranian political influence (independent but pro-Persian rulers of Bosporos). On 313/314 brief discussion of *SEG* XXXIV 771 (XLVI 954*; Φαρνάβαζος [for this name cf. *SEG* XXXIII 1584 and XL 631, the latter also on other non-Greek names in Olbia as evidence for the establishment of a Skythian (= Iranian?) protectorate]) and of the Xenophantos-lekythos (cf. our lemma no. 281), where the Achaemenids participating in a royal hunt are labelled by name.

1165. Berezan. Inscribed ceramic fragment. *SEG* XXVII 428; *LSAG*² 478 no. 60 (b); *IGDOP* 36. J.G.Vinogradov, *VDI* (1971) 1, 64-68 and (1974) 4, 58 (= *Pontische Studien* 503), offered the following variants in fragment (b): εἴκο]σι ἄρτο | [ἡμίεκτον] (1971) or τ]έταρτο[ν or τ]ετάρτō (1974). V.P.Yaylenko in *'Festschrift' T.V.Blavatskaja* (cf. our lemma no. 1191) 175/176 (dr.), points out that before ἄρτō (meaning 'grain' according to Y., rather than 'bread' (so V. and *IGDOP* ad no. 36)), there is no tau but an iota; a reading [τ]έταρτο[ν] or [τ]ετάρτ[ō] is therefore to be excluded. Y. adds that A.B.Johnston (cf. *SEG* XXIX 1790) dated the sherd to the period 550-525 B.C., B.Bravo (*DHA* 1977, 41/42) to ca. 550-500 B.C. (Vinogradov: ca. 600-575 B.C.). All speculations about the price of grain, based on earlier readings, are to be abandoned in Y.'s view. [In his review of *IGDOP* in *Gnomon* 72 (2000), V. points out on 328 that in fragment (a) L. 3 he reads τετ]άρτō ἡ[μίεκτον] and in (b) L. 3 [τ]έταρτο[ν; he is certain we have here 'Münzfraktionen' of the ἕκτη].

1166. Chersonesos. History and Epigraphy. S.J.Saprykin, *Heracleia Pontica and Tauric Chersonesus before Roman domination (VI-I centuries B.C.)* (Amsterdam 1997), offers reflections on the following texts (in parentheses, S.'s pages): *SEG* XL 612 (65-71); *IOSPE* I²

401 (ph.; *SEG* XL 613; XLII 693; XLIII 497 app.cr.), in combination with *IOSPE* I² 403 (*SEG* XL 615; XLII 693) and 418, and *SEG* XXXIV 750 (XL 614; XLII 693; XLIII 497 app.cr.; 179-208; with special attention to the term τὰ τείχη in *IOSPE* I² 401: 'fortifications', like φρούρια in other texts); *IOSPE* I² 344 (relations between Chersonesos, the kingdom of Bosporos and 'cities'; 216-228); *IOSPE* I² 352 (273-279); *IOSPE* I² 402 (*SEG* XXX 962; treaty between Chersonesos and Pharnakes I of Pontos; 238-255); brief remarks on Herakleian amphora stamps in Chersonesos (107-117).

1167. Chersonesos. Fragment mentioning prytaneis, ca. 300 B.C. *SEG* XLIII 497. V.P.Yaylenko, *op.cit.* (cf. our lemma no. 1165) 219, doubts the reliability of Vinogradov's reading and interpretation. In L. 3 he considers the anthroponym [Π]ρύτανις, in L. 4 the same name [Πρύ]τανις or a form of ἀνίστημι.

1168. Chersonesos. Fragment of an honorary decree, ca. 280 B.C. *IOSPE* I² 343. J.G.Vinogradov, *VDI* (1997) 3, 104-124 (ph. of the stele and of squeeze), re-examined the text and suggests restoring it as follows.

Ἡρακλείδας Παρμένοντος ἐπὶ τᾶς διοικήσε[ος]
ἐὼν κ[αὶ νομοφύλ]ακες Πολύστρατος Κλε[μυ]-
τάδα?, [Ἀπολλω]νίδας? Δαμοκλεῖος, Ἡρώιδα[ς]
[τοῦ δεῖνος] καὶ ταμίας Βάβων Ἀθαναί[ου]
[εἶπαν· ὅπως ἂν καλ]ῶς ἔχῃ τοῖς πολίταις τὰ
[ἱερὰ? τὰ ποτὶ Παρθ]ένον καὶ τᾶς γενομένας
[σωτηρίας διὰ θεὰν τὰ]ν ἐνδεχομέναν ὁ δᾶ-
[μος ἀποδιδοὺς ἀξί]αν αὐτᾶι φαίνηται χάριν
[πρότερόν τε ἤδη πολ]λάκι σωθεὶς δι' αὐτὰν
[ἐκ τῶν μεγίστων κινδ]ύνων καὶ νῦν ἐκπεπο-
[ρευμένων σωμάτων ἐλ]ευθέρων μετὰ τέκνων
[καὶ γυναικῶν ἐπὶ σ]υγκομιδὰν τοῦ Διονυσί-
[ου μηνὸς ἔφοδόν τε π]οιησαμένων παράλο-
[γον τῶν παροικούν]των βαρβάρων καὶ δυ-
[νάμεος εἰσβαλούσας? τᾶς] Σαρματᾶν εἰς πᾶσα[ν]
[περίστασιν ἐμπεσόντα? σώματα τὰ ἐ]λεύθερα
[ἐκινδύνευσεν ἁλόντα ὑπὸ τῶν βαρβάρω]ν (?) πρη-
[θῆναι εἰς Σαρματίαν κτλ.]

On palaeographical grounds V. dates the text to the period 300-275 B.C.; he refers to *IOSPE* I² 401 and 418, and *SEG* XXXIV 750 (XL 614; ca. 300 B.C.) and to *IOSPE* I² 403 + *SEG* XL 615/616 (ca. 270-260 B.C.) ‖ 2-3. Πολύστρατος Κλε[. .|----]ς, *IOSPE*; Πολύστρατος: possibly identical with the homonymous astynomos on record on amphora stamps of Chersonesos (300-285 B.C.), V., who reads and restores Κλε[μυ]|τάδα?; a Κλεμυτάδας is on record as monetary magistrate ca. 300-290 B.C.; Ἀπολλω]νίδας: astynomos in 300-285 B.C. and

monetary magistrate in 290-280 B.C., V., who adds that none of the persons mentioned in this decree is on record in *IOSPE* I² 403 (cadaster-inscription; 270-260 B.C.) and that *IOSPE* I² 344, proposed by the same Herakleidas, seems to have been engraved by the same mason ‖ 4. καὶ τ]αμίας, *IOSPE* ‖ 5-6. τὰ | [περὶ τὰν θεὰν Παρθέ-ν]ον, *IOSPE* ‖ 6-7. τᾶς γενομένας | [δι' αὐτὰν σωτηρίας], *IOSPE*, where ἐνδεχομέναν is connected with χάριν in L. 8 ‖ 7-8. ὁ δᾶ|[μος ὁ Χερσονασιτᾶν α]ὐτᾶι, *IOSPE* ‖ 9. [ἀποδιδούς ---] σωθείς, *IOSPE* ‖ 10. [ἐκ τῶν μεγίστων κινδύν]ων, *IOSPE* ‖ 10-11. ἐκπεπο|[ρευμένων τῶν οἰκητ]όρων, *IOSPE* ‖ 12. ἐπὶ τὰν] κομιδὰν, *IOSPE*, where the editor suggests that the citizens set forth to carry images of Dionysos; [σ]υγκομιδάν = gathering of the harvest, in the month of Dionysios, V. ‖ 12-13. Διονύσι|[ου καὶ ἔφοδον δεινὰν πο]ιησαμένων, *IOSPE* ‖ 13-14. παραλό|[γως, *IOSPE* ‖ 14-16. καὶ δυ|[-----]μα τὰν εἰς πᾶσα|[ν ------- ἐλε]υθέρα|ν [--, *IOSPE* ‖ V. argues that this text supports the old theory of Rostovtzeff according to which an invasion of the Sarmatians led to the destabilization of Scythia in the early 3rd cent. B.C.; cf. also J.G.Vinogradov - K.K.Marchenko - Y.Y.Rogov, *VDI* (1997) 3, 93-103, for the same thesis.

1169. Chersonesos. Honorary inscription for a military commander, 39/40 A.D. *IOSPE* I² 419; *SEG* XLII 696 (Vinogradov's article summarized in this lemma is now also available in his *Pontische Studien* 563-576). V.P.Yaylenko, *op.cit.* (cf. our lemma no. 1165) 218/219, refers to S.J.Saprykin's article in *VDI* (1993) 2, 34-43, for his rejection of V.'s hypothesis concerning the text [For S.'s arguments and V.'s reply see now the latter's *Pontische Studien* 574-576].

1170. Chersonesos. Inscribed ostraka, 5th cent. B.C. *SEG* XL 612. S.J.Saprykin, *op.cit.* (cf. our lemma no. 1166) 65-71, briefly discusses the relevance of these ostraka for the history of the foundation of Chersonesos. He suggests that there may have been two settlements: one of non-Doric origin (possibly an Olbian settlement) founded in the later 6th cent. (see the ostraka which date from the (first half of the) 5th cent. B.C.), the other a Doric foundation by Herakleia Pontica.

1171. Chersonesos. Jewish inscription, 4th cent. A.D. A.Overman, R.MacLennan, M.I.Zolotarev, *Archeologia* (Kiev) (1997) 1, 57-63 (in Russian; English summary), discovered a report of excavations in the basilica carried out in 1950; in that report various plaster fragments are discussed; these fragments were rediscovered and studied by O.-M.-Z. On them there is a Hebrew inscription mentioning Jerusalem and a certain Hananiah from Bosporos, and a Greek inscription (εὐλογία): both evidence for a Jewish presence.

1172. Chersonesos. Christian epitaph, 5th/6th cent. A.D. Rectangular limestone stele with rounded top, found in the nekropolis near Karantinnaja Bay. On the front a four-petalled rosette (or cross?) in a circle; below the circle two signs: (φῶς) and H ([ζω]ή; late 4th/5th cent. A.D.); the stele has been re-used: on the back, in a recessed rectangular field, a large cross has been cut; above the field an inscription; on the vertical branch of the cross, just below the in-

scription, a large ɸ : φ(ῶς); on the horizontal branch the word ζωή. Edd.pr. V.V.Soznik, E.D.Turovsky, A.V.Ivanov, *Archeologia* (Kiev) (1997) 1, 64-74 (ph.; dr.).

Μνῆμα vacat | Πέτρου ναύτου· | μνῆμα Χριστο|φόρου ΚΕ[. .]ΗC ΗΥ ΗΟ

4. Edd.pr. hesitatingly suggest Κ(ύρι)ε; after HC either NNH or MHΟ, edd.pr.

1173. Chersonesos. Ceramic stamps. S.T.Tokhtas'ev, *Hyperboreus* 3.2 (1997) 362-404, presents a detailed review of V.I.Katz, *Keramičeskie kleima Chersonesa Tavričeskogo. Katalog opredelitelj* (*Ceramic Stamps of Tauric Chersonesus. The Definitive Catalogue*) (1994).

1174. Donets district (Novoluganskoe). Inscription on a copper kettle, 1st cent. B.C.-first third of the 1st cent. A.D. *SEG* XXXIV 754 (Vinogradov's article summarized in this lemma is now also available in his *Pontische Studien* 641-644, with 647). V.P. Yaylenko, *op.cit.* (cf. our lemma no. 1165) 195/196 (dr.), points out that the crust on the inside of the kettle suggests that the kettle had been used for preparing food. For him this is an argument against V.'s reading Πί(ε) [why should it be impossible that the kettle was multifunctional?, Pleket]. After re-examination of the kettle he argues that the 7th and 13th letters have the same shape and should both be read as eta [but the drawing shows Ⲙ and Ͷ !, Pleket]. Y. hesitatingly suggests reading Πιδαψοη Σμορζη Σγυφυαδρου (female name + surname + patronymic) or Πιδαψοης Μορζης Γυφυαδρου (man's name + surname + patronymic) [Y.'s drawing seems to me in favor of V.'s text, Pleket].

1175. Gorgippia. Letter, ca. 350-325 B.C. Graffito incised on a sherd of a light-brownish (Thasian?) amphora.Ed.pr. J.G.Vinogradov, *Ancient Civilizations from Scythia to Siberia* 4 (1997) 232-244 (ph.; translation).

Ἀπολλων(ί)δ[ης ὑῶι?]·
πέλεκος φυ(τ)[ōργō?]
δὸς τῶι πα(ι)δί[ωι]·
4 ὁ κήπōρος, ὀκ[ότ'?]
οἴκωι ἦλθεν, ἀν[εῖ?]-
τ'οἷα· σταφυλὴ
καὶ λάχανα

1. ΑΠΟΛΛΩΝL, sherd; or, less preferably, a brief name, e.g. [Δίωνι], ed.pr. || 2. πέλεκος: variant of πέλεκυς, previously unattested (here 'grape knife'?), ed.pr.; ΦΥΓ, sherd || 3. ΠΑΔΙ, sherd; or πα(ι)δί[σκωι], ed.pr. || 4. in fine: OK corrected from OΠ: the writer first wrote ὀπότε instead of ὀκότε, ed.pr. || 5. lambda incised above ΗΘ || Apollonides, owner of a plot of land in the Gorgippian chora, is sending his young servant or slave to the city to fetch tools for the gardener; the latter had apparently been engaged to help with agricultural work during the harvest, ed.pr., who offers the following translation: 'Apollon[ides to his son?]. A garden pelekos give to this boy. When the gardener came *to help* with household works, there were ripened such *cultures* as grape bunches and vegetables' || on 242/243, ed.pr. refers to *SEG* XL 629 (1) and interprets the word [δ]ιάμετρα as 'rations', 'fees',

sc. of wine, to be distributed among free hired agricultural workmen (cf. Demosth., *Against Lakritos* 32, concerning a ship sailing from Athens to Bosporos and carrying a load of 80 amphoras of Koan wine and some salt fish on behalf of some landowners supplying agricultural workers: ἐργάται, i.e., hired workmen rather than slaves).

1176. Kerkinitis (area of: Chaika). The cult of Herakles. Cf. *SEG* XLVI 941. E.A.Popova - S.A.Kovalenko, *Rossiskaja Archeologija* (1997) 2, 78-84, briefly discuss two uninscribed reliefs representing Herakles, and graffiti on vases with Ἡρακλ[εῖος] and Ἡρακλ[ῆς] (ca. 300 B.C.).

1177. Kerkinitis (area of: Kara-Tobe). Dedication of a tropaion, 113/112 B.C. Upper right corner of a limestone stele found in a 'Getreidegrube'; the stratigraphy of the pit and the ceramic context point to the first half of the 1st cent. A.D. as the period in which the fragment was deposited in the pit; somewhat careless script, dated to the 2nd/1st cent. B.C. Ed.pr. J.G.Vinogradov, *op.cit.* (cf. our lemma no. 1163) 493-500 (ph.), who offers a brief (A) and a longer (B) variant.

A: [Διὶ Σωτῆρ]ι, Παρ-
[θένωι τὸ τρό]παιον
[ἔστησαν Ἀρι]στόνι-
4 [κος καὶ Ποντ]ικοὶ
[στρατιῶται?] ν[ική]-
[σαντες? κτλ.]

B: [Διὶ Σωτῆρι κα]ὶ Παρ-
[θένωι τόδε τρό]παιον
[ἀνέστησαν Ἀρι]στόνι-
4 [κος καὶ οἱ Ποντ]ικοὶ
[στρατιῶται?] ν[ική]-
[σαντες? κτλ.]

1-2. Ed.pr. adduces various inscriptions dedicated to Zeus Soter and his daughter Athena in gratitude for a victory || 3. ed.pr. prefers Ἀρι]στόνι|[κος το πρὸ]ς τὸν ἰ|[--] or ἐ]κ τ(ῶ)ν ἰ|[δίων]; he identifies Aristonikos with the homonymous admiral (ναύαρχος) who in 74 B.C. operated against the Romans for Mithradates VI Eupator and in the beginning of his career acted as commander of a military unit in Diophantos' expedition against the Scythians in 113 B.C. (*IOSPE* I[2] 352; *Syll.*[3] 709; *SEG* XLII 695); in LL. 20/21 of the latter inscription D. is said to have conquered Kerkinitis and the τείχη. Kara-tobe is such a teichos near Kerkinitis. P.Gauthier, *CRAI* (1998) 1187/1188, accepts the link with Diophantos' campaign but doubts the identification with Mithradates' admiral.

1178. Olbia. Aphrodite. M.Alexandrescu Vianu, *BCH* 121 (1997) [1998] 15-32, studies the cult of Aphrodite in Olbia/Berezan, Phanagoria, and Histria. For Olbia she adduces *IGDOP* 71 (*SEG* XXX 975; ἄβατα Ἀφροδίτης, possibly pointing to a mystery-cult of Ἀφροδίτη Συρίη), 73 (*LSAG*[2] 368 no. 58) and 74 (Ἀφροδίτη Συρίη, equivalent of Atargatis), 78 (*SEG* XXX 974; combined cult of Hermes, Aphrodite and possibly the Μήτηρ Θεῶν). For Phanagoria she adduces *CIRB* 31, 75, 971, 1111, 1234 (Ἀφροδίτη Οὐρανία Ἀπατούρου μεδεούσα), *IOSPE* II 469 (*CIRB* 1234; θεὸς Ἀπάτουρος; dr.; cf. *IGDOP* 75 and commentary ad 75). Brief reflections on the oriental nature of the cult, on the iconography of the deity and on Miletos' role in the transmission of oriental influence. For Histria she adduces *I.Histria* 108

(on a perirrhanterion; ca. 550-500 B.C. rather than 4th cent. B.C., as *I.Histria* suggests) and 173 ('Αφροδίτη Ποντία; also on record in Olbia: see *IGDOP* p. 119 sub *Aphrodite*).

1179. Olbia. Fragment concerning the calendar, ca. 450 B.C. *SEG* XXX 980; *IGDOP* 100. V.P.Yaylenko, *op.cit.* (cf. our lemma no. 1165) 185-188 (ph.; dr.), suggests reading in L. 3 ἠρημίσθδ: 'he must calm down' [In *IGDOP*, Dubois similarly prefers to read the third letter as an eta but he wonders whether Ἥρη or ἱρή is to be read, followed by μισθδ]. Y. refers to *SEG* XXX 976 (*IGDOP* 98) for ἠρεμέω. He interprets the text as part of an oracle prescribing to someone his behavior at the beginning of the year. In L. 5 he suggests κατ' ἐπαγ[ωγήν?]: 'according to an incantation'. Y. rejects Vinogradov's arguments in favor of a date in the first half of the 5th cent. B.C. [In *Gnomon* 72 (2000) 328, V. argues that Dubois' readings are an 'aberratio photographica'].

1180. Olbia. Fragment of an honorary decree, 450-425 B.C.? *SEG* XXXI 701 (Vinogradov's article summarized in this lemma is now available in *Pontische Studien* 165-229); *IGDOP* 5. V.P.Yaylenko, *op.cit.* (cf. our lemma no. 1165) 206-213 (ph.), first extensively quotes A.J.Graham's criticism (*Gnomon* 1983, 461/462), without paying attention to V.'s reaction in *Pontische Studien* 225; subsequently he doubts whether from V.'s extensive documentation concerning the implications of the word δόγμα one may infer that at least in the 5th cent. B.C. Olbia had a non-democratic constitution [note P.J.Rhodes - D.M.Lewis, *The decrees* --- (cf. our lemma no. 2303) 203: the non-democratic character 'does not follow' from restored [δόγμ]α; see also P.Gauthier, *BE* (1997) no. 419 and, above all, *CRAI* (1998) 1186/1187: δόγμα is a 'neutral' term; doubts about V.'s reconstruction of the political context, Pleket]. Y. offers *exempli gratia* an alternative restoration of LL. 1-6: [--]Α.['Ολβιο]|πολιτ[έων γνώ]|μη Σίλ[λον (or -λέα) καὶ] | Προπό[δαν 'Ηρα]||γόρεω Σ[ιγειέ]|ας κτλ. In L. 1 he considers [Τύχαι ἀγαθ]ᾶ[ι], again *exempli gratia*. Y. does not exclude [Θεό]|προπο[ν] as anthroponym (so V. in *SEG* XXXI 701) but on that interpretation suggests connecting this person with *I.Olbia* 6 (proxeny decree of Olbia for the sons of Theopropos from Herakleia Pontica; ca. 375-325 B.C. according to Y.). On palaeographical grounds, Y. suggests dating our text to 425-375 B.C.

On 222, Y. offers another reconstruction of the text, based on a stoichedon order of 26 (?) letters:

- -
[e.g. πρὸς] ἀ[ρχόντων καὶ βουλῆς 'Ολβιο]-
πο[λ]ιτ[έων - - - - 15 - - - -? γνώ]-
μης . Ι Λ [- - - - τοῦ δεῖνος, ? Θεό]-
προπο[ν τοῦ δεῖνος, τὸν δεῖνα τοῦ --]-
γόρεω, Σ[-- τοῦ δεῖνος? 'Ηρακλεώτ]-
ας πολιή[τας e.g. ἐν τῆι 'Ολβίηι πόλι ἔ]-
ναι καὶ ἀτε[λέας, αὐτοὺς καὶ παῖδ]-
ας καὶ e.g. γί[νεται αὐτοῖς πάντα τὰ --]
- -

1181. Olbia. Monetary decree, ca. 350-325 B.C. *IOSPE* I^2 24; *Syll.*^{3} 218; *SEG* XXVI 848 (the article by Vinogradov-Karyškovski summarized in this lemma is now also available in V.'s *Pontische Studien* 250-275). V.P.Yaylenko, *op.cit.* (cf. our lemma no. 1165) 203, points out that there is more space than occupied by V.-K.'s restoration in LL. 24/25 ẹ[νά]|το; he prefers *IOSPE's* [ἐνδεκά]|το. [However, the photo in *Pontische Studien* seems to me to show that there is space for 3-4 letters at most, and certainly not for 6, Pleket].

1182. Olbia. Honorary inscription for Kallinikos, ca. 325 B.C. *SEG* XXXII 794 (Vinogradov - Karyškovski's article summarized in this lemma is now available in V.'s *Pontische Studien* 276-322; see also V.'s remarks in his book on Olbia (mentioned in our lemma no. 1186) 158-163). V.P.Yaylenko, *op.cit.* (cf. our lemma no. 1165) 198-203, argues that in L. 8 the restoration [τὴν ἀποκοπὴν τῶν] χρεῶν ἐ[πεψήφι]κεν (or ἐ[ισήνεγ]κεν) is unacceptable, because the word order normally is χρεῶν ἀποκοπή; he refers to earlier objections concerning, inter alia, ἐστεφα[νωκώς] (L. 8) and V.'s date. Y. prefers a date ca. 275-250 B.C. He rejects V.'s arguments, advanced in favor of his restoration in the book on Olbia (see above). He suggests reading in L. 8 [δι ὃ ἥ τε βουλὴ (?) τὸ] χρεὼν ἐ[κεῖ? ἔδω]κεν ὅ τε δῆμος ἐστεφά[νωσεν], proposing that τὸ χρεών means 'debt'.

1183. Olbia. Fragment of an honorary decree, ca. 275-250 B.C. *SEG* XXVIII 649 (*I.Olbia* 19 and 32; Vinogradov's article summarized in *SEG* XXVIII 648-658 is now available in his *Pontische Studien* 355-376). V.P.Yaylenko, *op.cit.* (cf. our lemma no. 1165) 203/204, seems to accept V.'s reconstruction of this text but to reject the otherwise cautious suggestions about its meaning and context [Y. misrepresents V.'s view insofar as he seems to think that V. suggested that an (Olbian) embassy was sent out to ask for assistance. In fact V. suggested that the honorand assisted an Olbian embassy in an uncertain context, Pleket].

1184. Olbia. Honorary decree for Anthesterios, ca. 250-225 B.C. *SEG* XXXIV 758. V.P.Yaylenko, *op.cit.* (cf. our lemma no. 1165) 205/206, argues that Vinogradov's restorations in e.g. LL. 12-15 and 19/20 are arbitrary; he also points to the very risky interpretation of LL. 33-37 [cf. already *SEG* XXXIV 758 app.cr. in fine, to which Y. refers].

1185. Olbia. Dedication to Apollo, ca. 450 B.C. *SEG* XXX 977; *IGDOP* 99. V.P. Yaylenko, *op.cit.* (cf. our lemma no. 1165) 183-185 (dr.), suggests reading 'Απόλλ(ωνι) Δηλφιν(ίωι), 'Ιατρῶι Θαργηλί(ου), Λυκεί(ωι) 'Ανδοκίδὀς: a dedication by two people, Θαργήλιος and 'Ανδοκίδης [for 'Ανδοκίδὀς = 'Ανδοκιδέος > 'Ανδοκίδὀς see already *SEG* XLIV 650, where a Russian publication of Tochtasjev is summarized; ignored by Y.; *IGDOP* takes Θαργηλι as another epithet of Apollo: Θαργηλί(ωι) and interprets 'Ανδοκίδος as the genitive of 'Ανδοκίς]. As to the letters ΑΖΜΘ, interpreted by Vinogradov as (ἐν τῇ) α´ (καὶ) ζ´ μ(ηνὸς) Θ(αργηλιῶνος) (*IGDOP*: non liquet), Y. points out that the fourth letter (Θ, V.) is an omicron.

1186. Olbia. Part of a dedication to Zeus Eleutherios, early 4th cent. B.C. *IGDOP* 9. V.P.Yaylenko, *op.cit.* (cf. our lemma no. 1165) 198, argues that in L. 2 πᾶγ κράτος is to be read instead of πάγκρατος (so J.G.Vinogradov, *Pontische Studien* 524 and *Političeskaja istorija Ol'vijskogo polisa VII-I vv do n.e.* (Moscow 1989) 138 note 15: 'die ruhmreiche Allherrschaft') [πᾶγ κράτος already in *IGDOP*, ignored by Y.].

1187. Olbia. Dedication or epitaph?, not before 150-100 B.C. *I.Olbia* 170; J.G. Vinogradov, *Pontische Studien* 356/357 (ph.). V.P.Yaylenko, *op.cit.* (cf. our lemma no. 1165) 197/198, accepts V.'s reading ἀνέθετο in L. 8 but argues, contra *I.Olbia* and V., that we have an epitaph rather than a dedication. He rejects the correction Διονυσ(ί)ου and favors Διονύσου. In his view we have the epitaph of a Dionysos and his wife Σεμήλη.

1188. Olbia. Funerary epigram. *SEG* XXXI 702; XLVI 1996 (J.G.Vinogradov, *Političeskaja* -- (cf. our lemma no. 1186) 141-144 (ph.)); *IGDOP* 10. V.P.Yaylenko, *op.cit.* (cf. our lemma no. 1165) 213-218 (ph.), rejects V.'s restoration of this text (accepted in *IGDOP*) and suggests *exempli gratia* that it may have been a funerary epigram: [--] ὁ μυριετὴς χ[ρόνος --|--]ν Λήθηι θεῖναι τω[--|--]υ κτάν᾽· ὃς ἄνδρα Τυρα[νόν? --|--] πατρίδι καὶ λαοὺς αὀτ[ός --]. Y. primarily attempts to show that V.'s far-reaching and detailed inferences about the political situation in Olbia in the 5th cent. B.C. rest on slender foundations. Y. does not accept the '*variatio* à laquelle s'est livré le poète d'Olbie' (Dubois in *IGDOP*) by saying that the honorand did not *kill* the tyrant - what tyrant slayers normally do - but just chased him away. As to the date, Y. rejects the proposed resemblance among the scripts of our text, *I.Olbia* 4, and *IOSPE* I[2] 160. Our text has clear apices, whereas *I.Olbia* 4 does not. He dates the *I.Olbia* 4 to ca. 400-350 B.C. and our text to the early Hellenistic period [contra V., *Pontische Studien* 229]. He compares the script with that of *I.Olbia* 14 (ca. 350-300 B.C.), 15 (ca. 300-250 B.C.), 40 (3rd cent. B.C.), and 113 (ca. 300 B.C.) [See now K.A.Raaflaub in P.Flensted-Jensen, T.Heine Nielsen, L.Rubinstein (edd.), *Polis and Politics. Studies in ancient Greek History presented to Mogens Herman Hansen on his sixtieth birthday, August 20, 2000* (Copenhagen 2000) 262-265].

1189. Olbia. Inscribed bowl. *SEG* XLI 1833 (2), *IGDOP* 96. V.P.Yaylenko, *op.cit.* (cf. our lemma no. 1165) 179-181 (dr.), argues on palaeographical grounds (theta with dot in the middle, for which see *SEG* XLII 1734) that the bowl is to be dated to ca. 525-500 B.C. (Vinogradov, apud *SEG* XLI: (mid) 6th cent. B.C. [V.'s article now also in his *Pontische Studien* 377-383; on 383/384 some 'Nachträge' by V., in which he, inter alia, rejects Y.'s date]). Y. contests V.'s view that we have a Rhodian bowl and prefers an Aiginetan provenance (χϟ = ksi; ō for ω [for the Aiginetan provenance see already *SEG* XLI 1833 (2), ignored by Y.]). He suggests reading Χσάνθας ἔδōκε [τὰς?] τίμας: 'X gave this as a sign of his esteem' or 'X presented this as a gift'. The vertical hasta before Δϟ may have been a casual mark [see *SEG* XLI 1833 (2) for Johnston's restoration [ἀν]τὶ μιᾶς, accepted in *IGDOP*].

1190. Olbia. Inscribed kylix, 5th cent. B.C. *IGDOP* 42 (J.G.Vinogradov, *Pontische Studien* 385-396). V.P.Yaylenko, *op.cit.* (cf. our lemma no. 1165) 197, points out that the correction of ἀέδω into ἀε(ί)δω, suggested by V., is unnecessary; ε̄ for ει is on record in various other Olbian inscriptions [See already *IGDOP* 42 and the grammatical Appendix on 184/185; Y. ignores *IGDOP*, thereby producing superfluous notes, Pleket]. The text runs Ἴλιον ἀέδω καὶ Δαρδανίην (cf. *SEG* XL 612, sub 26).

1191. Olbia. Defixio (or private letter?) on a lead tablet, late 4th/3rd cent. B.C. *SEG* XXXVII 673 (cf. XLIV 669 app.crit.; D.R.Jordan, *GRBS* 26, 1985, 195 no. 173). Republished by D.R.Jordan, *Mnemosyne* 50 (1997) 212-219 (dr.; translation). Contra J.G.Vinogradov (cf. *SEG* XLIV) J. argues that the tablet is a defixio rather than a private letter; he dates it to the late 4th or 3rd cent. B.C. (3rd cent. B.C., *SEG*). J. presents the following new readings and restorations as compared to *SEG* XXXVII: κα⟨ὶ⟩ instead of κὰ (L. 4); ἐπ᾽ [ὀκο]ῖ̣ον (or, less probably, ἐπ᾽ [ὀπο]ῖ̣ον, or perhaps ἐπὶ̣ [ὀκο]ῖ̣ον or ἐπ[ὶ ὀκο]ῖ̣ον) instead of [δ]ινὸν (= δεινὸν; L. 5); [παρα]γείνονται instead of [π]αρ⟨αγ⟩είνονται (L. 8); [-]ΝΩΗ̣Σ̣ΑΝ[-]· (perhaps [ἀγ]νωησάν[των]·) instead of ⟨ἐκοι⟩νώ⟨ν⟩ησαν, (L. 9); δε̄́ (= δή) instead of δέ (L. 11); δ[ῶ]ρ|ρον instead of δ[ῶ]{ρ}|ρον (LL. 12/13). J.'s most important contribution is the deletion of Ὥ[σπε]ρ ἡμεῖς σε in L. 10: this is probably a correction of the similar formula in L. 1 (with unusual word order: ὥσπερ σε ἡμεῖς), which the writer of our tablet found in the margin of his model (a formulary) and simply copied. The 'unknown ghost' to which the formula refers is likely to be a deceased 'without rites' (cf. ἀτέλεστοι in Selinountian curse tablets recently studied by J. and others: cf. *SEG* XLIII 630 app.cr. initio), who is implored to allow his or her miasma to be used in exchange for an ἄριστον δῶρον. The structure of the text is now as follows: 'Just as we do not know you, let -- (seven persons) --, at whatever lawsuit they are present, and -- (three persons) -- at whatever lawsuit they are present, at whatever taking of evidence (sc. they are present), let them -- ([-]ΝΩΗ̣Σ̣ΑΝ[-]). If you put a spell on them and capture them, I shall --- (honor and reward you)'.

V.P.Yaylenko in *Istorija i kultura drevnego mira. 'Festschrift' T.V.Blavatskaja* (Moscow 1996) 137-146 (in Russian; Greek text; translation; commentary; the same article in *Person and Society in the Ancient World*, Moscow 1998, 122-129; in Russian), argues that the document is a private letter but accepts the readings of B.Bravo (*SEG* XXXVII 673; B. considered the document a defixio), except for the following variants: in L. 5 [δ?]ινὸν instead of [δ]ινὸν (according to Y. there may be space for more than one letter); in L. 9 νῶ{η}σαν (Y. refers to forms like νῶσαι and ἐννώσαντα in Herodotus; ο + η > ω) instead of ⟨ἐκοι⟩νώ⟨ν⟩ησαν (or ⟨ἐ⟩ν⟨ό⟩ησαν; cf. *SEG* XXXVII app.cr.); in L. 10 ὢ[ς δ]ὲ instead of ὥ[σπε]ρ; in L. 11 μ[οι] λάβῃς, ἐπ᾽ ᾧ δέ σε instead of κ̣[ατα]λάβῃς (or π̣[αρα]λάβῃς?), ἐ⟨γ⟩ὼ δέ σε; in LL. 12/13 δ[α]ίφ|ρον instead of δ[ῶ]{ρ}|ρον. According to Y. an anonymous sender warns the addressee, who is unknown to him, against an impending lawsuit and promises to help him. Y. leans toward dating the text to the 3rd /2nd cent. B.C.

Contra, J.Vinogradov (per ep.), who rejects Jordan's readings and interpretation and elaborates his view that the tablet is a private letter sent to a judge. The tablet was reported to have been found in a grave, but V. argues that this is impossible, since the area in question belongs to a

residential quarter during the Hellenistic period. He presents the following new readings as compared to *SEG* XXXVII: in L. 5 [και]νὸν or [κοι]νὸν instead of [δ]ινὸν; in L. 9 ο[ὔπο]τ' (?) (ἠ)γνώησαν instead of ọ[ὖ]τοι (ἐκοι)νώ(ν)ησαν; in L. 11 ἐπ' ᾧ instead of ἐ(γ)ώ. According to V. the tenor of the letter is as follows: 'Just as we do not know you, we do not know either how (seven persons) will participate in the new (or common) lawsuit, neither in which lawsuit (three persons) will participate (i.e., act as witnesses), in relation to which they never knew any testimony, just as we (do not know) you. If you impede them on my behalf, on that condition I will honor you and present you with a very good gift'.

1192. Pantikapaion. Archaic inscriptions. V.P.Yaylenko, *op.cit.* (cf. our lemma no. 1165) 181-183, comments on the following two inscriptions: 1) engraved on the foot of a tripod: Σῶν Ἀρτέμι[δι] ἔθεσ[ε] (so ed.pr. V.D.Blavatskij) or Σῶν Ἀρτέμι Ἐφέσ[ηι] (N.P.Rozanova, *VDI* 1960, 3, 130-132). J.G.Vinogradov, *VDI* (1974) 4, 60-63 (= *Pontische Studien* 505-508 (dr.)), suggested Σῶν Ἀρτέμι Ἐφέσ[ηι] or Ἐφεσ[ηΐηι] and dated the text to ca. 550 B.C. Y. restricts himself to the observation that there are parallels for a sigmatic aorist of τίθημι and for archaic thetas written with a small cross in the circle which does not touch its perimeter; however, he does not decide between the two options [V. wrote on the copy of Y.'s article which he kindly sent to us, that the phi 'steht auf der Bronze']; 2) on the neck of an oinochoe: Μυνιίος: εἰμὶ | πρόχσς (J.G.Vinogradov, *VDI* 1974, 4, 56-59 and 63-68 = *Pontische Studien* 501-504 and 508-514 (ph.)). V. interpreted Μυνιίος as the genitive of the female name Μυνιίς. Y. suggests that Μυνιίος = Μινυίος = genitive of Μινυίς, related to the ethnikon Μινύαι.

1193. Pantikapaion. Dedication to Dithagoia?, reign of Pairisades V (ca. 140-111 B.C.). *SEG* XXXVII 674. V.P.Yaylenko, *op.cit.* (cf. our lemma no. 1165) 194/195, expresses doubts about the readings Σ̣ε̣ν̣α̣μ̣ω̣τ̣ις and [τρί]ς and points out that in fine Δὶ Θαγοται should be read. For a parallel he refers to a graffito in the Museum in Kertch.

1194. Phanagoria. Topography and epigraphy. I.V.Lomtadze, '*Kartografirobanie epigrafičeskich pamjatnikov Fanagorii kak istočnik po istoričeskoi topografii goroda*' in '*Festschrift*' *T.V.Blavatskaja* (cf. our lemma no. 1165) 147-158. Non vidimus.

1195. Phanagoria. Inscribed amphora handle. J.G.Vinogradov, *VDI* (1971) 1, 68-76 and (1974) 4, 58, with note 13 (= *Pontische Studien* 503, with note 13). V.'s text runs as follows: Παῖ Διὸς [Ἑρμῆ] | ἄγε [πράξω] | μεδίμνου λ̣[ωΐο]|να τριημιέ[κτον]. V. interpreted it as part of an oracle given in response to the query of a trader: 'shall I be able to get a price for a medimnos (of grain) better than a triemiekton?'. V. interpreted λωΐονα τριημιέκτον as λώϊον τριημιέκτου. V. dated the text to the 5th cent. B.C. and subsequently suggested that apparently in the 5th cent. B.C. the normal price of a medimnos of grain was 1 1/2 hekta; 1 hekton of a stater is the equivalent of 6 1/6 dr.; 1 1/2 hekta amount to 9.25 dr. [in *VDI* 1974, V. eliminates

[πράξω] and prefers to restrain from restoring L. 3 in fine in view of the 'ungewöhnliche(n) Verbindung von λωΐονα mit dem acc. neutr. τριημιέκτον]. V.P.Yaylenko, *op.cit.* (cf. our lemma no. 1165) 176-179 (dr.), points out that the sherd is to be dated to the 4th cent. B.C. (palaeography; absence of ὀ for ου). He suggests reading λ̣[ωίο]να τρί' ἡμίε[κτα or -κτεια]. In the 4th cent., 1 1/2 hekta would amount to 7 dr.; this would still be higher than the average 4th cent. B.C. price in Attica (5 to 6 dr.). He favors a non liquet for the time being, hoping for further evidence.

1196. Tyras. Honorary decree for Valens, 211-217 A.D. Rectangular marble block now in the Museum of History of Moldavia in Iaşi. Ed.pr. A.Avram, *Studia Antiqua et Archaeologica* 3/4 (Iaşi 1997) 115-126 (ph.; translation [French translation *An.Ép.* (1997) [2000] no. 1331]).

Τυραν[οὶ] ἔδωκαν πο̣λ̣-
ιτείαν Βοσ̣πορεαν⟨ῶ⟩[ι]
Οὐαλέ{τ}ντι Φιλοκάλου
πρεσβεύσαντα τὸ δεύτερον
[ἐπ]ὶ μεγίστωι αὐτοκράτ-
ορι Σεβαστῶι Μά(ρκωι)
Ἀντωνείν[ωι]
ὑπὲρ τῶν συμφερόντων
τῆς πατρίδος καὶ πάντα κα-
λῶς καὶ δημωφε⟨λ⟩ῶς· vacat
ταῦτ' ἔδοξε βουλὴ καὶ ὁ δ-
ῆμ⟨ο⟩ς ὁ Τυρανῶν, ἐπὶ ἄρ-
χοντος Θεοκ⟨λ⟩έα Ἱεροσῶν-
τος, μηνὸς γ' ❦

Many ligatures || 2. in fine O, lapis || 3. Οὐαλέντι, ed.pr. [the photo seems to show ΕΤΝΤ⅂ = probably ETNTI in a confused ligature] || 4. πρεσβεύσαντα instead of the grammatically correct πρεσβεύσαντι, ed.pr. || 6. Μ(άρκωι), ed.pr. [the photo shows a ligature: [⊠]] || 7. [the photo shows Υ·Γ·; ligature of ΥΠ?] || 8-9. καλῶς καὶ δημωφελῶς: also on record in a decree from Olbia: *IOSPE* I² 39 L. 36 (reign of Marcus Aurelius and Lucius Verus); for δημωφελῶς see *Laodicée du Lycos* 266/267, ed.pr. || 9. δημωφελῶς, ed.pr. [the photo shows ΑΩΣ; in fine the photo shows a sign like)(rather than a vacat] || 10-11. ἔδοξε βουλὴ καὶ ὁ δῆμος instead of the grammatically correct τῆι βουλῆι καὶ τῶι δήμωι, ed.pr. || 11. ΗΜΩΣ, lapis || 12. Θεοκλέα, ed.pr. [the photo shows a low vertical hasta: ΚΑΕΑ or perhaps ΚΔΕΑ] || 13. date: for the era of Tyras (57 A.D.) and the mention of the archontes cf. *IOSPE* I² 2 LL. 20-22 and 4 (*IGR* I 598; *ILS* 423; cf. *SEG* XLV 980) LL. 41-45; both show that Tyras used the Milesian calendar, ed.pr. || other documents from the same period and area attesting embassies to Rome are *IGBulg* I² 16 (honorary decree from Dionysopolis for an archon who travelled to Caracalla) and the new inscription presented in our lemma no. 1128. The three documents together record five embassies sent by the West Pontic cities during the reign of Caracalla, possibly undertaken in a joint effort. This diplomatic activity can be related to the Latin letter sent by the governor Ovinius Tertullus to Tyras in 201 A.D. (*IOSPE* I² 4; see above ad L. 13), by which Septimius Severus and Caracalla confirm Tyras' exemption from customs dues, granted since the city belonged to the province of Moesia but violated several times in the 2nd half of the 2nd cent. A.D. Probably problems continued and Valens' mission as well as the others should be seen in this context (cf. also *I.Histria* 67/68, dating to the Severan period and renewing Histria's customs privileges granted in 100 A.D.). Another of Valens' aims may have been the restoration of Tyras' right to confer citizenship: the letter of 201 A.D. explicitly stipulated that Tyras' *ius civitatis* could be granted only by a decree of the governor. Valens may have achieved for Tyras the right to deal autonomously with local citizenship, and subsequently became one of its benefactories.

DELOS

1197. Delos. Accounts of the hieropoioi. V.Chankowski-Sablé, C.Feyel, *art.cit.* (cf. our lemma no. 1216) 117-124, suggest a series of new readings and restorations (primarily of amounts) in several accounts of the hieropoioi.

IG XI 2 **138**: Fr. Bb L. 30: ΕΡΜΟΤΟΥ Η𐅄Δ
IG XI 2 **142**: L. 17: μηνῶν ἕξ ΔΔΔΔF; L. 34: τοῖχον, τοῦ στύλου
IG XI 2 **144 A**: L. 27: γραμματεῖ μισθὸς 𐅄ΔΔΔ; L. 59: παρὰ Δηλικοῦ, τιμὴ ΔΔF⊢⊢⊢⊢; L. 111: Νίκωνι μισθὸς ΔΙΙ
IG XI 2 **145**: L. 21: τιμὴ τοῦ στρωτῆρος ΔΔΔΔ; L. 26, in fine: ἱερεῖον· F---; L. 28: δοκοὺς ἐνέγκασι· ⊢; L. 39: εἰς ἱεροπόιον καὶ εἴκοσι τοῦ μηνὸς [τ]έκτονι· F⊢⊢...
IG XI 2 **146 A**: L. 23: [Λεω]φωντί[δ]ηι; L. 28, in fine: [χα]λκία ἐπισκευ[άσαντι]
IG XI 2 **148**: L. 66: μισθὸς ἐπιτιμητῶν ΔFΙΙΙ; L. 78, in fine: πεντακ[ισ--]
IG XI 2 **157 B**: L. 2: ἡμιπλίνθια Κ; L. 5: ποιήσαντι τῆι Ἑκάτ[ηι]
IG XI 2 **158 A**: L. 3: παρόντων τῶμ βουλευτῶγ καὶ γραμματέων; L. 4: ἀργυρίου νομίσματος δραχμάς; L. 35, in fine: εἰσελθόντος δραχμαί; L. 66, in fine: μισθὸς F⊢; L. 77: ἡ πᾶσα τιμὴ 𐅄ΔΔ⊢⊢⊢⊢C//
IG XI 2 **159 A**: L. 10: γῆμ παρὰ Τιμώνακτος· ⊢⊢⊢ΙΙ; L. 52: [... μισ]θωτοῖς· ΙΙΙ; L. 64: τ[ὸ] πᾶν δραχμαὶ ΗΔΔΔΔ⊢⊢⊢ ἱμάτιον; L. 68: Δεινοκ[ρ]άτει· ΙΙΙΙΙ·
IG XI 2 **161 A**: L. 27: ὑπὲρ Γνωσιδίκου Η𐅄Δ; L. 37: ἐκ τῶν θησαυρῶν τοῦ ἐν τῶι ἱερῶι· ΗΔF⊢⊢⊢⊢ΙΙΙΙ... Ῥόδιον· ΙΙ... τοῦ ἐν Ἀσκληπιείωι· ΔΔF⊢ΙΙΤ; L. 54: κατὰ τὴν συγγραφήν; L. 84: εἰς ἱματισμὸν· ΔΔΔΔ⊢⊢⊢⊢; L. 91, initio: τος· F⊢ΙΙΙΙ; L. 103: ταῖς ἱερείαις εἰς τἄλλα F⊢
IG XI 2 **162 A**: L. 30: ἐπωνίου· M𐅄XXX𐅅HHHH; L. 34: ὑπὲρ Τελέσωνος τὸν τόκον ὃν ἐνεγέγραπτο; L. 41: ἔκτεισμα ἐξ εὐθυνῶν· ΔΔΔFΙΙΙΙC
IG XI 2 **163**: A L. 42: [Λεπτίνηι? ἐγ]καύσαντι μετὰ Βακχίου; Ba LL. 5/6: Εὐφράνορι χρυσώσαντι τὰς [κάλχας?]; Bg L. 4: Φίλτηι
IG XI 2 **165**: L. 14: τῆς πα[ραστάδος οὗ τὰ ἐπ]τὰ ἀγάλματα; L. 40: τὸμ πόδα· ⊢⊢ΙΙΙ
IG XI 2 **173**: L. 11: ῥίνας χα[λκᾶς]
IG XI 2 **174**: L. 2: ἐνεγκ[άσιν?]; L. 3: -τεου ἐπιτι-
IG XI 2 **175**: fr. a L. 1: 𐅄 (not ΙΔΙ); L. 6: ΔΔF⊢⊢Ι; fr. c L. 5: [εἰς ἱμ]ατισμόν, ΗΗ
IG XI 2 **179**: L. 14: [μύ]ρου ῥοδίνου
IG XI 2 **182**: one line should be added between LL. 7 and 8: [εἴ]κοσι ὀκτὼ 𐅄Δ
IG XI 2 **185**: L. 2: δραχμαὶ F⊢⊢⊢
IG XI 2 **199 A**: L. 31: Πύρωνι κλύσαντι (not καύσαντι); L. 68: τὰς σελ[ίδ]ας τὰς πεπτωκυίας; L. 71: Κλάδωι (not Καλλίαι) καὶ Στρωμβίχωι; L. 79: το...Ο...[τοῦ Πυ]θίου; L. 108: καὶ χρῖσαι κύκλωι τὸ περιστύλιον
IG XI 2 **204**: L. 60: [δ]ες ⊢ΙΙΙΙ
IG XI 2 **224**: L. 11, in fine: χηνίδων δύο· ΙΙ
IG XI 2 **225**: fr. a L. 7: ἄλλας διὰ τῆς Στησ[ίλεω]; fr. c L. 14: ΔΔ⊢⊢E

IG XI 2 **230**: L. 3: -ίας· ΔΔΔ
IG XI 2 **238**: traces of letter on the reverse; L. 6: χρυσοῦς
IG XI 2 **273**: L. 4: [τὴ]ν πωρίνη[ν]
IG XI 2 **279**: L. 4: Μνησι- (not [Τι]μησιδ[ημ-]
IG XI 2 **287 A**: L. 38: Ἀρκείοντος ΔΔΔ⊢; L. 55: ἄνθρακες ⊢⊢⊢⊢; L. 84: χάρτου ⊢ΙΙΙΙΙ; L. 117, in fine: ΔΙ; L. 124: Νίκωνος δραχμὰς M𐅄; L. 198: τῶι περιχέαντι F⊢... μόλυβδος καὶ ξύλα F⊢⊢⊢ΙΙΙCT
I.Délos **294**: L. 10: κατὰ ψήφισμα ΔΔΔΔ
I.Délos **340**: L. 8: -ναι καὶ τέγη τοῦ οἴκου ει-; L. 11: καὶ ἐπιβλῆτες (not ἐπιστῆτες)
I.Délos **354**: L. 43: ὑπὲρ τῶν οἰκημάτων 𐅄Δ
I.Délos **356**: L. 15: [παρὰ Φάνου Ῥάμν]ων· ΗΗΗF
I.Délos **366 A**: L. 111: Ναυτέλου κληρονόμοι ⊢⊢⊢; L. 124, in fine: Ὄστακος Ὀστάκου ΔF⊢⊢⊢⊢; L. 126: Καλλίας Ἀντιχά(ρου) 𐅄⊢⊢⊢⊢; L. 127: [---]δότου κληρονόμοι ΔF⊢⊢⊢; L. 130: ΔΔF⊢⊢[ΙΙΙ]
I.Délos **372**: L. 70: Κλουλλίχης ΔΔ; L. 84: ΔΔF⊢ΙΙΙΙ; L. 155: ἀπέδομεν ἀρχιτέκτονος κελεύοντος 𐅄ΔΔΔ⊢⊢⊢ΙΙΙ; L. 171: Διαίτου τοῦ Ἀπολλοδώρου κληρονόμοι Δ⊢⊢ΙΙΙ; L. 179: Ἑπαρχίδης Ἐτεοκλείδου ΔΔ⊢ΙΙΙ
I.Délos **376**: L. 18: [παρελάβομεν δὲ] καὶ χαλκοῦ 𐅄𐅄[Δ⊢/]
I.Délos **398 A**: L. 13, initio: [---]σκου
I.Délos **401**: L. 23: σ[τ]εφανώματα ΙΙ
I.Délos **401 bis A**: L. 11: λέσαντι τὰς ὀργυὰς τὰς Ι
I.Délos **403**: fr. a L. 17: ἡμισφήκιον ⊢F⊢ΙΙΙ; fr. b L. 20: ἄλλους ΙΙΙ
I.Délos **458**: L. 9: Δημόδοκος ΤΟΥΠΕΡ

They also suggest the following chronology for the accounts of the hieropoioi of the years 180-168 B.C. (113-117).

I.Délos	Date	*I.Délos*	Date	*I.Délos*	Date
440	174 B.C.	450	174 B.C.	458-459bis	172 B.C.
441	180 B.C.	451	175 B.C.	460	171 B.C.
442	179 B.C.	452	176 B.C.	461/461bis	169 B.C.
443	178 B.C.	453	174 B.C.	462	169 B.C.
444	177 B.C.	455	173 B.C.	464	170 B.C.
447	180 B.C.	456	174 B.C.	465	168 B.C.
448/449	175 B.C.	457	171 B.C.	467/468	176 B.C.

V.Chankowski-Sablé, *REA* 99 (1997) 357-369, studies the methods used by the hieropoioi to manage the sanctuary's stock of coins. Since foreign coins followed different monetary standards they were sorted in separate coffers and converted on the basis of the Attic/Alexandrian standard. C.-S. adduces the following documents as evidence for the monetary problems created by the circulation of coins of various standards: *IG* XII 5 817 (early 2nd cent. B.C.); *I.Délos* 461 (170 B.C.; cf. our lemma no. 1217) and 463 (169 B.C.). For the accounts of the hieropoioi see also our lemmata nos. 1198, 1201/1202, 1210/1211 and 1214-1217.

1198. Delos. Accounts of the hieropoioi: Vocabulary. C.Prêtre, *BCH* 121 (1997) [1998] 673-680, studies the numerous terms with the suffixes -ιον, ίσκος, and -ίδιον in the inventories contained in the accounts of the hieropoioi, arguing that these suffixes are not always diminutives, but may also denote resemblance (e.g., κυλίκιον, 'an object resembling a kylix') and artistic imitation. Ead., *REA* 99 (1997) 371-376, studies the meaning of some terms used in the description of a necklace in the inventory *IG* XI 2 161 B L. 116 (281 B.C.): πυρήνιον or πυρηνίδιον is a 'collier à grains' (cf. *IG* XI 2 203 B L. 85; 223 B L. 19); κάρδιον is an object which resembles a heart (cf. *IG* II^2 1533 L. 16); τύπος is a stamped gold plaquette; ἐνδεσμίδες were the lock of a necklace. Ead. in *Preatti XI Congresso* 281-287, studies the evidence provided by the inventories for the exhibition of dedications. Small dedications were hung on bands of ribbon (ταινίδιον) or placed vertically on plaquettes (πινάκιον); other dedications were exhibited in niches (ναΐδια, ναΐσκοι, and οἰκίσκοι), supported by small columns (κιόνιον) or other bases (βάσις and τραπέζιον) or attached on the wall (ἐν τῶι τοίχωι or κρεμάμενος πρὸς τῶι τοίχωι). The inventories also mention various objects used for the conservation of dedications (βίβλος, γλωττοτόμον, ἔλυτρον, θήκη, καλιάς, κορυθήκη, and ὀθόνιον).

In a critical review of P.Radici Colace, M.I.Gulletta, *Lexicon Vasorum Graecorum* II (Pisa 1997) M.Sève, *BE* (1998) no. 90, collects the references to the vase called βατιάκη in the Delian inventories (*IG* XI 2 137 L. 10; 161 B LL. 114/115; 287 B LL. 135-140).

1199. Delos. Associations. B.H.McLean in *Preatti XI Congresso* 267-274 (= *Atti XI Congresso* I 361-370), studies the organisational structure of the associations of the Ἡρακλεισταί of Tyros (*I.Délos* 1519), the Ποσειδωνιασταί of Berytos (*I.Délos* 1520, 1774, 1778; *SEG* XXXVIII 764), the association of Greek merchants from Egypt (*I.Délos* 1521), and the Dionysiac association of the Ἀμεινιχεῖται (*I.Délos* 1522), focusing on the meaning of the terms θίασος, θιασίτης, κοινόν, and σύνοδος, the conditions of membership, the benefactors, the worship of the gods, and building programs. M. suggests that the σύνοδος was a deliberatory body within the κοινόν, consisting only of men involved in the same business; this group initiated the honorary decrees which were then passed by the κοινόν, a larger group consisting of all male members of the association who shared a common ethnic origin; finally, the θίασος was a much larger group than the κοινόν, comprising all the participants in the cultic activities of the κοινόν who were not its members (362-365 and 367-370) [the interpretation of the relation between σύνοδος and κοινόν is based on a misunderstanding of the phrase διατελεῖ... κοινῆι τε τῆι συνόδωι λέγων καὶ πράττων (*I.Délos* 1519 LL. 7/8) which M. takes to be a reference to two distinct groups within the association: the κοινόν (which is not mentioned in this phrase) and the σύνοδος (362/363); but the procedure followed for the passage of honorary decrees (*I.Délos* 1519-1521) suggests that the relation between κοινόν and σύνοδος resembles the one which exists between a community and its assembly (cf. δῆμος and ἐκκλησία) and not that between the assembly and the council, Chaniotis].

1200. Delos. Economy: Olive oil production. J.-P.Brun - M.Brunet, *BCH* 121 (1997) [1998] 573-615, study the production of olive oil on Delos in the light of an olive-press installation excavated in the Theatre Quarter (early 1st cent. B.C.) and collect the epigraphic evidence for the production of olives and olive oil in Hellenistic Delos (605/606: *I.Délos* 366 B LL. 18-23; 440 B L. 26; 452 L. 27; 461 Bb L. 56; 1416 B L. 43). For the price of olive oil cf. our lemma no. 1201; for the inscribed pottery found in this installation see our lemma no. 1224. For olive presses at Athens see our lemma no. 78.

1201. Delos. Economy: Prices. G.Reger in J.Andreau - P.Briant - R.Descat (edd.), *op.cit.* (cf. our lemma no. 78) 53-72, discusses the development of the prices of some goods imported from outside the Cyclades on independent Delos in the light of the accounts of the hieropoioi; R. focuses on the price of ivory (*IG* XI 2 163 Aa L. 7; 203 A L. 71; 287 A L. 118), lead (*IG* XI 2 153 L. 13; 199 A LL. 63/64; 203 A LL. 52 and 71/72), frankincense (λιβανωτός: *IG* XI 2 287 A LL. 43, 65, and 73; *I.Délos* 290 L. 48; 316 LL. 67/68; 338 Aa L. 32; 371 A L. 53; 372 A L. 74 and 88; 396 A L. 66; 440 A L. 16; 442 A L. 190; 456 B LL. 7 and 30; 461 Ab L. 9), papyrus (χάρτης: *IG* XI 2 161 A L. 112; 199 A L. 22; 203 A L. 56; 204 L. 60; 205 Bb LL. 2 and 7; 224 A L. 28; 287 A LL. 50 and 52; 287 C L. 1; 287 A L. 84; *I.Délos* 316 L. 70; 338 Aa L. 19; 354 L. 59; 372 A L. 75; 442 A L. 182), perfume (μύρον: *IG* XI 2 145 L. 29; 161 A LL. 92/93 and 102; 203 A L. 39; 206 L. 17; 287 A L. 54; *I.Délos* 316 L. 84; 338 Aa L. 27; 354 LL. 66/67; 372 A L. 79; 396 A L. 72; 442 A L. 184; 461 Ab L. 4), and pitch (πίσση: *IG* XI 2 138 Be LL. 3-5; 144 A L. 94; 145 LL. 7/8 and 10; 154 A LL. 48 and 75-77; 161 A LL. 100/101 and 121; 163 A LL. 9/10; 199 A LL. 35/36; 203 A LL. 47/48; 204 LL. 35 and 57/58; 219 Ab L. 41; 287 A L. 66; *I.Délos* 290 LL. 78-80; 291 b LL. 32/33; 316 L. 97; 338 Aa LL. 39/40; 354 LL. 78/79; 372 A LL. 84/85; 440 A L. 2; 442 A LL. 188 and 202; 456 B L. 23; 461 Ab L. 9). R. argues that explanations for the price history of a particular good must be sought in the particularities of that good, but they should also take into consideration changes of demands in the particular region (caused, e.g., by the presence or withdrawal of outside rulers and their troops). In an appendix (67/68) R. collects the evidence on the sellers of pitch (Ἀμφιθαλής, Ἀντιγένης Κλαζομένιος, Αὐξίβιος, Διάκριτος, Ἐπιγένης Νάξιος, Ἑστιαῖος, Ἡρόδωρος, Καλλίας, Μένων, Νάννακος, Ῥόδιππος, [---]δωρος, and an anonymous Καρύστιος).

V.Chankowski-Sablé, *ibid.* 73-89, studies the way the particular demands of the sanctuary of Apollo (especially in connection with cultic activities and with the maintenance of buildings) influenced the development of prices in the local market. An analysis of the price of pitch between 314 and 169 B.C. (see the references given above; cf. the law concerning the sale of timber: *I.Délos* 509) and a comparison with that of timber, olive oil, and papyrus, suggests that a variety of factors influenced the development of prices (political events, the expenses of sea transport, but also short-term developments in the local and regional market).

1202. Delos. Economy and society in the Hellenistic period. C.Vial, *REA* 99 (1997) 337-343, presents a critical re-assessment of some of the views expressed in her book, *Délos Indépendante (314-167 avant J.-C.). Étude d'une communauté civique et de ses institutions* (Paris 1984), in the light of recent research (cf. *SEG* XL 648; XLII 729; XLIV 674). V. discusses the following subjects: the protection of the dowry (337/338); the economic

activities of the Delians, especially the agricultural activities and the role of Delos as a port of transit (339-342); demography (342/343); the βουλή and the existence of a commission of the βουλή (343).

1203. Delos. Foreigners. M.-T.Le Dinahet, *REA* 99 (1997) 325-339, adds several persons to the index of foreigners compiled by J.Tréheux (cf. *SEG* XLII 729) and republishes the relevant texts: Καλλιστίων Καλλιστίωνος Πάριος (*SEG* XXXIX 715; early 2nd cent. B.C.); Ξοῦθος Φίλωνος Ταβηνός (*SEG* XXXIX 716; ca. 180-150 B.C.), whose presence may be related to the textile production at Tabai; Ἐλπὶς Σελεύκου, the wife of Ἧρις (O.Cavalier, *op.cit.*, cf. our lemma no. 2363, no. 10; ca. 150-130 B.C.), possibly a Syrian; [Φιλου]μένη Διοφάν[[του Τ]υρία, rather than [Σ]υρία (*SEG* XXXI 1658). Cf. our lemmata nos. 1228-1236.

1204. Delos. Grave stelai. L.Hannestad in *Conventional Values* 285-302, discusses the iconography (dexiosis, seated figures, standing figures, men standing on a rock or a ship, warriors standing on the prow of the ship, attributes) and the inscriptions (formulas, age, family relations, epithets) of Delian grave stelai (ca. 166-69 B.C.) as expressions of ideals and values; 'in death the Delians preferred to draw on a deep-rooted tradition, on images that could be immediately understood by anyone familiar with Greek tradition, and they transformed this tradition into convention'. For grave stelai produced on Delos and exported abroad see our lemma no. 2273.

1205. Delos. Religion: An association of Samaritans. S.R.Llewelyn, *New Documents* 8, 148-151, republishes with translation and commentary the honorary inscriptions set up by an association of Samaritans for Μένιππος of Herakleia (*SEG* XXXII 810; ca. 250-175 B.C.) and Σαραπίων of Knossos (*SEG* XXXII 809; ca. 150-50 B.C.). Both inscriptions are also republished by S.Talmin, *IEJ* 47 (1997) 227/228 (English translation), who comments on the Greek transcription of Mt. Gerizim (Ἀργαριζείν). Cf. our lemma no. 2342.

1206. Delos. Religion: The sanctuary's role as an international sanctuary, ca. 322-296 B.C. M.-F.Baslez, *REA* 99 (1997) 345-356, demonstrates how the mention of Macedonians and Cypriotes as dedicants or recipients of crowns in the Delian inventories of the hieropoioi and in the collections of crowns from the temples of Artemis and Apollo reflects the transformation of the sanctuary of Delos into an international sanctuary which was interested in keeping its 'neutrality'. The following persons can be identified as Macedonians: Ἀδώ (*IG* XI 2 145 LL. 51/52; 154 L. 6), probably Ἀδέα/Εὐρυδίκη, the wife of Philip III Arrhidaios; Ἀλέξανδρος (*IG* XI 2 137 LL. 18/19; 145 L. 55; 154 B L. 13), probably the son of Polyperchon; Ἀμύντας (*IG* XI 2 135 L. 38; 145 L. 16); Βάλαγρος (*IG* XI 2 154 LL. 41/42; cf. *IG* XI 4 585, which honors his brother Θρασέας), a grandson of Antipatros; Βουλομάγα (*IG* XI 2 161 B L. 102); Δαδάμας (*IG* XI 2 145 L. 51; 154 B L. 34; 155 a L. 14); Δημήτριος, i.e., Poliorketes (*IG* XI 2 179 B LL. 56/57 and 85); Κεβαλῖνος (*IG* XI 2 137 L. 12; 145 L. 51; 154 B L. 33); Κλεῖτος (*IG* XI 2 161 B L. 58); Κράτερος (*IG* XI 2 137 L. 16; 145 L. 53; 154 B L. 37; 161 B L. 60); Νικάνωρ (*IG* XI 2 137 L. 15; 145 L. 53; 154 B LL. 36/37; cf. *I.Délos* 439 L. 38), probably the brother of Kassandros or the adopted son of Aristotle; Πευκέστης/Πευκέστας (*IG* XI 2 161 B L. 53), satrap of Persis; the future king Πτολεμαῖος Λάγου (*IG* XI 2 161 B LL. 26/27; *I.Délos* 1296 B L. 28), and Βερενίκη (*IG* XI 2 161 B LL. 51/52); Πτολεμαῖος (*I.Délos* 1417 A L. 26), probably Ptolemaios Keraunos; the future king Σέλευκος (*IG* XI 2 161 B LL. 78/79; cf. *I.Délos* 1403 Ba LL. 39-52); Στρατονίκεια (*IG* XI 2 199 B L. 71) [for some of these persons cf. now Tataki, *Macedonians Abroad* 223 no. 35 (Ἀδώ), 221 no. 24 (Ἀδέα), 235 no. 108 (Ἀμύντας), 277 no. 6 (Βάλαγρος), 283/284 no. 48 (Βουλομάγα), 289 no. 2 (Δαδάμας), 339 nos. 30/31 (Κεβαλῖνος), 342 no. 47 (Κλεῖτος), and 124 no. 6 (Πευκέστας)]. The identity of the following Cypriotes can be established: Ἀνδροκλῆς, king of Amathous (*IG* XI 2 135 L. 40; 219 B LL. 44/45); Θυμώδης Μέντορος (*IG* XI 2 161 B L. 99; cf. *I.Délos* 1413 b L. 21; 1439 Abc I L. 45; 1441 A I L. 65; 1450 A L. 47), an officer of Dareios III who escaped to Cyprus; Ἰώμιλκος (*IG* XI 2 161 B L. 55); Πνυταγόρας (*I.Délos* 1409 Ba II LL. 113/114), king of Salamis, and his son, Νικοκρέων (*IG* XI 2 161 B LL. 54 and 90; cf. *IG* XI 2 199 B L. 87). Other personalities of this period attested in these documents are the Lydian Ἄδραστος (*IG* XI 161 B L. 93; 199 B L. 24), who fought on the side of the Greek cities in the Lamian War (cf. Diod. 18.72.2-9); Καλλικράτης (*IG* XI 2 161 B L. 54), Λεωνίδης (*IG* XI 2 161 B L. 77), Πολύκλειτος of Larissa (*IG* XI 2 161 B L. 87), and Φιλοκλῆς of Sidon (*IG* XI 2 161 B L. 56), officers of Ptolemy I. The visits of these persons to Delos are connected with important political events, such as the Lamian War (322 B.C.), the War of Cyprus (315 B.C.), Ptolemy's expedition in 308 B.C., the travels of Demetrios Poliorketes and his friends (301-295 B.C.), but also with the celebration of festivals (cf. *IG* XI 2 161 B LL. 54 and 68; 199 B L. 40).

1207. Delos. Topography: The gymnasion. J.-C.Moretti, *BCH* 121 (1997) [1998] 125-151, studies the inventories of the gymnasion and its topography. Unlike earlier studies which identified the gymnasion with the building *Guide de Délos* 76 (cf. *SEG* XXX 1811; XXXI 732; XXXVIII 771; XL 656), M. identifies it with the building traditionally called 'palestre du lac' (*Guide de Délos* 67; cf. *SEG* XLVI 970). M. discusses the following texts: 1) *I.Délos* 1417 A I LL. 118-154 (156/155 B.C.; critical edition; French translation; 126-140). We record a few minor corrections: L. 120: κα(ὶ) ῥόπαλον; L. 148: ‖ καὶ ἡμικύκλιον ΚΑΣΚΟΦΗΝ[1-2]ΟΝ; L. 150, initio: ἄλλας ἀσπ[ίδας περι]χρύσους). M. comments on the following expressions: περίστωιον (L. 119), λαμπὰς ἐν τῶι τοίχω (LL. 121, 127/128, and 134/135; torch placed on a console; cf. *I.Délos* 1950; ph.), λαμπὰς ἐν θυρίδι (LL. 137/138; torch place in a niche), κορυθήκη (LL. 121/121; support of a helmet), ἀποδυτήριον (L. 123; a room with benches), ἀνδριαντίδιον... ἐν τῶι τοίχωι ἀναβαλλόμενον (LL. 134/135; a statue moved to the wall?), ὡρολόγιον ἐπὶ κιονίου (L. 149; to be identified with the sundial B 4367 + *IG* XI 4 1154; ph.), ἀσπίδαι (LL. 142/143; probably prizes), ληνοί (L. 147; basins). 2) *I.Délos* 1412 A LL. 13-24 (before 156/155 B.C.; 140/141; a few minor new readings). 3) *I.Délos* 1423 Ba II LL. 1-8 (after 156/155 B.C.; 141; critical edition). 4) *I.Délos* 1426 B I LL. 43-50 (after 156/155 B.C.; 142). The following dedicatory inscriptions can be attributed to the

gymnasion (144-149): *IG* XI 4 1087, 1151-1162, 1283/1284; *SEG* XII 356; *I.Délos* 1838, 1950, and 1958 (?); see also our lemmata nos. 1218/1219.

1208. Delos. Topography: The prytaneion. R.Étienne, *REA* 99 (1997) 305-324, proposes a new reconstruction of the πρυτανεῖον on the basis of the architectural remains and the inventory *I.Délos* 1417 B col. I LL. 89-102 (156/155 B.C.; French translation). He suggests dating the construction of the prytaneion to the mid-4th cent. B.C., prior to the dedication of Νικόδρομος (*I.Délos* 39; 326 B.C.; cf. the repairs mentioned in *IG* XI 2 144 A L. 101; 301 B.C.).

1209. Delos. Proxeny and citizenship decree of Corinth (?) for Xenokles and Pausimachos of Athens, ca. 325-275 B.C. *SEG* XXX 990; XXXVI 728*. C.D.Hadzis, *art.cit.* (cf. our lemma no. 1822) 6-12, supports the attribution of this decree to Corinth (cf. N.F.Jones and J.B.Salmon, contra G.R.Stanton) because of the mention of the tribe of the Ἀορεῖς. This tribe derives its name from the Lykian hero Ἄωρ, whom a mythological tradition connects with Ἀλήτης, the founder of Corinth. Cf. our lemmata nos. 287 and 603.

1210. Delos. Accounts of the hieropoioi, ca. 303-287 B.C. *IG* XI 2 155. O.Masson, *art.cit.* (cf. our lemma no. 2288) 66, interprets the entry in A L. 8 (κύλικες δύο· Φιλίππου Μαμμαρίου) as the dedication of Φίλιππος Μαμμάριον, Μαμμάριον being the second name of Philip and not a female name.

1211. Delos. Accounts of the hieropoioi, 279 B.C. *IG* XI 2 161; *SEG* XXXVII 686*; XXXVIII 762; XLI 633; XLII 1822; XLIII 1272; XLVI 965, 2381. R.Parker, *op.cit.* (cf. our lemma no. 25) 223 note 24, comments on the last word of the entry in B L. 46: στέφανος χρυσοῦς δάφνης ὁ παρ' Ἀμεινώνδα (Ἐπαμεινώνδα) ἀπελθών; the verb ἀπελθών is a unique qualification in these lists. 'Had Epaminondas piously "sent back" to the god a crown the islanders had sent to honour him?' For this inventory see also our lemmata nos. 1197/1198, 1201, 1206 and 1214. M.-F.Baslez, *art.cit.* (cf. our lemma no. 1206) 356 with note 108, observes that a simple dedication mentioned in earlier inventories (*I.Délos* 103 L. 66: πάτησις Βάβιδος; cf. *I.Délos* 104 LL. 123/124) is recorded in this inventory as a dedication of the Persian admiral Δάτις (B L. 96); this may reflect the wish of the Delians to demonstrate, retrospectively, the neutrality of their sanctuary.

1212. Delos. Honorary decree, ca. 300-250 B.C. *IG* XI 4 521. G.Reger, *art.cit.* (cf. our lemma no. 2253) 482 note 12, tentatively suggests restoring in L. 2 Μυκ[όνιος].

1213. Delos. Decree concerning the relations of Delos to Rome, early 2nd cent. B.C. *IG* XI 4 756. A.Erskine, *ZPE* 117 (1997) 133-136, republishes this text and suggests that it may be related to an effort of the Delians to win the favor of the Romans (possibly in order to have the ἀσυλία of their sanctuary recognized by Rome). The reference to οἰκειότης (L. 6) with the Romans should not be seen as a diplomatic nicety, but as a reference to kinship founded in mythological traditions. In order to establish their kinship with the Romans, the Delians must have exploited (already existing?) myths concerning Aeneas' arrival at Delos during the priesthood of Anius, Aeneas' marriage to Anius' daughter Lavinia, or kinship between Anchises and Anius (cf. Dion.Hal. 1.59.3; Ps.Aurelius Victor, *Orig.* 9.5; Verg., *Aen.* 3.69-120; Ovid., *Metam.* 13.632-704; Servius comm. on Aen. 3.80). See also our lemma no. 2254.

1214. Delos. Accounts of the hieropoioi, 179 B.C. *I.Délos* 442 B. J.-C.Moretti, *BCH* 121 (1997) [1998] 667-671, presents arguments against R.Vallois' identification of the great altar southwest of the theatre of Delos with the altar of Dionysos mentioned in this text and in a few other inscriptions (*IG* XI 2 159 L. 44; *I.Délos* 440 A LL. 87/88; 443 Bb LL. 156/157; N.Kontoleon, *AD* 14, 1931/32, 84-89). The phrase [ἐ]ργάσασθαι τῶι βωμῶι τοῦ Διο[νύσου τῶν] | παρακειμένων λίθων τοὺς εἰς τὸν εἰδοφόρον (*I.Délos* 442 B LL. 231/232) is of crucial importance. According to M. this phrase does not mean that the frieze was destined for the altar of Dionysos, but that the blocks in question were deposited near the altar of Dionysos (παρακειμένων τῶι βωμῶι; 'des blocs placés à coté de l'autel de Dio[nysos] qui sont destinés à la frise figurée'). R. Étienne, *BCH* 121 (1997) [1998] 671, endorses the old identification arguing that the blocks were destined for the altar of Dionysos ('pour l' autel de Dionysos le façonnage des blocs qui sont déposés à proximité'); E. adduces as a parallel for this use of the dative *IG* XI 2 161 A L. 80 (ἐργάσασθαι τῶι νεῶι τῆς Ἀρτέμιδος); cf. M.Sève, *BE* (1999) no. 64.

1215. Delos. Accounts of the hieropoioi, 178 B.C. *I.Délos* 443. C.Vial, *art.cit.* (cf. our lemma no. 1202) 338/339, accepts J.Tréheux's suggestion that Παρμένων (Bb L. 148; cf. *I.Délos* 401 bis A LL. 2 and 13; *I.Délos* 403 L. 7) was not an orphan, but a foreign slave or freedman, and suggests that he was a slave.

1216. Delos. Accounts of the hieropoioi, 170 B.C. Five joining fragments of the right lower part of an opisthographic stele. J.Tréheux recognized that three already published fragments (*I.Délos* 446 and 463) join two inedita. Edd.pr. V.Chankowski-Sablé, C.Feyel, *BCH* 121 (1997) [1998] 103-113 (ph.), publish the entire text with ample commentary. Prosopographical observations suggest a date in ca. 179-170 B.C., probably 170 B.C. (109-113). Cf. V.Chankowski-Sablé, *art.cit.* (cf. our lemma no. 1197) 359-363, for a discussion of the conversion of Rhodian coins; she argues that the term Ῥόδιον (B L. 36) designates both Rhodian and pseudo-Rhodian coins minted on the same standard.

A: [ ]ΑΣΑΙ[
[κελε]ύοντος ἀρχ[ι.]
[ ]Ι Ι κατὰ συγγ[ρ]αφ[ὴν]
[ἐργολ]αβήσαντι καθελεῖν [ ]
[ἔδ]ομεν κελεύοντος ἀρχι. [ ]
[ ] ἐπὶ τὸ Εἰλειθυαῖον ⊢⊢⊢· καὶ ἥ[λων?]
[ἀγ]γείου τοῦ ἐν τῶι ἱερῶι τὸ β[ά]θος πήχ[εις]
[ἀρ]χι.· ΔΓ· Ἀφροδισίωι ἐργολαβ[ήσ]αντι ἐπισκευ[άσαι]
[ ]Ν κελεύοντος ἀρχι. ΔΓ⊢⊢ΙΙ· [Μ]ειδίαι ἐργολαβ[ήσαντι]
[ ] ΔΔΔΔ· δευτέραν ΓΔΔΔ, τὸ λοιπὸν συντελέσ[αντι]
[ ] ἔδομεν πρώτην δόσιν κ[ε]λεύοντος ἀρχι. ΔΔ [ ]
[ ]ΟΥΣΩΙ ἀνέθηκεν βασιλεὺς Περσεὺς ἀπὸ ⊢Δ⊢⊢ [ ]
[ἐργολαβ]ήσαντι σκάψαι τὸν σεση[μασ]μένον τόπον παρὰ τὸν β[ωμὸν τοῦ? Ἀπόλ-
λωνος]
[τὸ λοι]πὸν συντελέσαντι ἔδομεν κελεύοντος ἀρχι. ΔΓ· Παραμόν[ι] μετὰ κυρίου
Ξένωνος τοῦ Τελέσω-
[νος]Η ἄλλους πήχεις ΙΙ ἀπὸ ⊢Γ [ἔδ]ομεν πρώτην δόσιν κελεύοντο[ς ἀ]ρχι.
ΔΔΓ, τὸ λοιπὸν συντελέσαν-
[τι] τόπον τοῦ ἀγγείου τοῦ πρὸς τῶι Ἀπόλλωνι τῶι Ἐναγωνίωι ἔδ[ομ]εν
κελεύοντος ἀρχιτε. ΔΔ⊢⊢⊢
[Ἀπόλλων]ι τῶι Ἐναγωνίωι ΓΗ [ἄλλου]ς πήχεις Ι Ι ἀπὸ ⊢ΓΔ ἔδομεν πρώ[την
δό]σιν, κελεύοντος ἀρχι.
[Ἀ]πολλωνίωι ἐρ[γολαβήσ]αντι ἐπορύξαι τοῦ ἀγγείου τοῦ [πρὸς τῶι Ἀ]πόλλωνι τῶι
Ἐναγωνί-
[ωι ἐργολαβ]ήσαντι ἔδομ[εν, κελεύοντος ἀρχ]ι. ΔΔ· Δημέαι ἐργολαβή-
[σαντι κ]ε. ἀρχιτ. Δ⊢⊢⊢⊢ΙΙ, τὸ λοι-
[πὸν συντελέσαντι, ἔδομεν ἔ]δομεν κελεύοντος
[κατὰ συγγραφὴν τὴν κειμένη]ν παρὰ Οἰνεῖ, ἔδομεν
[ ]Ν τοῦ ἐν τῶι Θεσμο-
[φορίωι κελ]εύοντος ἀρχι.
[κελ]εύοντος ἀρχι.
[ ]ΗΔ⊢⊢· Διοκλεῖ
[ ]
[ ]ΟΚΛΔΟΥ[ ]Ι Ι ΩΝ
[ ]ΙΟΥ[ ] κελεύ-
[οντος]ΡΑΣ.ΚΛΕΙ[κελεύ]ον-
[τος]ΝΕ ΜΝΟΤΟΥ[ ] κληρο]νόμοι
[ ]Ν.ΟΥΣ ὀφειλομε[ ] κληρο]νόμοι ΔΔ[Δ]·
[ ]ΣΑΜΟΥΤ ΟΡΟΥ[Ἑρμ]οδότου κ[ληρονόμοι ΔΓ·]
[ ]ΠΑΡΑ ΥΤΟΥ[Ἀπολλόδω]ρος Κυζικηνὸ[ς Δ·]
[Ἀρκέων Θε]οδώ(ρου) ΓΔ· Ἀριστόδι[κος Η·]
[ ]ΙΔΟΥΧ[ο]υς κληρονό[μοι] Γ
[Τη]λε[μν]ήστου καὶ Ἀριστ[είδου καὶ Πρωτομάχου]

[κληρονό]μος Γ Διαίτου το[ῦ Ἀπολλοδώρου κληρονόμοι Δ⊢⊢ΙΙ·]
[ ]Δ· Ἀμφέας Δημοκράτ[ου Δ·]
[ ] Φίλλις ΔΓ⊢⊢Ι Ι Ι· Κλει[τάρχου κληρονόμοι κατὰ τὸ ἥμυσυ Δ⊢ΙΙΙ?]
[εἰς τὸ περιὸν τοῦ νησιαδείου ἀργυρίου ἐγγράφομεν ὀφείλοντας αὐτοὺς καὶ τοὺς
ἐγγύους αὐτῶν· Σατυρίων]α Εὐφιλήτου Γ· Θεό[γνωτον Ἀλεξιδήμου ΔΔ·]
[τὸ] δὲ περιὸν ἀρ[γύ]ριον [ἔθεμεν εἰς τὸ ἱερόν]
vacat

B: [ ]Π[ ]
[Ἱπποδρόμου, παρὰ Διαίτου] τοῦ Δια[ίτου ΓΗΓΓΙΙΙ]
[Σωσιμαχείας, παρὰ Γερύλλου τοῦ Καρυστίου] ΗΓΔΔΓ⊢⊢[⊢]
[Σκιτωνείας, παρὰ] Δημοστράτου [τοῦ Διογένου ΗΗΗΔΔΔ⊢⊢]
[Πορθμοῦ, παρὰ] Τληπολέμου [τοῦ Κρίττιος ΓΓΔΔΔ⊢⊢ΓC//]
[Χαρητείας, παρὰ Φαν]οδίκου τοῦ [ ]
] Φανοδίκου [ΓΗΗΓΔΔΔΔΓ⊢⊢⊢⊢ΙΙΙCΤ]
[Λιμνῶν, παρὰ Ἀντι]γόνου τοῦ Ἀντιγόν[ου ΗΗΓΔΔΔ]
[ ]ονος, παρὰ Φιλωνύμου Δ [ ]
[ ] ὁλκοῦ τοῦ ἐν Νήσωι, παρ[ὰ]
[καὶ τοῦ ἐν Σαρα]πιεί[ωι ....]έρου τοῦ πρεσβυτέρου [ ]
[ἐκ τοῦ ἐπ' Ἀσ]κληπιοῦ σ[· καὶ τ]οῦ ἐν Ἀφροδισίωι [ ]
[ ] ἀπὸ τοῦ ἀρχι. Δ-[-- ca. 11 --] δερμά[των]
[ ] ΔΔΙ Ι Ι· ξύλων τ[-- ca. 11 --] ἔδομ[εν]
ΝΟΣ[ca. 23]ΤΟΥ..ΕΥ[ὀ]-
φείλ[ειν]
δανεί[σασθαι?]
δου ἕως [ ]
Μνησικλει[τὸν πατέ]-
ρα αὐτοῦ Κοσ[μιάδην]
ΧΟΙΟΥΙ[ ]
Φωκαι[ ]
ΩΡΟΥ[ ]
παρὰ [ ]
ὀφείλει[ν]
ΤΑ[ ]

Two lines missing

[ ]ΜΑ[ ]
[ ]ΤΟΙΣ[ ]
[Ἀφρ]οδισίων [τῶι χορῶι]
[ ]ΔΔΓ⊢⊢ [Φ]ανο[ ]
[ ]ΛΑ⊢ΔΔΔ ἄνθρα[κες]
[ ]⊢⊢⊢ΙΙ ἐλαίου χοε[ῖς]
[Πο]σιδεῶνος· χοῖρ[ος τὸ ἱερὸν καθάρασθαι]
[κεφα]λὴ πάσης εἰσ[όδου]

[ ] καὶ Ῥοδίου 𐅃⊢III· κεφ[αλὴ πάσης ἐξόδου
[ ]ου XXXX𐅅HHH𐅄]

A 1. [ἐπισκευ]άσαι?, edd.pr. ‖ 5. ἐπὶ + a building refers to the use of tiles for repairs; the exact location of the Εἰλειθυαῖον is not known, edd.pr. ‖ 9. [Μ]ειδία rather than [Φ]ειδίαι. T.. edd.pr. ‖ 13. for σημαίνειν τὸν τόπον cf. *IG* XI 4 1299 LL. 16-18, ed.pr. ‖ 18. ὀρύξαι, *I.Délos* 446 L. 13 ‖ 22. Οἰνεύς was a keeper of documents; cf. *I.Délos* 442 B LL. 217-254, edd.pr. ‖ 41. for Σατυρίων and Εὐφίλητος cf. *I.Délos* 444 A LL. 52/53 and 449 B LL. 12/13, edd.pr. ‖ B 1-7. the text records the revenues from the leasing of sacred land; for the formula cf. *I.Délos* 442 A LL. 145-152 and 456 A LL. 8-21, edd.pr. ‖ 10-11. for the restorations cf. *I.Délos* 339 A L. 11 and 442 A LL. 155-159, edd.pr. ‖ 16-17. possibly [ἀπὸ ἄρχοντος Ἐμπέ]|δου (archon in 186 B.C.), edd.pr. ‖ 18. Μνησικλείδης may be the hieropoios of 180 B.C. (*I.Délos* 442 A LL. 164/165) or a debtor in ca. 179-170 B.C. (*I.Délos* 449 B LL. 30/31), edd.pr. ‖ 19. for Κοσμιάδης see *I.Délos* 365 L. 18, edd.pr. ‖ 32. for Φωκαιεύς (a debtor or an archon) cf. *I.Délos* 443 C LL. 12/13, edd.pr.

1217. Delos. Accounts of the hieropoioi, 169 B.C. *I.Délos* 461. V.Chankowski-Sablé, *art.cit.* (cf. our lemma no. 1197) 360/361, presents an improved edition of Ab LL. 56/57 (French translation) correcting the amounts of money recorded here: L. 56: [κεφαλὴ πάσης εἰσόδου ---]Δ⊢⊢⊢T καὶ Ἀλεξανδρείου MMMH𐅄ΔΔ𐅃; L. 57: [κεφαλὴ πάσης ἐξόδου --] Δ⊢⊢⊢⊢T καὶ Ἀλεξανδρείου MXXH𐅄⊢⊢⊢. The expression καὶ Ἀλεξανδρείου does not refer to the conversion of coins into the Alexandrian standard; it indicates how many of the drachmai under record followed the Alexandrian standard ('[---]14 drachmes, un tétartèmorion et deux chalques, dont en alexandres: 30175 drachmes').

1218. Delos. Honorary decree of the Athenian demos for the gymnasiarchos Pausanias, 157/156 B.C. Pedimental stele built into a wall of the 'palestre du lac' (cf. *SEG* XL 656; XLVI 970; cf. our lemma no. 1207). Edd.pr. J.Tréheux - P.Charneux, *BCH* 121 (1997) [1998] 154-173 (ph.; French translation). The gymnasiarchos Παυσανίας is mentioned in the tenth place in the list of gymnasiarchoi *I.Délos* 2589 (cf. our lemma no. 1219), which begins with the year 167/166 B.C. (158/159). He was a member of a well-known Athenian family; he should not be identified with the ἐπιμελητὴς τοῦ ἐμπορίου in 145/144 B.C. (*I.Délos* 1507 L. 18), but he may have served as ἱεροποιός in 144/143 B.C. (*I.Délos* 2593 L. 4); his brother Λεωνίδας served as gymnasiarchos in 144/143 B.C. (*I.Délos* 2589). P.Gauthier, *BE* (1999) no. 400, comments on the enactment of the decree by the demos in Athens.

Ἐπὶ Ἀνθεστηρίου ἄρχοντος, ἐπὶ τῆς Αἰαντί-
δος δωδεκάτης πρυτανείας, Σκιροφορι-
ῶνος τετράδι ἐπὶ δέκα, ἑβδόμει καὶ δεκά-
τει τῆς πρυτανείας· ἐκκλησία ἐν τῶι θε-
άτρωι· τῶν προέδρων ἐπεψήφισεν
Νεανδρίδης Λυσιμάχου Ἀπολλωνιεὺς
καὶ συμπρόεδροι· vacat ἔδοξεν τεῖ βουλεῖ

καὶ τῶι δήμωι· Στράτων Μενίππου Μα-
ραθώνιος εἶπεν· ἐπειδὴ πρόσοδον ποιη-
σάμενος πρὸς τὴν βουλὴν vacat Ἡγησίας Φι-
λοστράτου Θυμαιτάδης ἐμφανίζει
Παυσανίαν Ἀθηναγόρου Μελιτέα
τὸν γυμνασιαρχήσαντα ἐν Δήλωι τὸν
ἐνιαυτὸν τὸν ἐπὶ Πύρρου ἄρχοντος τάς 158/157 B.C.
τε θυσίας τεθυκέναι πάσας τοῖς θεοῖς καὶ
τοῖς εὐεργέταις ὅσας προσέταττον αὐ-
τῶι οἵ τε νόμοι καὶ τὰ ψηφίσματα τοῦ δήμου,
ἐπιμεμελῆσθαι δὲ καὶ τῆς τῶν νεανίσ-
κων εὐκοσμίας καὶ τῶν ἄλλων τῶν
εἰς τὸ γυμνάσιον καθηκόντων, πεφρον-
τικέναι δὲ καὶ τῆς τοῦ ἐλαίου θέσεως,
ἀνατεθεικέναι δὲ καὶ Ἑρμᾶς λιθίνους ἐν
τῶι γυμνασίωι, ἐπιδεδωκέναι δὲ τῶι
δήμωι καὶ τὸ μεριζόμενον αὐτῶι εἰς
τὴν γυμνασιαρχίαν ὑπὸ τῶν ἐπὶ τὰ ἱερὰ
καθεσταμένων, κατεβεβλῆσθαι δὲ καὶ
τοὺς λόγους ὑπὲρ ἁπάντων εἰς τὸ Μητρῶι-
ον, δεδωκέναι δὲ καὶ τὰς εὐθύνας κατὰ
τὸν νόμον καὶ διὰ ταῦτα ἀξιοῖ δοθῆναι ἑαυ-
τῶι τόπον ἀναθέμασιν ἐν τῶι γυμνασίωι
τῶι ἐν Δήλωι καὶ τόπον ἀνδριάντος ἀνα-
θέσει ἐν Δήλωι παρὰ τὸ ἀρχεῖον τῶν τοῦ
ἐμπορίου ἐπιμελητῶν ἀναβαινόντων
ἀριστερᾶς χειρός· ὅπως οὖν ἡ βουλὴ καὶ ὁ
δῆμος φαίνωνται τιμῶντες τοὺς φιλοδο-
ξεῖν προαιρουμένους vacat ἀγαθεῖ τύχει δε-
δόχθαι τεῖ βουλεῖ τοὺς λαχόντας προέδρους
εἰς τὴν ἐπιοῦσαν ἐκκλησίαν χρηματίσαι περὶ
τούτων, γνώμην δὲ ξυμβάλλεσθαι τῆς
βουλῆς εἰς τὸν δῆμον ὅτι δοκεῖ τεῖ βουλεῖ
ἐπαινέσαι Παυσανίαν Ἀθηναγόρου Μελι-
τέα καὶ στεφανῶσαι θαλλοῦ στεφάνωι
εὐνοίας ἕνεκεν καὶ φιλοτιμίας ἣν ἔχων δι-
ατελεῖ πρὸς τὴν βουλὴν καὶ τὸν δῆμον·
δεδόσθαι δὲ αὐτῶι τόπον ἀναθέμασιν ἐν
τῶι γυμνασίωι τῶι ἐν Δήλωι· ὁμοίως
δὲ καὶ τῶι ἀνδριάντι οὗ ἥτηται· ἀναγράψαι
δὲ τόδε τὸ ψήφισμα τὸν γραμματέα τὸγ κα-
τὰ πρυτανείαν ἐν στήλῃ λιθίνῃ καὶ στῆσαι
ἐν τῶι γυμνασίωι τῶι ἐν Δήλωι· τὸ δὲ

γενόμενον ἀνάλωμα εἴς τε τὴν κατασκευ-
ὴν τῆς στήλης καὶ τὴν ἀνάθεσιν μερίσαι
τὸν ταμίαν τῶν στρατιωτικῶν·
in corona
ἡ βουλὴ
καὶ ὁ δῆμος

6. Νεανδρίδης Λυσιμάχου Ἀπολλωνιεὺς is new in Attic prosopography, edd.pr. || 10-11. Ἡγησίας Φιλοστράτου Θυμαιτάδης was epimeletes in Delos in 159/158 B.C. (*I.Délos* 1898), edd.pr. || 14. the Athenian eponymous archon Πύρρος is attested for the first time, edd.pr. || 32-33. for the archive of the ἐπιμεληταὶ τοῦ ἐμπορίου cf. *I.Délos* 1507, edd.pr.

1219. Delos. List of the gymnasiarchoi, 155/154-113/112 B.C. *I.Délos* 2589. J.Tréheux, *BCH* 121 (1997) [1998] 173, expresses his doubts on the restoration of the name of the gymnasiarchos as [--Γηροστράτου] in L. 37, as suggested by G.Daux, *Hesperia* 16 (1947) 56/57, on the basis of *I.Délos* 1580. The demotic in *I.Délos* 1580 consists of 9 letters, whereas the demotic of the gymnasiarchos of the year 139/138 B.C. was Ἀναφλύστιος. The gymnasiarchos of 118/117 B.C. Ἀρίστων Ἀρίστωνος Μαραθώνιος (L. 59) cannot be identified with the gymnasiarchos mentioned in *I.Délos* 2600 LL. 5/6 ([---] Ἀρίστωνος Μ[---]; cf. *SEG* XLI 632) because the latter served as gymnasiarchos in 96/95 B.C. For the gymnasion cf. our lemma no. 1207.

1220. Delos. Dedicatory inscription and sculptor's signature, late 7th/early 6th cent. B.C. Two non-joining fragments of a marble male statue with a boustrophedon inscription engraved on a belt. Fr. A: *I.Délos* 3; *LSAG*^{2} 304 no. 9; *SEG* XLV 1126*. Fr. A+B: N.Kontoleon, *Gnomon* 34 (1962) 398; cf. A.Hermary, *REA* 95 (1993) 17. G.Gruben, *art.cit.* (cf. our lemma no. 1221) 282-285 (ph.; dr.), republishes both fragments with the help of U.Hölscher.

Νησστιά[---------]ης ποίησεν ἔριν Ο[-----------] <—
[------------------------] πρότοισιν Η[----------] —>
[.]Ο[---------------------]ΕΙ σὺ ἄναχ[ς ----------] <—
[------------------------]λ̣ηος ἀεί [-------------] —>

Fr. A = LL. 1-4, in fine; fr. B = LL. 1 and 3, initio; the joining of the two fragments makes the restorations of W.Peek and C.Gallavoti (see *SEG* XXIX 736) obsolete || 1. Νησστιά[δ]ης, K.; the lacuna between the two fragments is ca. 25 cm long; possibly Νησστιά[δης μἀνέθεκεν, Εὐθυκρατίδ]ης ποίησεν; for Euthykratides see *I.Délos* 1, Gr. || 2. μροτοῖσιν, J., P., Gav.; π̣ρότοισιν ἡ[νεγμένος?], Gr. || 4. [πό]λ̣ηος, P.

1221. Delos. Dedication of a statue of Apollo by the Naxians, ca. 600-575 B.C. *I.Délos* 4; *LSAG*^{2} 304 no. 10; *SEG* XL 659*. G.Gruben, *JdI* 112 (1997) [1998] 267-287 (ph.; dr.), argues that the east side of the base with the Archaic inscription was the back side of the monument (270-272, 280); the dedicatory inscription of the late Classical period (*I.Délos* 49) was probably a copy of an inscription originally engraved on the statue's thigh (280). G. rejects the suggestion made by A.Hermary (*REA* 95, 1993, 11-47) that the statue was a fourth century B.C. copy of the original work (282 with note 47).

1222. Delos. Dedication of Tlepolemos, ca. 300-250 B.C. *IG* XI 4 1158. J.-C.Moretti, *art.cit.* (cf. our lemma no. 1207) 147 note 48, suggests restoring [Τλ]η̣σιμένους in L. 2.

1222 bis. Delos. Dedication to Aphrodite, 118/117 B.C. *I.Délos* 2275. E.Perrin, *Le Lettre de Pallas* 4 (1996) 13 no. 4, urges that Εἰρηναῖος Ζήνωνος is not an unknown as claimed by P.Roussel, M.-F.Baslez (*SEG* XXVII 452) and J.Tréheux, *I.Délos, Index* 1 (Paris 1994) 42. He came from Berytos, as is shown by the Athenian decree *IG* II^2 1011 col. VI L. 94, where his son, Ζήνων Εἰρηναίου Βηρύτιος, appears as an ephebe in 107/106 B.C. P. is thereby led to restore [Εἰρ]ηναίου Βηρυτίου in a list of ephebes from Delos in 104/103 B.C. (*I.Délos* 2599 L. 13).

1223. Delos. Inscribed kantharos, late 5th/early 4th cent. B.C. Fragment of a kantharos found in the Archegesion. Ed.pr. F.Prost, *BCH* 121 (1997) [1998] 785: Θεõ

ΘΕΟ, ed.pr.; [Θεõ, Chaniotis].

1224. Delos. Inscribed pottery, early 1st cent. B.C. Edd.pr. J.-P.Brun - M.Brunet, *art.cit.* (cf. our lemma no. 1200) 589-592, present two inscribed objects found in an olive-press installation in the Theatre Quarter: 1) Ephesian lamp with potter's signature: Ἀσκλη|πιάδου (589; dr.; ca. 125-75 B.C.). 2) Fragment of a roof tile with a round stamp: [---]ΗΕΡΓ[---] (592; dr.; early 1st cent. B.C.)

1225. Delos. Inscribed flasks, 1st cent. B.C. Three stamped warming flasks in the Museum of Delos. Ed.pr. P.Chatzidakis in *op.cit.* (cf. our lemma no. 760) 305 (ph.): 1/2) Ἀπολλωνίου 3) [Ε]ὐ̣άνωρος

1226. Delos. Inscribed pottery, 1st cent. B.C. P.Chatzidakis, *art.cit.* (cf. our lemma no. 1225) 305 (ph.), presents two inscribed sherds of a 'Samian' dish (1) and a pan (2) found in a tavern and a nearby dump: 1) [---]φεο 2) Ἑρμαφίλ[ου]

2. Hermaphilos is probably identical with Ἑρμάφιλος, father of Εὔφρων (*EAD* XXX no. 95), ed.pr.

1227. Rheneia? Epitaph, 2nd cent. B.C. White marble pedimental stele with two standing draped figures in relief in an inset panel; a mother in the center, flanked by her two daughters, clasps hands with the one on the left; inscription below; unknown provenance; acquired by the Calvet Museum in Avignon in 1833. É.Éspérandieu, *Recueil général des bas-reliefs de la Gaule romaine* 1 (Paris 1907) 87 no. 110 (ph.); S.Schmidt, *Hellenistische Grabreliefs* (Cologne 1991) 69 (ph.; sculpture only). O.Cavalier in *op.cit.* (cf. our lemma no. 2363) 109-111 no. 11 (ph.), gives a detailed description of this stele, which she tentatively assigns to Rheneia. Observing that in a raking light and with the application of carbon she has been able 'de retrouver certains caractères: à la primière ligne, de façon sûre, un *omega* et un *nu*, de façon plus douteuse, un *chi*,' she nevertheless prints the following text: - \ α̣ - - λε - - ο | χρηστ[έ, χαῖρε]

'L'inscription qui finit par le mot χαῖρε, ne peut être lue', E. [on the photo in L. 1 ΘΕ seems clear and in L. 2, E.'s χαῖρε is clearly visible, even possibly preceded by Η ([χρηστ[ή?], since the deceased is a woman, Stroud].

1228-1236. Rheneia. Epitaphs of the members of a family of Tyrian origin, late 2nd/early 1st cent. B.C. Stelai, architectural fragments, statue bases, and fragments of sculpture found in the funerary enclosures B (no. 1235/1236) and C (nos. 1228-1234) at Ano Generale. Ed.pr. M.-T.Le Dinahet-Couilloud, *BCH* 121 (1997) [1998] 632-666 (French transl.), with detailed discussion of the prosopography of the Tyrian family to which the funerary enclosures belonged (636-638). Διῆς III Διέους and Ἡλιόδωρος Διέους of Tyros were ephebes in 104/103 B.C. (*I.Délos* 2599 LL. 9/10) and acquired Athenian citizenship later (cf. *I.Délos* 2595 LL. 16/17); their father Διῆς II Διέους was probably the brother of Βασιλείδης Διέους, who also acquired Athenian citizenship in ca. 100 B.C. (*I.Délos* 2607 L. 13). Διῆς III Διέους or Διῆς IV Βασιλείδου can be identified with the wealthy Athenian who supported Athenion in his efforts to bring Athens to the side of Mithridates VI ca. 88 B.C. (Athen. 5.212d). The relationship of the other persons is not clear. For an earlier version of this article see ead. in *Preatti XI Congresso* 245-252.

1228: 632-638 no. 1 (ph.). **Epitaph of Athenais.** Three fragments of the cornice of a door of enclosure C: [Ἀθη]ναὶ̈ Διέους Τυρία, χρηστή, χαῖρε

Probably the sister of Διῆς II and Βασιλείδης, ed.pr.

1229: 638 no. 2 (ph.). **Statue base of Athenais.** Fragment of a statue base: [Ἀθηναὶ̈ Διέ]ους Τυρία, | [ἄλυπε χρ]ηστή, χαῖρε

1230: 645 no. 7 (ph.). **Epitaph.** Fragment of a stele: [---] | χρηστέ, χαῖρε

1231: 646 no. 9 (ph.). **Epitaph of a shipwrecked man.** Fragment of a stele with relief representation of a man seated on a rock: [---] χρη|[στ]έ, χαῖρε

1232: 648-651 no. 10 (ph.). **Funerary epigram of Quinta Furia (?).** Pedimental stele with relief representation of a seated girl (?) feeding a goose with grapes. Cf. *An.Ép.* (1997) [2000] no. 1374.

Ἀστόν με Ῥώμας παιδνὸν ἀνακαλέσατο
ἁρπακτὸν Ἅδας νοσφίσας ἀπὸ ζόας,
γονεῦσιν ἀντάποινον οἰμωγὰν λιπών·
μάτηρ γὰρ ἄμμι(ν) κλῄζετ' Ἀρτεμισία,
πατὴρ Κόϊντος Φούριος· τὸ δ' οὔνομα
τόδ' αὐτὸ πατρὶ κλῄζομαι· νοῦσος δέ με
οὐχ εἶλε οἰκτρῶς· ἀβλαβὴς ἀπεσσύθην

1. The form παιδνός can be used both as masculine and feminine; the representation identifies the deceased person as a girl, ed.pr. [the long hair and the dress of the child indicate a girl, but the epigram (cf. LL. 5/6) suggests a boy, Chaniotis] || 5. the nomen Furius is attested on Delos (*I.Délos* 2616 I L. 39; 2628 b III L. 29; 2769 L. 8), ed.pr.

1233: 652-655 no. 11 (ph.). **Epitaph of Ammia.** Stele with relief representation of a dexiosis of a seated and a standing woman attended by a female slave: Ἀμμία Σωσίδος | μήτηρ χρηστὴ | καὶ ἄλυπε, χαῖρε

1. The representation excludes the reading Σώσιδος (genitive of Σῶσις); Σωσίς is probably the wife of Ἀρίστων Ἀρχελάου Τύριος (*I.Délos* 2130); cf. also our lemma no. 1236, ed.pr.

1234: 659/660 no. 14 (ph.); cf. *An.Ép.* (1997) [2000] no. 1375. **Epitaph of Volusius.** Base of a stele: [--- Οὐ]ολύσ[ιε] | [--- Ῥω]μαῖε | [ἄλυπε χρη]στέ, | [χαῖρ]ε

1. The deceased person was a relative of C.Volusius (*I.Délos* 1738 L. 2; 1739 L. 2; 2248 L. 20), ed.pr.

1235: 661/662 no. 17 (ph.). **Epitaph of Nearchos of Antiocheia.** Fragment of a stele with relief representation of a dexiosis between a seated man and a standing woman: Νέαρχε Δη|μητρίου | Ἀντιοχεῦ | χρηστέ, || χαῖρε

1-2. Possibly a relative of the Antiochians Δημήτριος Δημητρίου and his wife Ἑρμιόνη Δημητρίου (*SEG* XXXI 731), ed.pr.

1236: 664/665 no. 20 (ph.). **Epitaph of Antiochos and Xenon.** Base: Ἀντίοχε καὶ Ξένων οἱ Ἀρχελάου | ἄλυποι χρηστοί, χαίρετε

1. These persons are probably the brothers-in-law of Ἀμμία (our lemma no. 1233), wife of Ἀρίστων Ἀρχελάου, ed.pr.

1237. **Rheneia. Knidian amphora stamps.** Five stamped handles of Knidian amphoras found in the funerary enclosures B (no. 5) and C (nos. 1-4) at Ano Generale. Ed.pr. M.-T.Le Dinahet-Couilloud, *art.cit.* (cf. our lemmata nos. 1228-1236) 622-631 (ph.): 1) A: Ἵππαρχος Διονυσίου· B: Κράτερος, | Νικασίβουλος, | Κνίδιον bee (622 TD 7567 R 345; fragments of two handles of the same amphora; ca. 107-98 B.C.). 2) [Ἐπὶ Ἑ]ρμωνος | [Εὐφρ]αντίδα, | [Μέλα]ντα Ἀρισ|[τοβού]λου ship's bow (629 TD 7559 R 1338; ca. 97-88 B.C.). 3) Ἐπὶ Ἀριστομήδευς Αἰνέα, Κνί|διον hook (630 TD 7552 R 1342; ca. 107-98 B.C.). 4) [Ἀγαθίνου, Κνίδιον] star (630 TD 7549 R 306; late 2nd/early 1st cent. B.C.). 5) [Ἐ]πὶ Πολίτα Δα]μοκράτευς, Κνίδιον lion (631 TD 7548; ca. 107-98 B.C.).

RHODES

1238. **Rhodes. Coinage and prosopography.** A.Bresson, *Topoi* 7 (1997) 11-32, discusses the problems of dating the beginning of the silver coins with 'rose épanouie' (before or after 43 B.C.). After a demonstration of the difficulties in identifying monetary officials known from Rhodian coins with persons known from inscriptions of the 1st cent. B.C., he ends with a non liquet (15-18). The rarity of a name can sometimes be a reliable criterion for identifications, as in the case of two monetary magistrates of the late 3rd and early 2nd cent. B.C., who can be identified with persons known from inscriptions: Ἀρίστακος (cf. a hieropoios at Kamiros: *Tit.Cam.* 40 L. 12; ca. 215 B.C.) and Αἰνήτωρ Μυτίωνος (cf. a member of a committee for the collection of a tax in Rhodes: *SEG* XLV 1070 L. 4; 3rd/2nd cent. B.C.; an identification suggested to B. by E.Apostolou). However, the names of the 43 monetary magistrates attested on the coins with 'rose épanouie' are very common; e.g., only six names (Ἀνδρίας, Ἀρχίνομος, Κλεύροδος, Κριτοκλῆς, Ὀνάσανδρος, and Τιμόξενος) do not appear in *IG* XII 1 46 (68 B.C.); only Μνήμων is not attested in Rhodian inscriptions, but it is the name of a monetary magistrate of the 2nd/1st cent. B.C.; Κλεύροδος is rare (*Tit.Cam.* 3 Dd L. 4; ca. 1 B.C.; cf. Κλεύρροδος: *I.Lindos* 382 B L. 2; 13 B.C.); in the case of the common names Βασιλείδης, Κριτοκλῆς, and Μυωνίδης multiple identifications are possible. Other evidence (the naval activities of Rhodes between ca. 84 and 43 B.C.) is equally inconclusive.

1239. **Rhodes. Economy, society and institutions in the Hellenistic period.** V.Gabrielsen, *The Naval Aristocracy of Hellenistic Rhodes* (Aarhus 1997), presents a panorama of Rhodian economy, society, and institutions in the Hellenistic period primarily on the basis of the epigraphic evidence. We single out his analysis of the peculiar combination of an aristocratic society with democratic institutions (24-31; cf. 161/162 note 80, for a collection of the decrees of the ἐκκλησία and the βουλά); the discussion of the dikastic pinakes as evidence for lawcourts (27/28; e.g., *SEG* XXX 1035; cf. the references to κλαρωτὰς δικαστᾶν: *IG* XII 1 55; Maiuri, *Nuova Silloge* 18) [see also our lemma no. 1257]; the economic inequality demonstrated by inscriptions which concern λειτουργίαι, ἐπιδόσεις, and benefactions (31-36); the naval and commercial infrastructure and the naval objectives of the Rhodians, in particular the possession of bases, the recruitment of mercenaries, and the protection of trade routes (37-46; cf. our lemmata nos. 1240/1241); the extension of Rhodian power (see our lemma no. 1241); the problems involved in the use of stamped amphora handles for quantitive studies of the Rhodian economy and in the interpretation of the 'peaks' and 'valleys' in the numbers of Rhodian amphoras as a reflection of historical events (64-71); the role of private entrepreneurs in the Rhodian grain trade (71-80; discussion of *IG* XII 5 1010; XII 7 9; *Syll.*³ 354); the function of the Rhodian state as a bank and the part played by the public τράπεζα in foreign policy through gifts, loans and interest-free loans to other states (80-83); loans given by private persons and associations (83/84; cf. Maiuri, *Nuova Silloge* 19; *Clara Rhodos* 2, 1932, 175 no. 4); adoption as a strategy of aristocratic families for the establishment of relations, for influence, and for the control of property (112-120 and 137-140); the public bodies (διαγωνία, κτοῖνα, πάτρα; 120-123 and 141-154); the great importance of private associations and the existence of military and naval divisions within them (123-130; discussion of *IG* XII 1 75 B, 127, 155, and 163; *SEG* XXI 734; XXXIX 737; *I.Lindos* 251, 264; Maiuri, *Nuova Silloge* 18; G.Pugliese Carratelli, *ASAA* 1/2, 1939/1940, 156-158 no. 18); the role of the priesthood of Ἀθανᾶ Λινδία in aristocratic self-representation, the large number of adopted persons among the priests, and the exclusive character of this office (130-133 and 137/138); the concern of the three old cities for the protection of their territory (134-137; discussion of *IG* XII 1 694; *Tit.Cam.* 238). See also our lemmata nos. 1240/1241. Cf. the review of M.Faraguna, *Athenaeum* 88 (2000) 622-626.

1240. **Rhodes. Fleet.** V.Gabrielsen, *op.cit.* (cf. our lemma no. 1239) 85-111, discusses the organisation of the Rhodian fleet in the Hellenistic period making ample use of the evidence provided by inscriptions for types of ships (especially for the τριημολία: 86-94), for the crew and the increased specialisation of functions (δεκάταρχος, ἐλαιοχρείστας, ἐπιβάτας, ἐπίπλους, ἰατρός, καταπελταφέτας, κελευστάς, κυβερνάτας, κωποδέτας, λοχαγός, ναυπαγός, παδαλιοῦχος, παρακαθήμενος, πεντηκόνταρχος, πρωρεύς, συνταγματάρχας, ταμίας, and τοξότας; 94-97; discussion of M.Segre, *Clara Rhodos* 8, 1936, 228), for the organisation of the navy, especially for the obscure difference between an ἄρχων and an ἁγεμών (98-100), for the close connection of warships and maritime trade, for large-scale private ship-ownership (100-108; cf. *I.Lindos* 707; A.Maiuri, *ASAA* 2, 1916, 143/144 no. 12), and for the preoccupation with policing the seas against the pirates (108-110; cf. *IG* XI 4 751; *Syll.*³ 1225; *I.Lindos* 88; *Clara Rhodos* 2, 1932, 169 no. 1); G. argues that a good part of the Rhodian fleet consisted of ships owned by private individuals; private ship-ownership probably explains the frequency of interrelationships among the members of ships' crews (103/104).

In *Ergo YP* 1 (1997) [1998] 120, it is reported that large inscribed supports for bronze statues, originally from the agora of the Hellenistic city, have been reused in a large, public building of Roman times excavated in the area of the mediaeval city. The inscriptions on them are said to provide valuable information about the Rhodian fleet (no texts; no ph.).

1241. Rhodes. Foreign policy in the Hellenistic period. V.Gabrielsen, *op.cit.* (cf. our lemma no. 1239) 46-63, discusses the political and economic expansion of Rhodes in the 3rd and 2nd cent. B.C. He focuses on the aims and the nature of Rhodian control of the Peraia, Caria and Lycia (47-53); concerning the administration of the Rhodian Peraia, G. points to two fundamental problems: whether ἡ ἄπειρος (*IG* XII 1 694) and τὸ πέραν (*I.Lindos* 151 + *IG* XII 1 1036) are identical with the περαία in non-Rhodian authors and whether the officers ἀγεμὼν Καύνου, ἀγεμὼν ἐπὶ Καρίας and ἀγεμὼν ἐπὶ Λυκίας (*IG* XII 1 49) were subordinate to the στραταγὸς ἐν τῷ πέραν (169 note 70). G. also studies the relations of Rhodes with cities of eastern Crete in the late 3rd and 2nd cent. B.C. (53-56, cf. 40-42 and 55), especially in light of the treaties with Hierapytna, Olous, and Chersonesos (*I.Cret.* III III 3 A = *Staatsverträge* 551; *SEG* XXIII 547 = *Staatsverträge* 552; *SEG* XLI 768) as well as in light of the evidence for the First and Second Cretan Wars (see also 166 note 40 for a discussion of *IG* XII 3 103). G. argues that the major aim of Rhodian policy both in Asia Minor and in Crete was the exploitation of the military potential and naval infrastructure of these regions. In the case of the Aegean islands, Rhodes sought to extend her influence through a string of alliances (*IG* XII 5 8 and 1009 = *Staatsverträge* 556; *IG* XII Suppl. 120), through the reorganisation of the Κοινὸν τῶν Νησιωτῶν, and through the presence of fleet detachments formally for the protection (ἐπιμέλεια and φυλακή) of the islands (56-63; discussion especially of *IG* XI 4 596, 751-755, 1128, 1133, and 1135; XII 5 830 and 913/914); the case of the Delian Τηλέμνηστος Ἀριστείδου, proposer of a series of decrees for Rhodians and other influential personalities within the Nesiotic League (*IG* XI 4 751-755 and 759; ca. 192-179 B.C.) shows the importance of personal networks in the contacts of Rhodes with the cities in her sphere of influence (62/63).

L.de Libero, *art.cit.* (cf. our lemma no. 2313) 291-298, argues that the treaty between Rome and Rhodes in 164 B.C. (Polyb. 30.30; Liv. *per.* 46; Zonaras 9.24) did not prevent Rhodes from pursuing an independent foreign policy, as long as it did not come in conflict with Roman interests (164-43 B.C.). She discusses briefly the following inscriptions: *IG* XII 1 1033 = *Syll.*^{3} 570 = *SEG* XL 666* (honorary decree for Pamphylidas; ca. 150 B.C.); *I.Keramos* 6 (treaty with Keramos, ca. 150-100 B.C.); *I.Priene* 40/41 = Ager, *Arbitration* 74, 99 and 160 = Magnetto, *Arbitrati* 44 (cf. *SEG* XLVI 2340; senatus consulta concerning an arbitration of the Rhodians between Priene and Samos; 136 B.C.); V.Kontorini, *AC* 44 (1975) 89-99 (honorary inscription for king Ἱέμψαλος of Numidia, 1st cent. B.C.).

1242. Rhodes. Gymnasiarchia. G.Cordiano, *op.cit.* (cf. our lemma no. 2277) 137/137, discusses the office of the γυμνασίαρχος, γυμνασίαρχος νεώτερος and πρεσβύτερος (i.e., γυμνασίαρχος τῶν νεωτέρων and τῶν πρεσβυτέρων) in the Rhodian cities. The following inscriptions are discussed briefly: *IG* XII 1 46, 481 and 839; *SEG* XL 668; Maiuri, *Nuova Silloge* 21.

1243. Rhodes. Slave names. A.Bresson in M.Moggi - G.Cordiano (edd.), *Schiavi e dipendenti nell'ambito dell'"oikos" e della "familia"* (Pisa 1997) 117-126, presents a brief overview of the role of slavery in Rhodes (cf. *I.Rhod.Per.* 357), points to the difficulties in identifying slaves in the inscriptions (persons without patronymic and/or of non Greek origin), and discusses the names of slaves (mainly in the 2nd and 1st cent. B.C.) on the basis of the typology developed by M.Lambertz, *Die griechischen Sklavennamen* (Vienna 1907/1908). In general, most slaves had names which were common in Rhodes (especially theophoric names); also geographical names, names related to physical appearance or to qualities, and typical slave names (e.g., Κτήσων, Πρῶτος) are attested.

1244. Rhodes. Topography: Ἀσκληπιεῖον. In *Ergo YP* 1 (1997) [1998] 120, it is reported that inscribed bases for bronze statues discovered in the sanctuary of Asklepios now confirm the identification of this shrine (no texts; no ph.).

1245. Rhodes. Toponyms. I.Papachristodoulou in *op.cit.* (cf. our lemma no. 1258) 451-463 (in Greek; English summary), discusses modern toponyms of ancient origin; his survey includes several toponyms or names of demes known from inscriptions: Βράσιοι (modern Πράσος), Κεκοία (modern Ρημοκέκκοια), Κυμισαλεῖς (modern Κυμισάλα), Κύτηλος or Κύτηλον (modern Κύταλα), Λαδάρμιοι (modern Λάερμα), Λώρυμα, Σιλύριοι (Λισύρα?), Ὑπερεγχεῖς (modern Περέχες?), Φαγαί (modern Φαγιοῦ). Some modern toponyms may be related to names of persons who owned land there (458, 460): Ἀρχίπολις, Ἀφάντου (Εὔφαντος?), Ζήνωνου (Ζήνων), Μελάντρου (Μένανδρος?), and Συμμάχου (Σύμμαχος).

1246-1248. Ialysos. Epitaphs. Two funerary altars and one stele found in a cemetery near Trianta. Edd.pr. L.Marangou - I.Papachristodoulou, *AD* 48 B2 (1993) [1998] 538/539.

1246: 538. **Epitaph of Eunoia of Pisidia, Hellenistic period.** Funerary altar: Εὔνοια Πισίδισσα | χρηστά, χαῖρε

1247: 538. **Epitaph of Protas of Antioch, his wife Agathameris and others, undated.** Funerary altar.

Πρωτᾶ Ἀντιοχέως	καὶ τοῦ πα[τρὸς]
καὶ τᾶς γυναικὸς	ΑΝΕΥΣΦ
Ἀγαθαμερίδος	.ΙΚΑ.
Ο..ΔΟΣ	

1248: 539. **Epitaph of Eirena, undated.** Fragment of a pedimental stele: Εἰρήνα, | χαῖρε

1249-1252. Kamiros. Christian epitaphs, ca. 4th-6th cent. A.D. Four stelai found in the cemetery of a settlement at Skala. Ed.pr. M. Sigala, *AD* 47 B2 (1992) [1997] 681 nos. 1-4.

1249: no. 1. **Epitaph of Kyriakos.** Fragment of a stele: † Ἔνθα | κατά|κιτε | Κυρια||κὸς ΤΟ|[---]

1250: no. 2. **Epitaph of Maria.** Fragment of a stele: Μαρία

1251: no. 3. **Epitaph of [---]achios.** Fragment of a stele: † | [---]αχίου

[Possibly [Ἀμ]αχίου, Chaniotis].

1252: no. 4 (ph.). **Epitaph of Kyriakos.** Stele: † Ἔνθα | κατάκ|ιται Κυρι|ακός, υἱὸ||ς Ἀκακίου

1253. Lindos (area of: Arnitha). Christian prayer, ca. 4th-6th cent. A.D. Fragment of a marble altar table found at Agia Eirene. Ed.pr. I.Volanakis, *AD* 48 B2 (1993) [1998] 573: [Μνήσθητι, κύριε, τῶν δ]ούλων σου Κ[---]

1254. Lindos (area of: Arnitha). Epitaph of Kleisagoras, undated. Block or stele built into a private house at Arnitha, originally from Pachykormi, the site of an ancient settlement. Ed.pr. I.Volanakis, *AD* 48 B2 (1993) [1998] 573: [Κ]λεισαγόρας | Πολυάρχου | Καμύνδιος

1255. Rhodes. Two honorary inscriptions for Rhodian judges, Hellenistic period. G.Pugliese Carratelli, *ASAA* 14-16 (1952-54) 272 nos. 25 (A) and 25a (B); L.Martín Vázquez, *Inscripciones rodias* (PhD dissertation, University of Madrid 1988) 834 no. 1.522. The first text is republished by S.Ager, *ZPE* 117 (1997) 123-125, who interprets it as an honorary inscription for a Rhodian judge, who mediated in legal conflicts in an unknown Dorian city (cf. the word δικαιοδοσία in L. 5, which expresses the granting of justice to one another by the disputing parties). A. tentatively suggests that the second fragment (B) may belong to a statue base in honor of another Rhodian judge connected with the same case (124 with note 4). P.Gauthier, *BE* (1998) no. 300, rejects A.'s restorations and provides further examples for the term δικαιοδοσία [cf. our lemma no. 745].

A:

[------------------ ων] ἁ πόλις
[---------------------] Φίλωνος
[--------- ἀρετᾶς ἕνεκ]α καὶ εὐνοίας
[------------------ εἰς α]ὐτούς·
[ἐπειδὴ ------------θ]εὶς δικαστὰς
[---------- εἰς δικαι]οδοσίαν,
[---------- δικαίως κ]αὶ ὁσίως,
[---------------- ἀκο]λούθως
[------------------------------]

B:

[--------------------]
[--------- εἰς αὐτο]ύς·
[--------------- δ]ικαστὰς
[------ δικαιοδο]σίαν,
[------------- κ]αὶ ὁσίως
[--------- ἀκο]λούθως
[-----------------------]

A. presents the following restoration of the first text (A) e.g.: [Τύχα Ἀγαθά ------ ὁ δᾶμος καὶ] ἁ πόλις | [τῶν ----- ἐπαινεῦντι ----- τοῦ] Φίλωνος | [καὶ τὸν δᾶμον τῶν Ῥοδίων ἀρετᾶς ἕνεκ]α καὶ εὐνοίας | [ἃς ἔχων διατελεῖ ἐν παντὶ καιρῶι εἰς α]ὐτούς· | [ἐπειδὴ ὁ δᾶμος τῶν Ῥοδίων παρακληθ]εὶς δικαστὰς || [ἀποστεῖλαι κατέστησε ------ εἰς δικαι]οδοσίαν, |[ὃς τὰς μὲν συνέλυσεν τᾶν δικᾶν δικαίως κ]αὶ ὁσίως, | [τὰς δὲ λοιπὰς διέκρινε τοῖς νόμοις ἀκο]λούθως | [-----] [A.'s restorations are based on the assumption that the lines were much longer than PG had assumed; but her restoration of L. 5 does not leave enough space (3-4 letters) for the restoration of the honorand's name and her restorations of other lines are either impossible (LL. 1 and 6) or not compelling; in L. 2 the restoration of a verb is not necessary; in L. 3 a reference to the Rhodian demos is not necessary || 1. [ὁ δᾶμος καὶ] ἁ πόλις is impossible, because the two words are synonymous; cf. P.Gauthier, *BE* (1998) no. 300; probably an ethnikon in the genitive before ἁ πόλις, Chaniotis] || 3. [ἕνεκ]α καὶ εὐνοίας, PG || 4. [αἱρεθ]εὶς or [κλαρωθ]είς, PG; a reference to more than one judges; the other judges were honored with separate statues, A. [possibly [κατασταθ]είς || 5. possibly [ἐς τὰν πρὸς ἀλλήλους or ἑαυτοὺς δικαι]οδοσίαν || 6. the object of the verb συνλύω cannot be δίκην, but a word which refers to the adversaries (e.g., συνέλυσεν τοὺς πολίτας); cf. *I.Magnesia* 15 A L. 20; probably [ἐδίκασεν τὰς δίκας] || 7-8. one expects [ἀκο]λούθως | [τοῖς νόμοις], Chaniotis].

1256. Rhodes. Honorary inscription for the dux exercitus Aurelius Marcianus, 267/268 A.D.? Round statue base reused in the Villaragut. Ed.pr. A.-M.Kasdagli, *AD* 49 B2 (1994) [1999] 816.

Ὁ δᾶμος ὁ Ῥοδίων καὶ ἁ βουλὰ
Αὐρήλιον Μαρκιανὸν τὸν
διασημότατον καὶ γενναιό-
τατον στρατηλάταν, τὸν εὐ-
εργέταν, τειμᾶς ἕνεκα τᾶς
περὶ τὰν πόλιν·
θεοῖς

[Probably Marcianus, praeses of Moesia Inferior or Superior, sent by emperor Gallienus to fight against the Goths in Greece in 267/268 A.D. (*PIR* I^2 M 204); for the formulation cf. an honorary inscription for Marcianus from Philippopolis (*IGBulg* V 5409 LL. 2-7): τὸν διασημότατον | Μαρκιανόν, προτήκτο|ρα τοῦ ἀνεικήτου δεσπό|του ἡμῶν Γαλλιηνοῦ Σεβ(αστοῦ), | τριβοῦνον πραιτωριανῶν | καὶ δοῦκα καὶ στρατηλάτην, Chaniotis].

1257. Rhodes. Dikastic pinax, Hellenistic period. Tablet (material not given) found in a grave in the western cemetery. Mentioned by N.Christodoulidis, *AD* 48 B2 (1993) [1998] 521 (ph.): Μικύλιος | Εὐφράνορος | Κιμυ(σαλεύς)

[Text read from the photo; for such pinakes cf. our lemma no. 1239. Chaniotis].

1258. Rhodes (area of: Salakos). Christian inscription (votive donation?), 5th cent. A.D. Fragment of a clay plaque found in the basilica Paliokklesia Salakou. Ed.pr. I.Volanakis in D.Lypourlis - K.Minas (edd.), *op.cit.* (cf. our lemma no. 274) 110/111 no. 1: [τῆς ἁ]γίας | [ἐκκ]λησίας

1259. Rhodes. Inscribed Attic pottery, late 6th cent. B.C. A.A.Lemos in *Athenian Potters and Painters: Proceedings* 460 with notes 35-37, mentions several Little Masters' cups found in nekropoleis of Rhodes, most of them inedita.
1-4) Four cups with the same inscription; only one has been published: *Clara Rhodos* 4 (1931) 278 fig. 312: χαῖρε καὶ πίει εὖ
5) Cup: *Clara Rhodos* 3 (1924-28) 34/35 fig. 18: καλόν εἰμι ποτήριον· | Εὔχρος : ἐποίε̄σέν με
6) Lip cup with the signature written twice; unpublished: Τλέσο̄ν ho Νεάρχο̄ ἐποίε̄σεν

1260. Rhodes. Amphora stamps, 3rd/2nd cent. B.C. Two handles of Rhodian amphoras. Ed.pr. E.Papabasileiou, *AD* 47 B2 (1992) [1997] 677: 1) Σωκράτευς 2) Ἐπὶ Τιμοθέου, | Ἀρταμιτίου

1261. Rhodes. Stamped tiles. A.Dreliosi-Iraklidou, *AD* 47 B2 (1992) [1997] 617 (ph.), reports the discovery of three stamped roof tiles in 1992 during an excavation in the area of the ancient city. The stamps found in this area in earlier years and in 1992 can be distinguished into ten groups. Some stamps bear the text Τυμνία (cf. *I.Knidos* 672; A.Bresson, *Recueil des inscriptions de la Pérée rhodienne*, Paris 1991, 102 no. 86). D.-I. presents the following texts: 1) Ἀπολλωνίο[υ] 2/3) ΣΛ

1262. Rhodes. Tile, early Byzantine period. Fragment of a clay tile stamped with a monogram found in an ancient deposit. Ed.pr. A.-M.Kasdagli, *AD* 49 B2 (1994) [1999] 816 (dr.). The monogram consists of a ligature of MP, A, and a ligature of YT [possibly Μαρτύριος, Chaniotis].

1263. Rhodes. Tiles, early Byzantine period. Two fragments of clay tiles found in the basilica Paliokklesia Salakou. Ed.pr. I.Volanakis, *art.cit.* (cf. our lemma no. 1258) 111 nos. 3/4: 1) [---]ERI[---] | [---]ΓΡΙ[---] 2) [Χ(ριστ)ὲ] | β(οή)θ(ει)

1264. Rhodes. Game piece or theatre ticket?, Roman Imperial period. Bone disc with representation of a Canopic vase on one side and an engraved inscription on the other. Ed.pr. C.Fantaoutsaki, *AD* 49 B2 (1994) [1999] 771 (ph.): XV | Κάνωπος | ιε´

Cf. a theatre ticket from Alexandria: M.Bieber, *The History of Greek and Roman Theater* (Princeton 1961) 90 fig. 320, ed.pr.

1265. Rhodes. Seal, early Byzantine period. Fragments of a clay seal with raised letters found in the basilica Paliokklesia Salakou. Ed.pr. I.Volanakis, *art.cit.* (cf. our lemma no. 1258) 111 no. 2: [---]Υ|[---]Θ|[---]Κ

KARPATHOS

1266. Karpathos. Dedication to Poseidon Porthmios, ca. 68 B.C. *IG* XII 1 1035 G.Reger, *art.cit.* (cf. our lemma no. 2253) 453 with note 19, discusses this text as evidence for the existence of a polis Νίσυρος on Karpathos.

LESBOS

1267. Mytilene. Theophanes of Mytilene. *SEG* XLVI 1054. V.I.Anastasiadis, *Tekmeria* 3 (1997) 165-169, reiterates his doubts on whether Theophanes' influence on Pompey was of crucial importance for the decision of Pompey to grant Mytilene freedom (62 B.C.).

1268. Mytilene. Decree concerning the settlement of differences after the return of exiles, ca. 340-300 B.C. (332 B.C.?). *IG* XII 2 6 (cf. *IG* XII Suppl. 3/4 no. 6; *OGIS* 2); *SEG* XXXVI 752; XL 673*; XLVI 1055. E.Voutiras, *art.cit.* (cf. our lemma no. 2354) 96-97, argues that the personification Ἐπιτέλεια τῶν ἀγαθῶν (L. 8) denotes the benevolent purpose of a prayer or a religious act.

1269. Mytilene. Epitaph, undated. Fragment of a stele. Ed.pr. A.Archontidou, *AD* 47 B2 (1992) [1997] 528: ΚΥΣΩΣΤΗ... | χαῖρε

1270. Mytilene. Inscriptions on the wall of a fish-tank. In *Ergo YP* 1 (1997) [1998] 116/117 (ph.), there is a report of the discovery of a large fish-tank constructed of limestone blocks and linked to the sea by a conduit. In the small photo of the (outer?) face of the wall several large incised letters are visible; no text.

TELOS

1271. Telos. Prosopography. E.Stavrianopoulou, *Tekmeria* 3 (1997) 79-149, presents a prosopography of the Telians known from inscriptions primarily of Telos and Rhodes (449 persons). The study includes a brief account of the history of Telos (80-86; discussion of *IG* XII 3 30; *SEG* XXV 847 = *Staatsverträge* 561), the chronology of the inscriptions of Telos (86-90), the social organisation and the presence of foreigners (90-97; discussion of *IG* XII 3 31-34; *SEG* III 717; XXV 852/853; W.Peek, *Inschriften von den dorischen Inseln*, Leipzig 1969, 21 no. 44), and the onomastic practices (97-110); cf. L.Dubois, *BE* (1999) no. 162. For several texts S. suggests a date which differs from the one adopted in *LGPN* (2nd/1st cent. B.C.): *IG* XII 3 31/32: ca. 225-200 B.C.; *IG* XII 3 35: 3rd/2nd cent. B.C.; *IG* XII 3 34: ca. 200-175 B.C. (86-90). S. also reconstructs the stemmata of six Telian families (147-149).

THERA

1272. Thera. Testament of Epikteta, late 3rd/early 2nd cent. B.C. *IG* XII 3 330; *SEG* XL 678*. S.Pomeroy in *Conventional Values* 206-209 (partial English translation), discusses this text as an example of Hellenistic funerary foundations which 'show both the perpetuation of traditional beliefs regarding death, the family, and society, and adaptation to the new circumstances of the Hellenistic period'; in a period in which the family network was likely to have been small, Epikteta constructed with her foundation a family for herself with many lateral branches and institutionalized family reunions. Cf. our lemma no. 1279.

1273. Thera. Census lists, 4th cent. A.D. E.Gerousi, *AD* 47 B2 (1992) [1997] 553 (ph.), reports the discovery at Perissa of limestone slabs inscribed with the names of ca. 160 slaves and their ages. The names are grouped according to families; no text. This census is related to the one recorded in *IG* XII 3 343-349 [a few names can be recognized on a photo: Ζωπύρα, Σώφρων, Παρδάλιον, Παννύχων, Ζωσιμᾶς, Φιλόξενος, and Κλαυδιανή, Chaniotis].

1274. Thera. Lamps, Roman Imperial and early Byzantine period. Three lamps with signatures on their base found at Perissa. Ed.pr. E.Gerousi, *AD* 48 B2 (1993) [1998] 444 (ph.): 1) Συμφέ|ροντο|ς (Attic lamp with representation of a flying Eros; early 3rd cent. A.D.). 2) Ἀθη. (Attic lamp with a cross; 5th cent. A.D.). 3) ....ΕΣΙΣ? (signature arranged in a circle; 6th/7th cent. A.D.). On this general topic see our lemma no. 44.

KOS

1275. Kos. Oaths. E.Krob, *REG* 110 (1997) 434-453, collects the evidence for treaty oaths, citizen oaths, and oaths of magistrates in Hellenistic Kos, studies the oath ceremony (the function of the ὁρκωτής, the gods invoked in the oaths, sacrificial victims), and underlines the importance of oaths for the democratic institutions and the coherence of civic communities. K. discusses the following documents: *IscrCos* ED 196 (sacred regulation; 3rd cent. B.C.; 447/448); *PH* 37 = *Syll.*³ 1025 = *LSCG* 151 A (sacred calendar; ca. 350 B.C.; 450/451); *PH* 386 = *Syll.*³ 1006 = *LSCG* 175 (sacred regulation concerning the priestess of Demeter at Antimacheia; 4th cent. B.C.; 448-450); *Tit.Cal.* no. XII = *Staatsverträge* 545 = *SEG* XLVI 1082 (treaty of homopoliteia between Kos and Kalymna; ca. 200 B.C.; 436-445); R.Herzog, *RFIC* 20 (1942) 15 (Koan arbitration in Telos; late 4th cent. B.C.; 445-447).

1276. Kos. Prosopography: Ἄγλαος Θεοκλέους. N.Cucuzza, *art.cit.* (cf. our lemma no. 1277) 23-31, studies the career of Ἄγλαος Θευκλέους in the service of Ptolemy VI (ca. 158-150 B.C.) and the stemma of his family [see also S.M.Sherwin-White, *Ancient Cos* (Göttingen 1978) 390/391 and 464; *LGPN* I, s.vv.; *Prosopographia Ptolemaica* VI 14882 + 15741a, Chaniotis]. His grandfather Ἄγλαος I, known from subscription lists (F.G.Maier, *Griechische Mauerbauinschriften* I, Heidelberg 1959, 175/176 no. 46 L. 43; *IscrCos* ED 217 A L. 4; ca. 200 B.C.) had two sons, the μόναρχος Λεύκιππος (*IscrCos* ED 234 L. 25; cf. *IscrCos* ED 178 LL. 28/29; early 2nd cent. B.C.) and Θευκλῆς (*Syll.*³ 569; cf. *IscrCos* ED 244; early 2nd cent. B.C.); Θευκλῆς was the father of [---]ιάς (*IscrCos* 24 L. 28) and Ἄγλαος II, who served in the army of Ptolemy VI and was honored by the Κοινὸν τῶν Κρηταιέων in 154/153 B.C. (*I.Délos* 1517; G.I.Despinis, *AD* 20 A, 1965, 119-132; cf. *IscrCos* ED 235 L. 72 = *SEG* XLV 549; *Tit.Cal.* 88 LL. 41 and 45). Θευκλῆς lived in Egypt (J.Ijsewijn, *Aegyptus* 38, 1958, 161). His two sons, Βερενίκης and Θευκλῆς lived in Egypt. Φιλίων Νίκωνος, adopted son of an Ἄγλαος (*IscrCos* EV 19 = *SEG* XLIII 554; *SEG* XLV 1132; 1st cent. B.C./A.D.) may also belong to this family.

1277. Kos. Religion: Ἄρτεμις Τοξῖτις and Περγαία. N.Cucuzza, *PP* 52 (1997) 13-19, discusses the cult of Ἄρτεμις Τοξῖτις and Ἄρτεμις Περγαία in Kos. Ἄρτεμις Τοξῖτις is

only attested in Maiuri, *Nuova Silloge* 452 A (2nd cent. B.C.). Because of the early attestations of the epithet Περγαία in Kos (*IscrCos* ED 236 and EV 179) C. suggests restoring 'Αρτάμ[ιδος τᾶς Περγαίας] in the lex sacra *LSCG* 154 A L. 16 (3rd cent. B.C.), instead of 'Αρτάμ[ιδος τᾶς Τοξίτιδος], and ἱερὸν 'Αρτέμιτο[ς τᾶς Περγαί]ας in *LSCG* 171 L. 2 (2nd cent. B.C.). The relations between Hellenistic Kos and Crete, where the cult of Ἄρτεμις Τοξία appears as early as in the 5th cent. B.C., suggest that it was introduced to Kos from Crete. Cf. our lemmata nos 1277, 1281, and 1372.

1278. Kos. Women in public space. K.Höghammar in I.Jenkins - G.B.Waywell (edd.), *Sculptors and Sculpture of Caria and the Dodecanese* (London 1997) 127-133, presents an overview of inscriptions which attest women as dedicators or recipients of honorary statues in the Hellenistic and Augustan periods. In the 2nd cent. B.C. honorary portrait statues of women were not uncommon in Kos and in the Asklepieion, but their number increased after 30 B.C. (127-129 and 131). H. also discusses prosopographical questions concerning three women, Δελφὶς Φιλίνου, Αἶσχρον Αὐτοφῶντος, and Καλλιστράτη Κλευμάχου. 1) H. argues that the donor in *PH* 10 L. 4 (ca. 205-201 B.C.) was a woman, whose name should be read as Δελφὶς Φιλίνου (a suggestion made to H. by P.Nigdelis; contra *PH* and *LGPN* I: Δέλφις, a man); the donation of money by women without the mention of a tutor is attested in two other Koan subscription lists (*IscrCos* ED 14 and 178); the name Δελφίς is attested in Kos for another woman, the daughter of Μνησιάναξ (*IscrCos* ED 235; late 3rd cent. B.C.), possibly a relative of the donor. Δελφὶς Φιλίνου may further be identified with the poetess Δελφίς, who was the relative of an athlete; the athlete, to whom *PH* 137 LL. 1/2 alludes, must be her father Φιλῖνος, Olympic victor in running in 264 and 260 B.C. This suggestion had already been made in *PH*, where, however, Δέλφις was printed and this person was regarded as a poet. 2) H. identifies Αἶσχρον Αὐτοφῶντος, the dedicator of a statue to her husband 'Ερμίας 'Εμμενίδα (K.Höghammar, *Sculpture* -- [see *SEG* XLIII 550] no. 64), with the donor of 20 drachmai in *IscrCos* ED 178 B LL. 12/13 (ca. 190-180 B.C.). H. argues (131) that this base supported a second statue, that of Αἶσχρον herself [however, her name appears in the nominative, as a dedicator, and this suggests that the second statue was that of another relative, Chaniotis]. Aischron's husband, 'Ερμίας, is a doctor known from several honorary inscriptions of the late 3rd cent. B.C. (*PH* 13; Maiuri, *Nuova Silloge* 438; *I.Cret.* I VIII 7; IV 168); he is one of the donors in *PH* 10 B L. 57; another donor in the same subscription list, Φίλιππος Αὐτοφῶντος (*PH* 10 B LL. 45/46) can be identified as a relative (a brother?) of Αἶσχρον. Another relative is Αὐτοφῶν Φιλίππου, attested in a list at Halasarna (G.Pugliese Carratelli, *ASAA* 25/26, 1963/1964, 183-202 no. XXVI B L. 52). 3) H. (131 and 133 note 57) tentatively suggests that Καλλιστράτη Κλευμάχου, priestess of Asklepios, Hygieia, and Epione (Höghammar, *Sculpture* no. 65; ca. 190-160) may be the daughter of Κλεύμαχος, priest of Asklepios (*IscrCos* ED 178; ca. 190-180 B.C.); her husband, Παρμενίσκος 'Ιέρωνος, may be one of the donors in *PH* 10 B L. 1 (ca. 205-201 B.C.).

1279. Kos. Foundation of Diomedon, ca. 300. *Syll.*[3] 1106; *SEG* XLIV 1763; XLVI 1079; *LSCG* 177. H.Svenson-Evers in W.Hoepfner (ed.), *op.cit.* (cf. our lemma no. 11)

140-143, interprets the οἰκία (L. 58) as a small temple, in which cult statues and other cult paraphernalia were kept (contra F.Poland, *Geschichte des griechischen Vereinswesens*, Leipzig 1909, 460/461: treasure house); a patron god of the οἰκία is not mentioned, because it was dedicated to more than one deity; this building was not designated as a ναός because of its small size and form (a small building without a peristasis). S.Pomeroy, *art.cit.* (cf. our lemma no. 1272) 209, argues that Diomedon's foundation, in particular his concern for his slave Libys, is consistent with other evidence (Polyb. 20.6.5/6) which suggests that the family was less prominent in the Hellenistic period than before.

1280. Kos. Honorary decree of Samos (?) for the doctor Philistos of Kos, late 3rd cent. B.C. (after 241 B.C.). *SEG* XXVII 510 (J.Benedum). Republished by K.Hallof, *Tyche* 12 (1997) 97-108 (dr.; German translation), on the basis of a squeeze made by R.Herzog; according to Herzog's notes the stone was found in the Asklepieion. This decree can be attributed to Samos (cf. L.Robert, *OMS* V 438-447; contra R.Herzog who attributed it to Iasos) because of the Ionic dialect, the month 'Απατουριών, the onomastic material (only Τιμοσθένης is not attested for Samos), and the mention of an ἐκκλησία κατὰ νόμον (cf. *SGDI* 5699; L.Robert, *Hellenica* XI/XII, Paris 1960, 204-213), of ἀρχαιρεσίαι (cf. *SEG* I 367; C.Habicht, *MDAI(A)* 72, 1957, 233-246 no. 64), and of a god serving as an eponymous magistrate (cf. our lemma no. 1317). The identity of the god who served as eponymous demiourgos is not known (Zeus, Apollo, Ptolemy III?).

'Επὶ τοῦ [θεοῦ --------------------], 'Απατουριῶ-
νος τρεισκαιδεκάτηι, ἐκκλησ[ί]ας κατὰ νόμον
περὶ τῶν ἀρχαιρεσιῶν συναχθείσης, ἐπι-
στατοῦντος Καλλισθένους τοῦ Τιμοσ-
θένους· vacat ἔδοξε τῶι δήμωι· Μέ(λ)ανθος 'Εμ-
πρέποντος εἶπεν· ὑπὲρ ὧν προεγράψατο 'Αλ-
κιάδης Μόλπου, ὅπως Φί(λ)ιστος Νικάρχου
Κῶιος ἰατρὸς χρείας παρεσσχημένος πλεί-
οσι τῶν πολιτῶν ἐπαινεθῆι καὶ στεφανωθῆι,
καθότι ἂν τῆι βουλῆι καὶ τῶι δήμωι δόξηι, καὶ
προξενία αὐτῶι δοθῆι· vacat ἐπειδὴ Φίλισ-
τος Νικάρχου Κῶιος ἰατρὸς ὢν πᾶσαν χρείαν
διατελεῖ π[αρεχόμενο]ς κατὰ τὴν ἰατρικὴν
τέχνην κα[ὶ πλείονας τ]ῶν πολιτῶν ἐπιδη-
μήσαντα[ς ἐν Κῶι, τοὺς] μὲν κατὰ θεωρίαν
ἀποσταλ[έντας ὑπὸ το]ῦ δήμου, τοὺς
δὲ καθ' ἰδία[ν εἰς Κῶ παραγε]νομένους, ἐμ-
πεσόντας [εἰς ἀρρωστίας ἐπικι]νδύνους
διέσωισεν [μετὰ πάσης φιλοτιμί]ας, vacat
τοῖς τε ἄλλο[ις τοῖς παραγινομένοις] τῶν
πολιτῶν εἰς Κῶ π[ολλὰς παρέχεται χρεί]ας,

οὐθὲν ἐλ(λ)είπων π[ροθυμίας τὰ καλῶς ἔ]χον-
τα συγκατασκευάζ[ειν αὐτοῖς καὶ ἀε]ὶ ὑπα-
κούων εἰς πᾶν περὶ ὧν ἄν τις [αὐτὸ]ν παρα-
καλῆι· ὅπως οὖν καὶ ἡμεῖς φαινώμεθα τοῖς
προαιρουμένοις εὐεργετεῖν ἡμᾶς καταξίαν
ἀποδίδοντες χάριν, ἐπαινέσαι μὲν Φίλισ-
τον Νικάρχου Κῶιον καὶ στεφανῶσαι αὐτὸν
[χρ]υσ[ῶι] στε[φά]νωι Διονυσίων τ[ρ]αγωιδοῖς

If not otherwise noted, restorations of He. || 1. ἐπὶ τοῦ [θεοῦ δ]ημ[ιουργοῦντος?], Ha.; ἐπὶ τοῦ [θεοῦ το]ῦ με[τὰ ca. 10], P.Herrmann apud Benedum; ἐπὶ Το[ννίου?], Rob. || 5. ΜΕΔΑΝΘΟΣ, lapis || 7. ΦΙΔΙΣΤΟΣ, lapis; Φίλιστος Νικάρχου may be identical with the homonymous person in W.Peek, *Inschriften von den dorischen Inseln* (Leipzig 1969) 45/46 no. 97 III L. 10, Ha. || 15-21. Philistos treated the patients from the foreign city in Kos, and not abroad; these patients included the θεωροί at the Asklepieia, Ha. || 17. restored by Ha.; [εἰς τὴν πόλιν ἀφικ]ομένους, Benedum || 18. [εἰς ἀρρωστίας ἐπικι]νδύνους, Ha.; [εἰς διαθέσεις ἐπικι]νδύνους, P.Gauthier, *BE* (1998) no. 304 || 21. restored by Ha.; π[αρέχεται χρεί]ας, He.; εἰς Κῶ[ν ἐβοήθει, φιλοτιμί]ας, P.Herrmann (apud Benedum) || 22. ΕΛΔΕΙΠΩΝ, lapis || 22-23. restored by Ha.; [προθυμίας τά τε ὑπάρ]|χον|τα, He.; [τά τε πρὸς ὑγείαν ἀνή]κον|τα, Benedum || 23. Ha.; συγκατασκευάζ[ων αὐτοῖς κα]ὶ, He.; συγκατασκευάζ[ων ἑκάστωι κα]ὶ, Benedum || 27. ἀποδιδόντες, Ha. [ἀποδίδοντες, Chaniotis] || 29. ommitted by Benedum.

1281. Kos. Honorary inscription for an anonymous benefactor, 1st cent. B.C. *IscrCos* ED 229; *SEG* XLIII 549. N.Cucuzza, *art.cit.* (cf. our lemma no. 1277) 27-30, suggests that the services of Διογένης, the grandfather of the anonymous honorand, during a Cretan War (LL. 3/4: ἐν τοῖς συστᾶσι τᾶι πόλει πρὸς Κρη|[ταιέ]ας ἐπὶ πολεμωτάτοις καιροῖς), refers to the Cretan War of the late 3rd cent. B.C.; the honorand's father Χαιρύλος participated in an embassy to Rome possibly after the Third Macedonian War (ca. 168/167 B.C.).

1282-1284. Kos. Epitaphs, 1st cent. B.C. Three stelai. Ed.pr. A.Giannikouri, *AD* 47 B2 (1992) [1997] 661/662 (no indication of the division of lines).

1282: 661 no. α. **Epitaph of Diagoras.** Stele: Διαγόρας Χρήσιος, χαῖρε

1283: 661 no. β. **Epitaph of Anthis of Syracuse.** Pedimental stele: Ἀνθὶς Διογένους Συρακουσία

1284: 661/662 no. γ. **Epitaph of Demetrios.** Fragment of a stele: Δημητρίο[υ] Ἀχελώου

[Or Δημήτριο[ς], Chaniotis].

1285. Kos. Epitaph of the gladiator Sokrates, Roman Imperial period. Marble funerary altar with relief representation of a gladiator. Mentioned by T.Karabelias, *AD* 47 B2 (1992) [1997] 657 (ph.), who gives the text written above the relief panel; an epigram (12 lines) is written under the relief panel (no text): Ἀμμιὰς Σωκράτει ἐκ τῶν ἰδίων μνείας χάρ[ιν]

1286. Kos. Epitaph of Isidoros of Ephesos, Roman Imperial period. Fragment of a naiskos stele with relief representation of a standing man, a boy and a dog; found at Kamari Kefalou. Ed.pr. E.Militsi, *AD* 48 B2 (1993) [1998] 576: [Ἰσί]δωρε Ἰσιδώρου Ἐφέσιε | χρηστέ, χαῖρε

1287. Kos. Epitaph of P.Ofellius Athenion, Roman Imperial period. Round funerary altar. Ed.pr. E.Skerlou, *AD* 49 B2 (1994) [1999] 793: Ποπλίου ΟΦΕΛΛΟΥ Ἀθηνίωνος

[Probably Ὀφελλίου (no ph.), Chaniotis].

1288. Kos. Epitaph of Rhouphas, Roman Imperial period. Marble head of a man supported by a fragmentary column, found at Iraklis; the name of the deceased is engraved on the neck. Ed.pr. E.Skerlou, *AD* 48 B2 (1993) [1998] 553: Ῥουφᾶς

1289/1290. Kos. Epitaphs. Two stelai found at Zipari. Ed.pr. E.Brouskari, *AD* 48 B2 (1993) [1998] 566.

1289: **Epitaph, undated.** Fragment of a stele with representation of a skyphos: [---]ῆς Διοκλεῦ[ς] | [---]όνιος

1290: **Epitaph, undated.** Fragment of a stele: [---], χαῖρε

1291. Kos. Defixio, 4th cent. A.D. Lead tablet, probably from the Roman baths of Kos; the tablet was inscribed on both sides, folded and pierced by two nails; on the back it bears the representation of a demon with the head of a bird (Seth or Iao), holding a kind of sceptre in the left and grasping a human being by the hair with the right hand and raising it in the air (probably the victim of the curse); a line which starts at the chest of the victim may indicate blood or sweat. Ed.pr. C.Kantzia in A.P.Christidis - D.R.Jordan (edd.), *op.cit.* (cf. our lemma no. 92) 170-191 (ph.; dr.; in Greek; English summary), with ample commentary on the magical formulas. Cf. D.Jordan, *ibid.* 189.

A: Εὐχὴ κατακλητικὴ κατὰ Ἑρμία Π[---]ΕΩΤΟΥ· vacat
ἐπικαλοῦμέ σε ὁ ἐπὶ τῆς ἀσβέστου διαβάσεως, ὁ ἐπὶ πάντω[ν]
κακῶν πραγμάτων τεταγμένος, ὁ μισῶν οἰκίαν εὐσταθ[οῦ]-
σαν, ἐμοχαρῆ, μυσηρέ, διάβολε, μοιερέ, ἄστατε καὶ κακόθυμε,
αβεραμενθω λό(γος) Ιωερβηθ, Ιωπακερβηθ, Ιωβολχοσηθ,
Ιωπαταθναξ, Ιωεποσαρω, Ιωαπομψ, αροκομν, ουλερξακα-
κε, βαραία ἐξεκεντερῆσθε, βληρεθατκυ βηρεθαφσθιθ·
ὡς σοὶ μέλλις ἐνπυροῦσθ(αι) κ(αὶ) κέεσθεν, φλογίζεσθ(αι) σὺν τοῖς
ἁγίοις ὀνόμασιν, οὕτως καὶ ἡ ψυχή, ἡ καρδία, ὁ νοῦς, τὰ σπλάνχνα,
ἡ δύναμις Ἑρμία, ὃν ἔτεκεν Πιθιάς, φλογισθῇ πυρετοῖς ἀγρίοις ἐν κρ-
εβάττῳ ταλεπωρίας διὰ πάσης ὥρας καὶ ἡμέρας κ(αὶ) νυκτός, τη-
κόμενος, διαρέων, ἐκμυαλιζόμενος, ἕως θανατωθῇ· ὅτ[ι]
ὁρκίζω σε κατὰ τοῦ ἰσχυροῦ κ(αὶ) ἀπαρετήτου Θ(εο)ῦ ἀρχοιφορέως,
κραχ ιω νιριφιοψυθαεραφσοχρα Σήθ, Ιακωνβιθ, κοχλ[οσηθ]-
βε, ποιήσατ(ε) Ἑρμίαν Πιθιάδος ἀγρυπνῖν, φαντάζεσθ(αι), ἐξε-
[κ]χρωβίζεσθ(αι), καταρεῦσεν, ἐφόσον τὸ σὸν εἴδωλον σὺν τοῖς
ἱεροῖς ὀνό(μασιν) πυρεφλογίζεσθε [--]θυσιουθχουτ Ιω δααλαιβ,
[---]βεριου ωωοο αριο.καμμαχχωεκιοθιωαυμρω
Ιακουμβηιθ ερβητ ιναεηιου σεσωρωωυσ Βόλχ[οσηθ]
.ωυοι ωυοοι ηελαωφωυωωω πακερβηθ ωξιω.χαβρ.α[ξ--]
[φ]νεςφνηιρφιχνοφυρεχαερεχα.αστραν χ[-------------]
εαρνακαχαπηεσκιφθι.ρεωσοοθπυρ.ν[--]κο[-----------]
ὁ ὢν Ζὴν ζῶν Ζαβαων ζαπε ζῶν Ζὰς Θ(εὸ)ς ἕως κα[---]μρα
αριωευιο Θ(εό)ς· ἐπικαλοῦμέ σε τὸν ἐν [--] πυρίνει συνπ[--] κτυποῦ-
[ντα] καὶ ἀκούοντα, ἅγιος ἐπικαλούμενος Σήθ, ὁ ἐπὶ τῇ[ς ---ς]
υενήσας, γέα ἔχων, ὁ γεννηθίς, ὃν ἔτεκεν Ἡλίου πόλις, ὁ τοὺς
Τιτάνας πολεμήσας, ὁ τὸν κνώδακα τοῦ οὐ(ρα)νοῦ κατέχων,
ὁ ἀνύγων γῆν κ(αὶ) πορευόμενος, ὁ ἐπὶ τὴν ἄτραμχων· Αβεραμεν-
θω λόγε, αχωρ λό(γος)· τὰ ἅγια καὶ ἰσχυρὰ ὀνό(ματα) τοῦ ἰσχυροῦ Τυ(φῶνος)· ὥσπερ ἐν τῇ
ποιρᾷ ταύτῃ πυροῦσθ(αι) σὺν τῷ ἁγίῳ Τυ(φῶνι) Δ(αίμονε)ς, Ἑρμίαν τὸν υἱὸν Πιθιάδο[ς]
τὸν δινὸν κ(αὶ) ἄνομον καύσατε, πυρώσατ(ε), φλέξατ(ε), ἕως θανα-
τοθῇ, ΗΣΧΗΙΑΝΕΣ, νοσῶν κ(αὶ) ἐκμυαλιζόμενος

B: [ὡ]ς τύκεται [-----]ι ἐν τῷ πυρὶ τούτῳ, οὕτως κ(αὶ) Ἑρμίας ὁ Πιθιάδος
[----------------] κεόμενος ἐν κρεβάττῳ ταλεπωρίας
ἐκμυαλισθῇ κ(αὶ) θανατωθῇ vacat

The text may have been written by a professional magician; the repetition of the symbol ^ as the abbreviation of the term λό(γος) suggests that the text was a copy of a prototype; the text bears a close resemblance to *PGM* XXXVI; it is organised as follows: heading (L. 1), invocation of Seth (LL. 2-7), request against Hermias (LL. 8-12), second invocation of Seth (LL. 13-14), request (LL. 15-17), voces magicae and sacred names (LL. 17-23),

third invocation of Seth (LL. 24-29), request (LL. 29-32 and 33-35), ed.pr. || 2. καταβάσεως, ed.pr.; διαβάσεως (on the basis of a photo), J. || 4. ἐμοχαρῆ = αἱμοχαρῆ, ed.pr. || 7. βαραία = βαρέα, ed.pr. || 8. κέεσθεν = κέεσθαι; σοί = σύ, ed.pr. || [10. the expression φλογισθῇ πυρετοῖς ἀγρίοις (cf. L. 8 ἐνπυροῦσθ(αι) κ(αὶ) κέεσθεν, φλογίζεσθ(αι)) supports the first of the two interpretations suggested by H.Versnel for the expression πεπραμένος in the Knidian judicial prayers (*SEG* XLIV 906: burned by fever, rather than by an ordeal by fire), Chaniotis] || 13. ἀρχοιφορέως = ἀρχιφορέως, an hapax, ed.pr. || 15. ποιήσατ(αι) = ποιήσατ(ε), ed.pr. || 16. χρωβίζεσθ(αι) = χρωτίζεσθ(αι); καταρεῦσεν = καταρρεύσειν, ed.pr. || 23. Ζήν and Ζάς are possibly forms of Zeus' name, ed.pr. || 26. υενήσας = ⟨γ⟩εννήσας, ed.pr.; possibly υένης (= ὑαίνης) ὀστέα ἔχων, J. || 28. ἄτραμχων = ἄτρακτον, ed.pr. || 30. ποιρᾷ = πυρά, ed.pr. || 31. πυρώσατ(αι) = πυρώσατ(ε), φλέξατ(αι) = φλέξατ(ε), ed.pr. || 33. τύκεται = τήκεται, ed.pr. || 34. κεόμενος = καιόμενος.

1292. Kos. Mosaic inscription, ca. 400-450 A.D. *SEG* XLII 764. E.Brouskari in S.Isager - B.Poulsen (edd.), *Patron and Pavements in Late Antiquity* (Odense 1997) 65-77, presents a full publication of the mosaic and its inscription (ph.). She identifies the female figure in the central panel as the Tyche of Kos: ẸḲ[---] | φιλόκαλε.

---

2. An adjective, and not the personal name Φιλόκαλος, B.

NAXOS

1293. Naxos. History. V.Costa, *Nasso dalle origini al V sec. a.C.* (Roma 1997), presents a synthesis of the history of Naxos from prehistoric times to the mid-5th cent. B.C. Inscriptions are occasionally used, especially with regard to the participation of Naxians in the foundation of Naxos in Sicily (97-99; *SEG* XXXV 1014), to a war between Naxos and Paros in the 7th cent. B.C. (see our lemmata nos. 1295/1296), and to the artistic development in the 7th and 6th cent. B.C. (132-143; *IG* VII 2729; *SEG* XXXI 744; *I.Délos* 1).

1294. Naxos. Dedication to Apollo, ca. 600-570 B.C. *SEG* XVI 477. E.P.McGowan, *Hesperia* 66 (1997) 223/224 with note 72, discusses the form of the Ionic capital of this votive column and the date of the inscription (later than 600 B.C.).

PAROS

1295. Paros. Vita of Archilochos by Mnesiepes, ca. 250 B.C. *SEG* XV 517; XVLI 1147*. V.Costa, *op.cit.* (cf. our lemma no. 1293) 116-120, exploits the information provided by this text for a war between Naxos and Paros in the 7th cent. B.C. (cf. our lemma no.

1296). P.Amandry, *art.cit.* (cf. our lemma no. 2335) 206/207, discusses briefly the oracular responses given to Mnesiepes by Apollo Pythios.

1296. Paros. Vita of Archilochos by Sosthenes, early 1st cent. B.C. *IG* XII 5 445 (*IG* XII Suppl. p. 212-214; *SEG* XXXV 917*). V.Costa, *op.cit.* (cf. our lemma no. 1293) 108-115, exploits the information provided by this text for a war between Naxos and Paros in the 7th cent. B.C., possibly in the context of the Lelantian War. For the same subject see also V.Parker, *Untersuchungen zum Lelantischen Krieg und verwandten Problemen der frühgriechischen Geschichte* (Stuttgart 1997) 147-149.

1297. Paros. Christian votive donation with acclamation, undated. A.Mitsani - S.Kitsou, *AD* 49 B2 (1994) [1999] 696 (dr.), mention inscribed architectural fragments found in the church Katapoliani [we read the text on the fragments of a screen from the photo]: Κύριε νίκα· · δώρησεν [---]¯ος Μεγάλου ΑΣΙΛ[---]

[The last letter can be A, Δ or Λ, Chaniotis].

1298. Paros. Epitaph of Herakleides, ca. 1st cent. A.D. Fragment of a marble sarcophagus. Ed.pr. F.Zafeiropoulou, *AD* 47 B2 (1992) [1997] 543 (ph.): Ἡρακλείδης | Σωτηρίχου

2. ΣΩΤΗΡΧΟΥ, ed.pr.; [the iota is visible on the photo; both names are attested in Paros, Chaniotis].

1299. Paros. Base of a statue, Archaic period. Doric column which served as the base of an Archaic kouros; found at Agios Panteleemon. Mentioned by F.Zafeiropoulou, *AD* 47 B2 (1992) [1997] 541: ΧΕΛ

KYTHNOS

1300. Kythnos. Dedication to Aphrodite, 4th cent. B.C. Fragment of a marble base. Ed.pr. A.Mazarakis-Ainian, *PAAH* 150 (1995) [1998] 185 (dr.); cf. id. in L.G.Mendoni, A.Mazarakis Ainian (edd.), *op.cit.* (cf. our lemmata nos. 1302-1305) 373 with note 84 (dr.): [---]ημίδου Ἀφροδίτ[ηι] | [---].ΙΦΩΡΑΓΧΙΑΙ ἀνέθηκ[εν]

2. Φωραγχίαι?, an unattested epithet of Aphrodite, ed.pr.

1301. Kythnos. Dedication, 2nd/1st cent. B.C. Fragment of a marble base. Ed.pr. A.Mazarakis-Ainian, *PAAH* 150 (1995) [1998] 148 (ph.): [---]έωνος ὁ ἀρχι[---]

Possibly ὁ ἀρχι[ερεύς], ed.pr.

1302-1305. Kythnos. Epitaphs. Four grave stelai and part of a block found in the area of the south cemetery. Ed.pr. A.Mazarakis-Ainian, *Horos* 10-12 (1992-98), 449-454 nos. 1-5 (ph.); the block (452/453 no. 2; ph.) was identified as the dedication *IG* XII 5 1057. Cf. id., *PAAH* 150 (1995) [1998] 146-148 (dr.) and in L.G.Mendoni, A.Mazarakis Ainian (edd.), *Kea - Kythnos. History and Archaeology* (Athens 1998) 368 (ph.).

1302: 451 no. 1 (ph.; dr.). **Epitaph of Chariklo, ca. 650 B.C.** *SEG* XLVI 1143: Χαριϙλõς σᾶμα Ἀγα[---]

Ἀγλ[αοσθένεος] vel sim., *SEG*, on the basis of a preliminary report; the deceased woman may have been of Dorian origin.

1303: 453 no. 3 (ph.). **Epitaph of Aristokles, 1st cent. B.C.** Marble stele: Ἀριστοκλῆ | Ἀριστοκλείους, | χαῖρε

1304: 453 no. 4 (ph.). **Epitaph, late Hellenistic period.** Fragment of a marble stele: [---] | [---] | [χρησ]ταί, χ(α)ίρετε

3. ΧΙΡΕΤΕ, lapis.

1305: 148. **Epitaph, 1st cent. B.C.** Fragment of a marble stele: [---]νους

1306. Kythnos. Graffiti, Classical period. Two sherds of pottery (1: kantharos; 2: lekythos) inscribed after firing were found in a sanctuary (of Demeter?) on the akropolis. Ed.pr. A.Mazarakis-Ainian, *PAAH* 150 (1995) [1998] 159 (dr.): 1) ἱερά 2) Κτε.

ANDROS

1307. Andros. Honorary decree of Peparethos for judges from Andros, 2nd cent. B.C. *IG* XII Suppl. 258. C.Crowther, *art.cit.* (cf. our lemma no. 743) 353/354, observes that this decree has only a few formulations in common with two other Peparethian honorary decrees for judges from Sparta (cf. our lemma no. 357) and Larissa (cf. our lemma no. 743); it probably belongs to a different historical context.

1308. Andros. Inscribed pithos, Archaic period. Fragment of a large pithos with an engraved inscription found at Ypsili, the site of the Geometric settlement. C.A.Televantou, *AD* 49 B2 (1994) [1999] 683: ΠΛΑ

CHIOS

1309. Chios. Constitution, ca. 550 B.C. Meiggs-Lewis, *GHI* 8; *Nomima* I 62; Koerner, *Gesetzestexte* 61; *SEG* XLV 1158*. E.W.Robinson, *op.cit.* (cf. our lemma no. 2304) 90-101, reprints the text of Meiggs-Lewis, *GHI* 8 (93/94) and discusses the evidence provided by this document for democratic institutions in Chios. R. argues that the βολὴ δημοσίη (C LL. 2/3) was representative of the citizen population and that the demos controlled the deliberative function within the state through this boule and through the assembly. F.Ruzé, *op.cit.* (cf. our lemma no. 2304 bis) 364-366 (French translation), argues that the word δημοσίη distinguishes a 'national' council from local councils (or councils of the tribes).

1310. Chios. Decrees of the phratry of the Klytidai, ca. 340-330 B.C. *Syll.*³ 987; *SEG* XIX 582; XXX 1070; *LSCG* 118. H.Svenson-Evers in W.Hoepfner (ed.), *op.cit.* (cf. our lemma no. 11) 139-147, interprets the οἶκος τεμένιος ἱερός (L. 3) as a small temple (cf. the οἰκία in the foundation of Diomedon at Kos; cf. our lemma no. 1279). The purpose of the cult reform of the Κλυτίδαι was to remove the ἱερά (probably portable images of Zeus and other deities) from the houses (οἰκίαι) and the control of influential families of the phratry and place them in a new common cultic center accessible to the entire phratry. The importance of Ζεὺς Πατρῷος and the allusions to resistence to this reform suggest a political background, probably a reorganisation of the phylai and phratries by the democratic regime. Cf. our lemma no. 1279.

1311. Chios. Epitaph, Hellenistic period. Fragment of a stele. Ed.pr. A.Archontidou-Argyri, *AD* 49 B2 (1994) [1999] 642: Ἡρακλεώ|της ΑΡΤΕΜΕΣ

[From the description it is not clear whether the stone is broken at the top (no photo); in that case Ἡρακλεώτης is an ethnikon, Chaniotis].

1312. Chios. Rhodian amphora stamp, ca. 200-190 B.C. Fragment of a handle of a Rhodian amphora. Ed.pr. A.Simosi, *AD* 47 B2 (1992) [1997] 702: Σωκράτευς torch

1313. Chios. Inscribed pottery, 5th-6th cent. A.D. Ed.pr. J.Boardman in M.Ballance et alii, *Excavations in Chios 1952-1955. Byzantine Emporio* (Oxford 1989) 116/117 (dr.), present thirty graffiti on pottery (amphoras: 6/7, 10/11, 13-20, 22-24, 27-30; bowls: 1,

4/5, 25; jugs: 3, 9, 12; pithoi: 2, 8, 21, 26): 1) CIX 2) Ἰωάννου κελευστοῦ 3) Θεοδότου 4) ΘΘ 5) Θ 6-8) ΘΕ 9) Χαρ. 10) Κοσ. 11) Κο. 12) [sign] TO 13) [sign] 14) monogram 15) B 16) ΟΛΥΓ[sign]ΕΑ 17) Κεψ. IB 18) CIAC 19) ANA 20) ΟΛΙ. 21) ΑΠΖ 22) C ΘΕΩ 23) † ΩΙ 24) AN 25) F Ψ Σ 26) ΩΙ, Δ 27) B 28) [sign]Δ 29) Δ 30) ΗΒ

[10. Κο(σμᾶ?), Chaniotis] || 16. ΟΛΥΓΡΕΑ, a name?, ed.pr. [the fourth letter may be an angular C || 28. ΔΡ?, Chaniotis].

SAMOS

1314. Samos. Inventory of the Heraion, 346/345 B.C. Michel, *Recueil* 832; D.Ohly, *MDAI(A)* 68, 1953, 46-48; *SEG* XLV 1163. Republished in *IG* XII 6 1 261. N.Salomon, *Cleruchie di Atene* 84/85, urging that the Athenian clerouchs sent to Samos did not form part of the civic structure of the polis, infers that the list of names in LL. 1-14 records naturalized inhabitants of Samos whose ancestors received Athenian citizenship through the block grant of 405 B.C. (*IG* II² 1). She discusses the particular cases of Φόρυς Μελιτεύς (L. 13) and Διονύσιος Κολλυτεύς (LL. 2/3), who were not κληροῦχοι. P.Gauthier, *BE* (1998) no. 146, warns against using the civic organization of Lemnos (see our lemma no. 1325) as a precise model for interpreting the composition of the boule and assembly on Samos as consisting primarily of Samians who were naturalized Athenians. See also *SEG* XLV 1162; XLVI 1165.

G.Greco, *art.cit.* (cf. our lemma no. 1492) 100/101, adduces this text as evidence for the offering of clothes to Hera and gives an Italian translation of LL. 12-32.

1315. Samos. Letter of king Ptolemy III and Samian decree concerning suppliant slaves in the Heraion, ca. 245/244 B.C. Three fragments of a marble stele. Fr. a (right part of the stele, A LL. 1-18) was found in the Heraion in 1938; cf. E.Buschor, *MDAI(A)* 68 (1953) 11/12. Fr. b (left part of the stele, B LL. 19-25) was found built into the wall of a water channel. Fr. c (left part of the stele, A LL. 7-16) was found by K.Hallof in 1994 in the Heraion. Ed.pr. of fr. a/b, C.Habicht, *MDAI(A)* 72 (1957) 226-231 no. 59. Cf. F.Piejko, *RSA* 17/18 (1987/88) [1989] 187, for A L. 4; fr. a/b were also read by G.Dunst (unpublished manuscript for *IG* XII 6 1). Edd.pr. fr. a-c, K.Hallof - C.Mileta, *Chiron* 27 (1997) 255-285 (ph.; dr.; German translation). Republished in *IG* XII 6 1 156. A LL. 1-5 is the last part of a letter of Ptolemy III (D, H.-M., contra Hab.: covering letter of an official); A LL. 6-18 and B LL 1-7 contain a Samian decree. The titulature (A LL. 14) suggests a date before the introduction of the cult of Θεοὶ Εὐεργέται (i.e., before May 243 B.C., H.-M.). The royal letter was probably part of the efforts of the Ptolemies to regulate the right of asylia in the Egyptian sanctuaries (cf. A L. 3). The Samian decree asks the νεωποῖαι to follow the instructions contained in the royal letter (A LL. 11/12); this may have initiated the composition of the charter of the shopkeepers in the Heraion (our lemma no. 1316). There is no indication in this document that the Ptolemies had lost control over Samos in ca. 259-246 B.C. and that Ptolemy III regained control over the island

during the first phase of the War of Laodike (ca. 246/245 B.C.). A.Chaniotis, *Kernos* 9 (1996) 80-82, discusses the text (before the edition of fr. C) as evidence for the measures taken by sanctuaries to solve the problem of runaway slaves seeking asylum in sanctuaries (cf. *SEG* XLVI 2263).

A: a [---]
[----------- c. 20 ----------- κ]αὶ τῆ̣ς ἀ̣σ̣[φαλ]ε̣[ίας ----- c. 15 -----]
[----------- c. 18 -----------] περὶ τοῦ̣ μέρους τούτου αὐτ̣[c. 4]
[----------- c. 17 ----------- ἐν 'Α]λεξανδρείαι διοικεῖται· παραδιδόνα[ι]
[----------- c. 19 -----------]ων ὅταν ἐπὶ τῶν νεωποιῶν δικαιολογη̣–
[θέντες φανεροὶ ὦ]σιν εὐγνωμονέστερα λέγοντες· ^v^ ἔρρωσο̣·
[ἔδοξε τῶι δήμωι, γν]ώ̣μη πρυτάνεων ὑπὲρ ὧν ἐπέστειλε
c ['Αγήσ]αρχος τῆι [βουλ]ῆι καὶ τῶι δήμωι, φάμενος τῆς παρὰ τοῦ
[βασι]λ̣έως κομ[ισθεί]σης αὐτῶι ἐπιστολῆς ὑποτεθεικέναι ἡ̣μῖν
[τ]ὸ̣ ἀ̣ντίγραφον, [ἐν ἧ̣ι] γ̣ράφει ὑπὲρ τῶν καταφευ̣γόντων εἰ̣ς τὸ̣
[τ]ἐ̣μενος σωμά̣[των,] ὅπως παρακολουθοῦντες τοῖς κατακε–
[χ]ωρισμένοις ἀ̣[εὶ τοῖ]ς κατ' ἐνιαυτὸν καθισταμένοις νεωποί–
[αις σ]υντάσσ̣ω[μεν οἰκ]ονομεῖν καθότι ἐν αὐτῆι κατακεχώριστα[ι],
[τύχ]ηι ἀγαθ[ῆι, δεδόχ]θαι τῶι δήμωι· βασ̣ιλέα μὲν Πτολεμαῖον
[βασιλ]έως [Πτολεμ]αίου καὶ 'Αρσινόης, θεῶν 'Αδελφῶν, ἐπηνῆσ–
[θαι κ]αὶ στ[εφανῶσα]ι αὐτὸν χρυσῶι στεφάνωι Διονυσίων τρα–
[γωιδοῖ]ς, τ[ῆς δὲ ἀνα]γγελίας ἐπιμεληθῆ[ν]α̣ι τὸν ἀγωνοθέτην·
[-------- c. 13 -------- τοὺ]ς ''Ελληνας εὐε[ργετῶ]ν̣ δ̣ιατελεῖ [------]
[----------------------------------].ΙΤΟΣΑ[----------------------------]

At least two lines are missing.

B: b ΘΟΤ[---? παραδι-]
δ̣ῶσιν Ι̣[------------------------ ἀναγράψαι δὲ τὸ ψήφισμα]
τοῦ δήμου [τὸν γραμματέα τῆς βουλῆς καὶ τοὺς πρυτάνεις]
εἰ̣ς στήλας λ[ιθίνας δύο μετὰ τῶν ἐπιστολῶν τοῦ τε βασιλέως]
καὶ 'Αγησάρ[χου τοῦ --------- καὶ στῆσαι μίαν ἐν τῶι τεμέ-]
ν̣ει τοῦ Π[τολεμαίου, μίαν δὲ ἐν τῶι ἱερῶι τῆς ''Ηρας, ὅπως]
φανε̣[ρὰ ἧι ἡ̣ ---]

vacat?

A 1. κ]αὶ τῆ̣ς, Hall.; ἀ̣σ̣[φαλείας], J.Vinogradov (apud H.-M.); [κ]αὶ τῆ̣ς ἀ̣σ̣[υ]λ̣ί[ας τοῦ 'Ηραίου], D.; AI..Y, Hab. || 2-4. restored by Hab.; 2. in fine, αὐτ̣, D. || 2-3. [νομίζω οἰκονομεῖν]... αὐτ̣[ὴν οὕτως | ὥσπερ τὰ ἱερὰ τὰ ἐν 'Α]λεξανδρείαι διοικεῖται, D; ἀπ[οστέλ|λειν πρὸς ἡμᾶς ἵνα ἐν 'Αλ]εξανδρείαι διοικεῖται, P., rejected by C., *IG*; e.g. [καθότι καὶ ἐν 'Α]λεξανδρείαι διοικεῖται, Hab., C. || 4. [δὲ τοῖς κυρίοις αὐτ?]ῶν, Hab., who suggested that the runaway slave was returned to the master, if his arguments were stronger; cf. Achil. Tatius 7.13; accepted by C., who mentions as a parallel the inscription of Andania (*IG* V 1 1390 LL. 80-84) and points to the use of the judiciary terms δικαιολογεῖν, ἐπικρίνειν, κατακρίνειν, δικάζειν and ἐγκαλεῖν; [--- νό]μ̣ων, D. || 5.

ἔρρωσ[θε], Hab.; ἔρρωσ[ο], D. || 6. restored by Hab. || 7. ['Αγήσ]α̣ρχος, H.-M., following a suggestion by Hab. (cf. B L. 5); this high Ptolemaic official was probably στρατηγὸς ἐπὶ Καρίας in ca. 245 B.C.; letters he sent to Samos are mentioned in an arbitration of Rhodos in a conflict between Samos and Priene (*I.Priene* 37 LL. 97-101); he was also commander of a unit named after him (*P.Petr.* I 19 L. 12); his son Πτολεμαῖος ὁ τοῦ 'Αγησάρχου Μεγαλοπολίτης (*Prosopographia Ptolemaica* VI 15068) was a close friend of Ptolemy VI and governor of Cyprus; it is doubtful whether Εἰρήνη Πτολεμαίου, priestess of Arsinoe Philopator (*SEG* XII 549 = *SEG* XVI 787; cf. *SEG* XLI 115 col. I L. 33), was Hagesarchos' granddaughter, H.-M. || 8. [βασιλέως γραφεί]σης, Hab. || 9. restored by Hab. || 10. [ἱερὸν σωμάτων καὶ ὅ]πως, Hab.; [''Ηραιον -- c. 7 -- καὶ] ὅπως, D. || 10-11. τῆ̣ι κατακε[ι|μένηι ἐπιστολῆι], Hab.; τοῖς κατακε|[χωρισμένοις ---], D. || 11. restored by Hall.; [οἱ ἀε]ὶ κατ' ἐνιαυτὸν καθιστάμενο̣ι νεωποῖα̣[ι], Hab. || 12. initio, Hall. (rather than [σ]υντάσσω[σι(ν)]; e.g., [οἷοί τε ὦσιν πάντα οἰκ]ονομεῖν, Hab. || 12. ἐν αὐτῆι, Hab.; ἐν αὐτοῖς, D. || 13. initio, [τῆι ἐπιστολῆι, δεδόχ]θαι, Hab.; [ἀγαθῆι τύχηι, δεδόχ]θαι, D. || 14. initio, restored by Hab.; [βασιλέων], D.; in fine, the scribe originally wrote ΕΠΕΙΝΗΣ || 14-16. restored by Hab. || 17-18. e.g. [διότι κοινῆι μὲν τοὺ]ς ''Ελληνας εὐερ[γετῶν δ]ιατελεῖ, [ἰδίαι | δὲ τὴν πᾶσαν ἐπιμέλειαν ἐποιε]ῖτο Σα[μίων --], Hab. || B. This fr. does not join the other fragments; at least two lines are missing between A and B, Hall. || 1. [κα]|θότ[ι?], Hall. || 1-2. [παρα]|δῶσιν, Hab. || 3. [ἀναγράψαι δὲ καὶ τὰς ἐπιστολὰς καὶ τὸ ψήφισμα], Hab. || 4. [καὶ στῆσαι τὴν μὲν μίαν ἐν τῶι 'Ηραίωι], D. || 5. ΚΑΙΑΓΗΣΑΣ or ΚΑΙΑΓΗΣΑΡ, Hab.; ΚΑΙΑ.ΗΣΑ̣, D.; the last letter was read as a P by Hall.; the restoration was suggested by Hab. (1997). || 6. ΝΕΙΤΟΥΠ, Hab. || 6-7. e.g., [ἐν τῶι ἐπι]|φανε̣[στάτωι τόπωι], Hab.; [ὅπως πᾶσιν ἐμ]|φαν[ῆ ποιῶμεν], D.

1316. Samos. Charter of the shopkeepers in the Heraion, ca. 245 B.C. *IG* XII 6 1 169; *SEG* XXVII 545; XLIV 700*. K.Hallof - C.Mileta, *art.cit.* (cf. our lemma no. 1315) 264-268, point out that this text was probably initiated by the Samian decree in our lemma no. 1315, and discuss the regulations concerning runaway slaves. S.V.Tracy has suggested that the charter was written by the same mason as the decree; the date suggested by Tracy (ca. 235 B.C.) should now be corrected (ca. 245 B.C.). A.Chaniotis, *Kernos* 9 (1996) 81, discusses the evidence for measures restricting the right of asylia in the Heraion (LL. 8/9, 16-18 and 20-23) [cf. *SEG* XLVI 2263]. See also I.Arnaoutoglou, *op.cit.* (cf. our lemma no. 730) 52/53 no. 46 (English translation).

1317. Samos. Decree concerning the augmentation of the cult of Ptolemy III and Berenike, ca. 243-221 B.C. Fragment of a marble stele found in 1964 at Tigani. Mentioned by R.Tölle-Kastenbein, *Samos XIV. Das Kastro Tigani* (Bonn 1974) 175 (ph.). Ed.pr. K.Hallof, *art.cit.* (cf. our lemma no. 1280) 108-110 (dr.), on the basis of a facsimile made by G.Dunst. Republished in *IG* XII 6 1 4. The decree concerns the augmentation of an already existing festival (LL. 4/5) for Ptolemy III and Berenike (ed.pr.). For the relations between Ptolemy III and Samos see also our lemma no. 1315.

'Επὶ τοῦ θεοῦ [---------?]
ἔδοξε τῶι δήμωι, [γνώμη πρυτάνεων· ὑπὲρ ὧν προ]-
εγράψατο Θύων[------- ca. 14 --------, ὅπως ὁ δῆμος]

τὰς πανηγύρ[εις ---------------------------------------]
συντελῆι κα[-------------------------------------- βα]-
σιλεῖ Πτολε[μαίωι καὶ βασιλίσσηι Βερενίκηι, θεοῖ]-
ς Εὐεργέται[ς, καὶ ὅπως ------- ca. 17 ---------- καλῶ]-
ς ἡμῖν ἔχη[ι --------------------------- βασιλέα Πτο]-
λεμαῖον, [δεδόχθαι τῶι δήμωι· βασιλέως Πτολε]-
μαίου κα[ὶ βασιλίσσης Βερενίκης -----------------]
αὐτῶν [---]
τὸ ἱε[ρὸν? ---]
ΙΝ[[---]
----

1. The identity of the god who served as an eponymous demiourgos is not known; cf. our lemma no. 1280, ed.pr.: ἐπὶ τοῦ θεο [ῦ Πτολεμαίου], D.; possibly θεοῦ [δημιουργοῦντος], ed.pr. || 4. [καὶ τὰς θυσίας καὶ τοὺς ἀγῶνας], e.g., D.; this is the first attestation of Ptolemaia in Samos, ed.pr. || 5. κα[λῶς καὶ ὡς πρέπον ἐστί], D.; κα[θὼς ὁ δῆμος πρότερον ἐψηφίσατο], *IG* || 7-8. [καὶ εἰς τὸ λοιπὸν καλῶ]ς ἡμῖν ἔχη[ι τὰ πράγματα τὰ πρὸς τὸν βασιλέα], D. || 10-11. possibly [τῶν τέκνων] or [τῶν προγόνων] | αὐτῶν, ed.pr.; [καὶ τέκνων] or [καὶ γονέων], *IG* || 12. τὸ ἱε[ρὸν?] is probably a hitherto unattested sanctuary of the Ptolemies in the city (Kastro Tigani), and not the Heraion; cf. a dedication to Ptolemy II found at Tigani (*OGIS* 29 c and addenda p. 539), ed.pr.

1318. Samos. Inscribed pottery, 7th cent. A.D. A clay pithos (1) and a jug (2) found in the bishop's palace. Ed.pr. E.Gerousi, *AD* 47/48 A (1992/93) [1997] 257-260 (ph.; dr.): 1) Θεωδώρου φεδράτου (257 no. 3) 2) Σεργίου (260 no. 2)

[1. φεδρᾶτος = foederatus, Chaniotis].

AMORGOS

1319. Aigiale. Dedication, Roman Imperial period. Fragment of a base. Ed.pr. E.Karantzali, *AD* 47 B2 (1992) [1997] 662: Ἀγαθῇ Τύχῃ· Νόβιος Ἰούλιος [---] | ἐκ τῶν ἰδίων γλυκυτάτῃ π[ατρίδι?]

1320. Arkesine. Fragment, Hellenistic period. Fragment of a marble slab. Ed.pr. E.Karantzali, *AD* 47 B2 (1992) [1997] 662: [Ἀ]ρκεσινέων

1321. Arkesine. Fragment, undated. Fragment of a limestone slab found in the church of Kastriani. Ed.pr. E.Karantzali, *AD* 47 B2 (1992) [1997] 662 (no indication if text is

missing on either side): ΕΓΓΟΥΣ|ΜΑΠΝΟΥΝ

1322. Arkesine. Inscribed clay mould, ca. 125-100 B.C. Fragment of a clay mould for the production of relief bowls with a monogram; found near a pottery kiln at Kolofana. Ed.pr. V.Pappa in *op.cit.* (cf. our lemma no. 760) 355/356 with note 21 (dr.):

1323. Minoa. Stamped roof tiles, ca. 1st cent. A.D. Ed.pr. G.Gavalas, *AD* 47 B2 (1992) [1997] 648 (ph.), reports the discovery of an unspecified number of stamped tiles at Katapola: Ἀπολλω.

[Either a theophoric name or tiles produced for a sanctuary of Apollo, Chaniotis].

1324. Minoa. Mason's mark, undated. Stone block with a mason's mark reused near the gate. Mentioned by L.Marangou, *PAAH* 151 (1996) [1998] 294 note 36 (ph.): Π

LEMNOS

1325. Lemnos. The demos of the Athenians on Lemnos, 4th cent. B.C. N.Salomon, *Cleruchie di Atene* 96-101, argues that all enactments by the δῆμος ὁ Ἀθηναίων ἐν Μυρίνηι or ἐν Ἡφαιστίαι emanated from the governments of these two poleis on the island, which were made up of permanent residents who were the descendants of the original Athenian colonists of the late 6th cent. B.C. and had been granted Athenian citizenship en bloc ca. 386 B.C. (see our lemmata nos. 13 and 118). By no means involved in these official acts were the Athenian klerouchoi who formed a separate community governed by different officials. Among the inscriptions adduced by S. in support of this view are *IG* II^2 569, 672, 1222-1224, 3203/3204, 3206; *IG* XII 8 3-6, 10, and 26. On 105-109 she briefly describes some of the details of the constitution. S. maintains (109-119) that the eponymous archon named in documents of the demos of the Athenians at Myrina and Hephaistia is never the eponymous archon of Athens nor of the Athenian klerouchoi on the island. He is the eponymous archon of Lemnos - cf. *IG* II^2 30 L.5 ([- - - ἄρ]χοντος ἐν Λήμν[ω]ι) and the parallel situation on Samos (*Syll.*^{3} 276) and Salamis (*IG* II^2 1008 and 1227). Failure to make this distinction has misled modern scholars into confusion in the chronology of decrees and other documents from Lemnos dated by the eponymous archon. Inscriptions with the name of the archon in Lemnos discussed here include *IG* XII 8 18/19, 63; S.Accame, *ASAA* 3-5 (1941-43) 75-105 nos. 1, 3/4, 6, 11, 13, 16. These archons were elected on the island, not sent out from Athens.

1326. Lemnos. Security horoi, 4th cent. B.C. *SEG* XLV 1185-1191. N.Salomon, *Cleruchie di Atene* 162-175, observing that Lemnos is second only to Attica in the number of preserved security horoi, examines these stones for the information they provide about land tenure, credit, and the status of the klerouchoi on the island; see also our lemmata nos. 13 and 118. She infers that although the Athenian klerouchoi were proprietors of the κλῆροι allotted to them for the duration of their tour of duty as protectors of the island from enemy atack, the land still belonged to Athens and could not be passed on to the heirs of the klerouchoi. Furthermore, as inalienable land, the κλῆροι could not be used as security for loans of the type attested in the security horoi. S. concludes that the men who appear as debtors on the surviving security horoi have nothing to do with the klerouchoi; they are all local inhabitants of the island who own their own land. S. reprints the texts of 11 security horoi from Lemnos, without autopsy, incorporating only a few minor corrected readings taken over from Cargill (*SEG* XLV 1185-1191). Not included here are *SEG* XL 1190 and an unpublished horos found on Lemnos and reported to S. by L.Beschi (171 note 569). We give a concordance for S.'s catalogue.

IG XII 8	Salomon	*SEG*	Salomon	Finley, *SLC*²	Salomon
18	173 no. 5	XXXIV 882bis	175 no. 10	10	174 no. 8
19	172/173 no. 4	XLV 1187	172 no. 2	103	171 no. 1
20	174 no. 7	XLV 1189	175 no. 11	106	172 no. 3
21	173/174 no. 6				
22	174/175 no. 9				

1327. Lemnos. Security horos, 4th cent. B.C. *SEG* XLV 1187; Finley, *SLC*² 105. N.Salomon, *Cleruchie di Atene* 52/53, 164-166, 172 no. 2, rejects the inference from the presence of the Athenian creditor Εὐαίνετος Ἐρχιεύς on this stone that it provides evidence for an Athenian clerouchy on Lemnos in the 5th cent. B.C. She prefers a date in the 4th cent. B.C. and argues that, in any case, in the 5th cent. B.C., too, Athenians acquired land and engaged in financial transactions in the allied cities of the Athenian empire. See also our lemmata nos. 13 and 118.

1328. Lemnos. Inscribed pottery. L.Beschi in *op.cit.* (cf. our lemma no. 760) 219 (ph.), G.Poggesi, *ibid.* 222 (dr.), and S.Savona, *ibid.* 223 (dr.), mention the discovery of many vases with the inscription ἱερά, ἱερόν, or ἱερός in the Kabeirion. They present three examples: 1) ἱερόν (219; base of a cup; Classical period). 2) ἱερά (222; 'salt cellar'; 4th/3rd cent. B.C.). 3) [ἱ]εραί (223; kantharos; late 4th cent. B.C.).

1329. Lemnos. Stamped wine amphora, Hellenistic period. Sherd of a wine amphora from Hephaistia on Lemnos found in the Kabeirion. Ed.pr. L.Beschi in *op.cit.* (cf. our lemma no. 760) 218 (ph.): Ἡφαιστιείων, | torch | Ἀριστοφῶντο[ς]

1330. Lemnos. Ostrakon with an inventory of vases belonging to Dekm(n)os, 3rd cent. A.D. S.Accame, *ASAA* 3/5 (1941/43) 104 no. 22. Republished by L.Beschi in *op.cit.* (cf. our lemma no. 760) 219 (ph.), with brief discussion of the pottery used in the Kabireion.

ἔχι Δέκμνος sic κα[---]
δύο [σ]τάμνους με[γάλους]
τρῖ(ς) κοτύλας .[---]
προχύματα

προχύματα
ἑπτὰ κύθρ[ας]
τρῖς κυάθ̣[ους]

1331. Myrina. Decree of Myrina in honor of Polymnestos, 404/403-394/393 B.C. *IG* XII 8 2; *SEG* XL 1736. N.Salomon, *Cleruchie di Atene* 63-66, reprints the Corpus text of this honorary decree granting proxenia, prohedria, and ateleia from all taxes which the people of Myrina control (LL. 9-11). She rejects the arguments of Fredrich and others that the decree must be dated as above in a period of independence of Myrina from the imposition of an Athenian clerouchy which was broken by Lysander at the end of the Peloponnesian War. Moreover, Myrina was not left independent by the victory of the Spartans, for she swiftly fell under their hegemony. If the ateleia clause in this undated decree indicates that the polis of Myrina was operating under financial and commercial restraints imposed from the outside, perhaps the reference is to the obligation to pay tribute or the 5% tax (after 413 B.C.) to the Athenians, or to pay taxes to the Spartans (after 404/3 B.C.).

1332. Myrina. Honorary inscription for an anonymous, late 2nd/early 3rd cent. A.D. *SEG* XXVIII 718. See our lemma no. 6.

IMBROS

1333. Imbros. The demos of the Athenians, 4th cent. B.C. N.Salomon, *Cleruchie di Atene* 101/102, maintains that in parallel to the situation on Lemnos (see our lemma no. 1325), the 'demos of the Athenians on Imbros' (*IG* XII 8 46/47) does not include the Athenian klerouchoi sent out to protect this island after 386 B.C., but consists of the permanent residents of Imbros who received Athenian citizenship at this same time (see our lemma no. 13) and who employed a form of constitution modelled on that of Athens. Some of the details of its operation are briefly described (105-109). As in Lemnos (see our lemma no. 1325), S. argues that the eponymous archon named in documents from Imbros (such as *IG* XII 8 47/48, 51) is the local official, not the eponymous archon of Athens. He was elected on the island, not sent out from Athens (109-119).

1334. **Imbros. Relations with Thrace.** E.Andreou - I.Andreou in *Archaia Thrake* I 293-304 (in Greek; English summary), collect the epigraphic evidence which attest relations between Thrace and Imbros. They identify several participants in the cult of the Great Gods at Imbros as Thracians: Κίκων (*IG* XII 8 85 A L. 30), Μάρων (*IG* XII 8 85 C L. 39), Νουμήνιος (*IG* XII 8 84 B L. 4). The cult of Ζεὺς Ὕψιστος (*IG* XII 8 78) and the representation of the Thracian rider god in an epitaph (G.Mendel, *Catalogue des sculptures grecques, romaines et byzantines*, Constantinople 1914, no. 963) should also be attributed to Thracian influence. Many Thracians were buried in Imbros: *IG* XII 8 95 (two men from Alopekonnesos), 126 and 127 (men from the Thracian tribe of the Κορπίλοι), 134 (a man from Maroneia).

SAMOTHRAKE

1335-1337. **Samothrake. Epitaphs, undated.** Three stelai found in the ancient city (Palaiopolis). Ed.pr. D.Triantaphyllos, *AD* 47 B2 (1992) [1997] 502 and *AD* 49 B2 (1994) [1999] 625 α/β.

1335: 502. **Epitaph of Apollodoros:** Ἀπολλόδωρος | Ὀρεστίου

1336: 625 no. α. **Epitaph of Tao:** Ταῶ | Πολυφάντου

1337: 625 no. β. **Epitaph of the sacred slave Korrane:** Κορράνη ἱερά

THASOS

1338. **Thasos. Relations with its ἤπειρος in the late 5th and early 4th cent. B.C.** M.Brunet in P.Brulé - J.Oulhen (edd.), *op.cit.* (cf. our lemma no. 170) 229-242, studies the efforts of Thasos to regain control over the Thracian ἤπειρος which the Thasians abandoned in 463 B.C. It had been argued that the increase of the Thasian tribute from 3 talents (454-447 B.C.) to 30 talents from 443 onwards in the Athenian Tribute Lists was due to the fact that the ἤπειρος had been returned by the Athenians to Thasos in 445 B.C.; there is, however, no evidence for this, and the payment of a small tribute until 447 B.C. can be more plausibly explained by the fact that until that time the Thasians had to pay war indemnities to Athens (231/232). The efforts of Thasos to regain control over the ἤπειρος should be dated to the years 410-407 B.C. (233-242). The war against Neapolis in 410/409 B.C. is an early manifestation of these efforts (Meiggs-Lewis, *GHI* 89). Evidence for the gradual reestablishment of Thasian control are the second law concerning rewards for informers, which encourages the denunciation of insurrections ἐν τῆις ἀποικίησιν, i.e., in an area which before 463 B.C. was described as ἤπειρος (Meiggs-Lewis, *GHI* 83; 408 B.C.), the law concerning the wine trade (see our lemma no. 1339; ca. 405-389 B.C.?), which suggests the existence of an economic zone controlled by Thasos, and the inscriptions which attest the reconciliation of Thasos and Neapolis (*IG* XII 5 109; cf. *IG* XII 8 264). Cf. our lemma no. 66.

1339. **Thasos. Law concerning the wine trade, late 5th or early 4th cent. B.C. (ca. 405-389 B.C.?).** *IG* XII Suppl. 347 II; *SEG* XXXVI 791; XXXVIII 1944; XLVI 1188. M.Brunet, *art.cit.* (cf. our lemma no. 1338) 239/240, suggests dating this text to the period of the Lakedaimonian δεκαρχία (ca. 405-389/388 B.C.; contra F.Salviat: ca. 411-405 B.C.). This regulation suggests that the Thasians were in a position to excersise control in a maritime zone from Ἄθως to Παχείη (II L. 9); this cannot have been possible under the Athenian Empire. The use of the term ἤπειρος (II L. 2) presupposes the reestablishment of Thasian control on the Thracian coast and the reconciliation with Neapolis.

SKYROS

1339 bis. **Skyros. The demos of the Athenians, 4th cent. B.C.** Arguing that the constitution of Skyros at this time resembled that of Lemnos and Imbros (see our lemmata nos. 1325 and 1333) and did not incorporate the klerouchoi sent out in 386 B.C., N.Salomon, *Cleruchie di Atene* 102/103, restores [τῶι δήμωι τῶν Ἀθηναίων] τῶν κατοικούντων ἐν Σκύρωι in *IG* XII 8 668 LL. 1/2 and inteprets this formulation as designating the permanent inhabitants of the island originally settled there by Athens after 476/475 B.C. and awarded Athenian citizenship after 386 B.C. See also *IG* XII 8 57 L. 4 and cf. our lemma no. 13.

PEPARETHOS

1340. **Peparethos. Decrees.** See our lemmata nos. 357, 743, and 1307.

1341. **Peparethos. Honorary inscription for the emperor Hadrian, ca. 128-138 A.D.** *IG* XII 8 661. G.Reger, *art.cit.* (cf. our lemma no. 2253) 454, argues that the term πόλις in the title ὁ ἀρχιερεὺς τῆς Σελεινουσίων πόλε[ως] is not technical and means only 'town'; Σελεινούς did not have the status of a polis.

EUBOIA

1342. Euboia. Epigraphic Collection of the Museum of Chalkis. E.Sapouna-Sakellaraki, *Χαλκίς. Ἱστορία - Τοπογραφία καὶ Μουσεῖο* (Athens 1995), presents a guide to the archaeological monuments and the museum of Chalkis mentioning several inscriptions from various parts of Euboia (ph.). Chalkis: *IG* XII 9 922 (49) and 1109 (47); *IG* XII Suppl. 681 (47); Histiaia: *SEG* XXX 1108 (84/85). For two inedita see our lemmata nos. 1344 and 1346.

1343. Euboia. Toponyms: Ἄργουρα. The Euboian place name Ἄργουρα (Demosth. 21.131 and 164) had been associated by D.Knoepfler (*BCH* 105, 1981, 289-329 and *RPh* 1983, 47-57) with the Thessalian place name Ἀργοῦσσα (= Ἀργόϝεσσα) [cf. our lemma no. 668], assuming that the Euboian form represents a case of rhotacism (cf. *IG* XII 9 188 L. 5: ὀπόραι = ὀπόσσαι). M.del Barria Vega, *CFC(G)* 7 (1997) 121-133, presents linguistic arguments against this explanation, discussing briefly the disappearance of the digamma (after the mid-6th cent. B.C.: cf. *IG* XII 9 1273/1274), the lack of contraction (cf. *IG* XII 9 191 A L. 41: Φηγόεις), and rhotacism (*IG* XII 9 188 LL. 9/10: ὀμνυούρας; *IG* XII 9 549 LL. 5/6: ἐπιμεν[ι]ευούρε[ς]) in Euboian inscriptions.

1344. Aidepsos. Epitaph of Philekion, 4th cent. B.C. Stele. Mentioned by E.Sapouna-Sakellaraki, *op.cit.* (cf. our lemma no. 1342) 50 [obviously unpublished; the name is not in *LGPN* I, Chaniotis]: Φιληκίων

1345. Chalkis. Epitaph of Terentia Philemation, ca. 50-1 B.C. *IG* XII 9 1148. S.E.Katakis, *MDAI(A)* 112 (1997) [1999] 317-334, reprints the text (318) and discusses the representation of a woman on the stele, which is influenced by the iconography of both Isis and Hygieia. K. argues that the name Φιλημάτιον and its position before the name Τερεντία (Φιλημάτιον Τερεντία) indicate that the woman was a slave (319/320).

1346. Chalkis. Lamp, Late Roman period. Clay lamp with representation of Dionysos. Mentioned by E.Sapouna-Sakellaraki, *op.cit.* (cf. our lemma no. 1342) 89: θεοῖς λαβέ

1347. Eretria. Public organisation: Demes, tribes, districts. D.Knoepfler in M.H.Hansen (ed.), *op.cit.* (cf. our lemma no. 556) 352-449, presents a detailed study of the civic subdivisions of Eretria (δῆμοι, χῶροι, and φυλαί) [for a shorter version see *SEG* XLV 1217] exploiting the epigraphic evidence and making numerous corrections to the treatment of the subject by N.F.Jones, *Public Organization in Ancient Greece. A Documentary Study* (Philadelphia 1987). We single out his analysis of the problems involved in the reconstruction of the names of demes which are preserved as adverbs with the ending -όθεν/-ῆθεν (362-364 with discussion of the demotika and toponyms Ἀλιφῆθεν, Ἀμαρύσιος/Ἀμάρυνθος, Ἀποκυλ. or ἀπὸ Κυλ., ἐξ Ἀσ(τυπαλαίας?), Ἀφαρεῦθεν, Βουδιόθεν/Βούδειον or Βούδεια, Γρύγχηθεν/Γρύνχαι, Δισμαρόθεν, Ἐσχατιά?, Ἱστιαίηθεν/Ἱστιαία, Καρκινούσιος/Καρκινοῦς, Κοτυλαιεῖς, Κωμαῖα?, Λάκεθεν, ἐγ Μυ(λαιέων?), Μινθουντόθεν/Μινθούσιος/Μινθοῦς, Νέδων, Οἰνόη?, Οἰχαλιεύς/Οἰχαλία, Πανακτόθεν, Περαεῖς/Περαῖον or Περαία, Πέτρη, ἐκ Πλα(ταύρων), Πτέχηθεν/Πτέχαι, Ῥαφιεῦθεν, Σπλῆθεν, Ταμύναθεν/Ταμυναιεῖς/Τάμυναι, Φαλλάριοι/Φάλλας?, Φηγοείσιος/Φηγοῦς, Φλιεῦθεν, Χοιρῆθεν/Χοιρέαι, Χύτροι, Ὠρωπόθεν/Ὠρωπός; cf. *IG* I³ 430 LL. 82-90; XII 9 191, 245 and 249; *IG* XII Suppl. 555) and his analysis of the criteria used for the localization of demes, such as the survival of ancient names (e.g., Αἰγλέφειρα, Αἰδηψός = Διπσό, Ἀμάρυνθος, Δύστος in *IG* XII 9 88 = Διστό, Ἐλύμνιον = Λίμνη, Ζάρεξ = Ζάρκα/Ζαρακές, Ὀροβιαί = Ροβιές, Παρθένιον = Παρθένι, Πλαταῦροι = Πλατάρι, Στύρα, Τάμυναι) and the evidence provided by the distribution of personal names (364-371). K. identifies the χῶροι with five districts, making suggestions about their possible names (Ἄστυ or Πεδίον?, Αὐλών?, Διακρία?, Μαλαράσιον?, Μεσόχωρος) and their location (371-389 with discussion of *IG* XII 9 189, 192, 241, and 244). With regard to the organisation of the φυλαί (389-400) K. argues on the basis of *IG* XII 9 207 and *IG* II² 230 = *Staatsverträge* 340 that Eretria had six tribes (390-392); only the names of three tribes are known (Μελανηίς, Μηκιστίς, and Ναρκίττις; 392/393); K. tentatively suggests a distribution of the demes to tribes on the basis of *IG* XII 9 191, 243, 245-250, and 252; *IG* XII Suppl. 555 (393-400). Although the public organisation of Eretria ows a lot to the Athenian model, it is not a copy.

K. suggests numerous restorations and new readings of relevant texts: ***IG* XII 9 189** (*LSCG* 92): Μεταξύ and Φυλακεῖ in LL. 5/6 are not the names of χῶροι, but epithets of Ἄρτεμις (376/377); ***IG* XII 9 191**: in C L. 22 the abbreviated name is Σπ[λῆ(θεν)], not Σπη[--] (409 note 31); in C L. 15 the name Ἀπόλα(ξις) can be restored (417 note 94); ***IG* XII 9 213**: in L. 1 Σπλῆθεν (413 note 64); ***IG* XII 9 241**: probably ἐξ Ἐσ(χατιῆς) or Ἐσ(χατιῶν) in L. 17 (cf. *IG* XII 9 245 A L. 331), certainly ἐκ Χύ(τρων) in L. 9 (cf. *IG* XII 9 246 A LL. 271-273; 415 notes 81 and 83), possibly [Μα]λαρασί[ου] in L. 77 (376); ***IG* XII 9 244**: the restoration [ἐΞενι(αδῶν)] (A L. 39) is improbable (409 note 35); ***IG* XII 9 246**: the abbreviation ΕΓΩ (A 20, 28, etc.) should be read as ἐΓώ(ου); the abbreviation ΕΞΩ may be the result of a confusion with ΕΓΩ and does not support the existence of a deme Ὦιον (356/357); in A L. 30 K. reads Δημοκλείδης Ἡγησάνδρου Δυστ. (not Αἰγα.; 369); in A L. 216 one reads ἀπὸ Κυ., not ἀπὸ Μυ. (417 note 94); ***IG* XII 9 247**: a still unpublished fragment of this text preserves the abbreviated name of the hitherto unattested deme Λεω(νόθεν) (cf. Λέων ἄκρα in Ptol. 3.15.24; 357 and 397) and possibly a further attestation of Ἀλι[φ(ῆθεν)] (cf. *IG* XII 9 532; 360 with note 64 and 397 with note 317); ***IG* XII 9 249**: possibly [Μινθούσι]οι in A L. 70 (414 note 75), certainly Αἰγλ[εφειρεῖς] in A L. 256, ἐξ Αἰγλεφύρα[ς] in B L. 220 (420 note 116), and Κ(οτυλαίου) in B L. 420 (417 note 94); ***IG* XII Suppl. 555**: the demotikon Ξενιαδῶν (L. 23) shows that the abbreviation ΕΞΕΝΙ should be read as ἐΞενι(αδῶν) (356); ***SEG* XVIII 384 A**: the dedicators Ξενοκράτης and Χαρίας are probably relatives of Ξενοφῶν Ξενοχάρου, Ἡφαιστίων Ξενοχάρου, Παράμονος Χαρίου and Χαρίας Ξενοφῶντος

in *IG* XII 9 249 A LL. 149-152 (369 with note 140); *SEG* XXXIV 904: for the Eretrian demotikon Φηγ. cf. Φηγο. in *IG* XII 9 247 L. 5 (415 note 76); *SEG* XXVIII 724: [Ῥαφιεῦ]θεν in no. 161 (368 with note 134).

1348. Eretria?. Dedication of Prexiades and his sons to Demeter and Kore, late 5th cent. B.C. Relief representing Demeter, Persephone, and a worshipper; found as cover of a grave in Skala Oropou, but possibly from Eretria. Ed.pr. in *I.Oropos* 257/258 no. 336 (ph.): [Π]ρηξιάδης καὶ οἱ παῖδες | τοῖν θεοῖν

The cult of Demeter and Kore is not attested in Oropos; names with the element Πρηξι- are very common in Eretria, ed.pr.

1349. Eretria. Epitaph of Pheidias and Boiotos, undated. Stele delivered to the Museum of Eretria, bearing two inscriptions; the second text was inscribed after the stele had been turned upside down. Mentioned by E.Sapouna-Sakellaraki, *AD* 47 B 1 (1992) [1997] 179: A: Φειδίας B: Βοιωτός

1350-1362. Eretria. Epitaphs. Thirteen stelai found in Eretria. Ed.pr. E.Sapouna-Sakellaraki, *AD* 49 B1 (1994) [1999] 299/300:

1350: 299. **Epitaph, undated.** Fragment of a stele: [---]Μ[---]

1351: 299. **Epitaph, undated.** Fragment: [---]Α[---]

1352: 299 no. α. **Epitaph of Artemisia, undated.** Stele: Ἀρτεμισία

1353: 299 no. β (ph.). **Epitaph of Artemon, ca. 4th cent. B.C.** Pedimental stele: Ἀρτέμων ΑΡΟ.|ΕΔΑΙΟ[.]ΣΙΑ

2. ΕΔΑΙΟ, ed.pr. [read from the photo; dated on the basis of the letter forms, Chaniotis].

1354: 299 no. ε. **Epitaph of Chrysanthe, undated.** Pedimental stele: Χρυσάνθη | Εὐτέλου

1355: 299 no. στ. **Epitaph, undated.** Two fragments of a pedimental stele: ΙΑ[---]

1356: 299 no. θ. **Epitaph of Ariste, undated.** Pedimental stele: Ἀρίστη

1357: 299 no ι. **Epitaph, undated.** Two fragments of a stele: ΣΤ[..]ΟΣ

1358: 299 no. ια. **Epitaph of Pheidias, undated.** Pedimental stele: Φειδίας ΣΩΤΩΙΒ

[Perhaps Σωτῶι if Φειδίας was buried with another woman, Chaniotis].

1359: 300 no. 1. **Epitaph of Skopos of Tyros, undated.** Stele: Σκόπος | Τύριος

1360: 300 no. 4. **Epitaph of Me[---], undated.** Stele: Με[---] | Μενοκλέους

1361: 300 no. 5. **Epitaph of, undated.** Marble stele: Τελεμάντις | Πρωτάρχου

1362: 300 no. 6. **Epitaph of Skythe, undated.** Stele: Σκύθη

1363. Eretria. Inscribed pottery, 8th-7th cent. B.C. A.Bartoněk - G.Buchner, *art.cit.* (cf. our lemma no. 1488) 189-198 nos. B 1-19, (re)publish the early Archaic inscriptions on vases and a roof tile found in Eretria (B 1-7) and Lefkandi (B 8-19 = L.H.Jeffery - M.R.Popham in M.R.Popham et alii, *Lefkandi I. The Iron Age. The Settlements, the Cemetery*, London 1979/1980, 89-93 nos. 100-110, 112); nos. B 4/5 are inedita; most of the other texts had not been included in earlier *SEG* volumes. 1) 190-192 B 1 (ph.) = *SEG* XXXIX 939; XLVI 1199; *LSAG*² p. 434 B: Ba. tentatively suggests the following restoration: [Ε]ὀθύμō κα[λόν ἐμι ποτέριον | hè δ' ἂν τõδε πίε̄σι ποτε̄ρίō αὐτίκα ταύτην | εὖ μάλα δε̄ ---] (ca. 735-725 B.C.). 2) 192 B 2 (dr.) = *SEG* XXXII 859: [Εὐ]νόστō or [Φιλο]νόστō ποτέ[ριον] (late 8th cent. B.C.). 3) 192 B 3 (dr.) = *SEG* XXXII 858: Εὔϝαθλος is either a personal name or an attribute (7th cent. B.C.). 4) 193 B 4 (dr.); ineditum; cf. *LSAG*² 434 A: [---]στō ἐμ[ι] or ἐμ[ι] (initio, the genitive of a personal name; cup; late 8th/early 7th cent B.C.). 5) 193 B 5 (dr.); ineditum; cf. *LSAG*² 434 A: [--] Ρhίνōν or Ρhίνōν[ος --] (cup; late 8th/early7th cent. B.C.). 6) 194 [illegible] 6 (dr.) = J.Boardman, *ABSA* 47 (1952) 21 and 25/26: θεά (black-figure amphora with an inscription painted next to the head of a goddess; ca. 625-600 B.C.). 7) 194 B 7 (dr.) = Boardman, *ibid.* 43/44: Καλλιμ|(ε)ν(ì)ς καλά | Κ[.. τ]ελεία καλά (amphora; the first two lines are painted with black paint under one of the handles, the third line is painted with white paint further down; 6th cent. B.C.). **8)** 195 B 8 (ph.) = Jeffery-Popham no. 102: [--]ΣΑ or ΑΜ[--] (jug; ca. 775 B.C.). **9)** 195 B 9 (ph.) = Jeffery-Popham no. 100: ΣΑΜ[--] (jug or amphora). **10)** 196 B 10 (ph.) = Jeffery-Popham no. 101: Αἰσχρι[---] (amphora). **11)** 196 B 11 (dr.) = Jeffery-Popham no. 112: Α (amphora). **12)** 196 B 12 (ph.) = Jeffery-Popham no. 105: [--]Π[--] (oinochoe). **13)** 196 B 13 (ph.) = Jeffery-Popham no. 108: [--]Ε[--] (jug or amphora). **14)** 197 B 14 = Jeffery-Popham no. 109: [--]Α[--] (large vase). **15)** 197 B 15 (ph.) = Jeffery-Popham no. 103: Ρ or Β? (cup). **16)** 197 B 16 (ph.) = Jeffery-Popham no. 110: Α? followed by illegible signs (roof tile). **17)** 198 B 17(ph.) = Jeffery-Popham no. 104: Ζ? (cup). **18)** 198 B 18 (ph.) = Jeffery-Popham no. 106: Χ? (large vase). **19)** 198 B 19 (ph.) = Jeffery-Popham no. 107: Χ? (large vase).

1364. Eretria. Knidian amphora stamps, 2nd cent. B.C. Two fragments of stamped amphora handles found in a Hellenistic house (Gebäude I). Ed.pr. E.Schönenberger apud I.R.Metzger in *op.cit.* (cf. our lemma no. 760) 35 and 39 nos. 26/27: 1) ['Αριστοκλεῦ|ς· ἐπὶ δαμιοργ|οῦ Δαμ]οκρίτ|[ου], Κνίδιον 2) ['Αριστοκλεῦ|ς· ἐπὶ δαμιοργ|οῦ Δαμο]κρίτ|[ου, Κνί]διον

1365-1368. Eretria. Weights and stamps. Three weights and two stamps found in Eretria. Ed.pr. K.Hitzl, *AK* 40 (1997) 109-121. Cf. M.Sève, *BE* (1998) no. 87.

1365: 109-113 no. 1 (ph.). **Stone weight, ca. 475-446 B.C.** Block of limestone with an irregular form, probably a private weight (26 kg = one talanton according to the Aiginetan standard): τάλαντον

1366: 114-116 no. 2 (ph.). **Lead weight, late 2nd/early 1st cent. B.C.** Square lead sheet, inscribed on the upper and bottom side with Latin and Greek numerals respectively (56 g = 13 drachmai?): XIII upper side | ΙΓ bottom side

1367: 117/118 no. 4 (ph.). **Lead weight, late 2nd/early 1st cent. B.C.** Lead weight with raised letters on the upper side (56 g): ΔΚ

Possibly δ(ημόσιον) Κ(αρυστίων), ed.pr.

1368: 118/119 nos. 6/7 (ph.). **Two identical stamps, undated.** Two identical lead sheets with a raised letter on the upper side and a monogram on the bottom side (trading stamps rather than weights): A upper side | AY? bottom side

1369. Histiaia (area of: Neos Pyrgos). Dedication of Kylion, early 6th cent. B.C. Fragment of a larger than life-size statue of Herakles fighting against the lion, made from Naxian marble, found in a building (shrine?) between Neos Pyrgos and Histiaia/Oreoi in Northern Euboia. A dedicatory inscription is written on the lion's thigh. Mentioned by A.Kalogeropoulou, *'Αρχεῖον Εὐβοϊκῶν Μελετῶν* 32 (1996/1997) [1998] 271/272; cf. *Archaiologia* 63 (1997) 104: Κυλίων ἀνέθεκεν

1370. Karystos. Cults. M.A.Chidiroglou, *'Αρχεῖον Εὐβοϊκῶν Μελετῶν* 32 (1996/97) 175-191, summarizes the evidence for the cults of Karystos, making ample use of inscriptions. Cf. A.Chaniotis, *Kernos* 13 (2000) 157 no. 77.

1371. Styra. Lead tablets, 5th cent. B.C. *IG* XII 9 56; *SEG* XLII 794*. O.Masson, *art.cit.* (cf. our lemma no. 2288) 70, discusses the name Πέμπτις (no. 323), which can be associated with personal names deriving from numbers.

CRETE

1372. Crete. Foreign relations in the Hellenistic period. N.Cucuzza, *art.cit.* (cf. our lemma no. 1277) 20-31, discusses the relations between the Cretan cities and Kos in the Hellenistic period, adducing the following inscriptions: *SEG* XLI 686; XLV 1316; *IscrCos* ED 229; *I.Cret.* I VIII 7; I XIV 2 = Rigsby, *Asylia* 142; *I.Cret.* II III 3; IV 168 and 248. For the relations of Rhodes with Crete see our lemma no. 1241.

1373. Crete. Inscriptions in the Museum of Chania. M.Andreadaki-Vlazaki, *'Ο νομὸς Χανίων μέσα ἀπὸ τὰ μνημεῖα του ἀπὸ τὰ προϊστορικὰ χρόνια ἕως τὴ ρωμαιοκρατία* (Athens 1996), presents photographs of several inscriptions now preserved in the Museum of Chania. We recognize the following texts: *I.Cret.* II VII 6 (62); II X 13 (39); II XIII 12 (56).

1374. Crete. Institutions: Assembly. F.Ruzé, *op.cit.* (cf. our lemma no. 2304 bis) 109-128, reviews the evidence for the powers of the assembly (ἀγορά and πόλις) in Cretan cities and for its relation to the council (βολά and πρειγεία) and the κόσμοι. She touches upon the following texts: *I.Cret.* I X 2; I XXVIII 7; II V 9; II X 1; IV 13 g, 64, 72, 75, 78, 80/81, 162, and 181; *SEG* XXIII 566; XXVII 631; XXXII 908; Meiggs-Lewis, *GHI* 2; *Nomima* I 12 and 64.

1375. Crete. Interstate relations. G.Capdeville, *CRAI* (1997) 273-307, presents a panorama of the relations of Cretan cities among themselves and with states abroad in the Classical and Hellenistic period, focusing especiallly on the treaties. The subjects discussed in more detail include the conclusion and ratification of treaties (277-282), the role of envoys (277/278), the institution of προξενία (279), the common clauses in treaties between equal partners (283-290; συμμαχία, φιλία, common friends and enemies, division of war booty, ἰσοπολιτεία, delimitation, σύμβολα, economic relations, and ἐπιγαμία), the treaties between poleis and dependent poleis or communties (290-296; especially *I.Cret.* I VIII 4; I XXX 1; III VI 7 = Chaniotis, *Verträge* no. 64; *I.Cret.* IV 184 + *SEG* XXIII 589 = Chaniotis, *Verträge* no. 69), the 'federal alliances' under the leadership of Knossos and Gortyn, the federal state of the Ὄρειοι (299-301), and the Κοινὸν τῶν Κρηταιέων (302-307) [on all these subjects see also *SEG* XLVI 1203 and 1206].

1376. Crete. Law and society. H.-J.Gehrke, *Klio* 79 (1997) 23-68, presents a thorough survey of the Cretan legal and social institutions in the Archaic and Classical periods making ample use of the epigraphic evidence, especially of the 'law code' of Gortyn (*I.Cret.* IV 72). The subjects discussed include the various categories of unfree persons (24-27), the ἀπέταιροι (27/28), the family and inheritence law in Gortyn (35/36), the organisation in phylai (36/37), the age classes and the education of the young men in ἀγέλαι (37/38), the ἀνδρεῖα (38/39), the social importance of hunting (40), the writing down of laws (43-45), the μνάμονες (45/46) and the function of scribes (46 note 92 on ποινικαστάς; cf. *I.Cret.* II XII 11 L. 3; *SEG* XXVII 631 = *SEG* XLVI 1209*), the administration of justice, especially the role of δικασταί and oaths (48-55), and the major political institutions (βολά, γνώμων, κόσμοι, πρείγιστοι, τίτας, and the assembly; 56-60). Cf. our lemmata nos. 1374, 1377, 1385, and 1389.

1377. Crete. Literacy and legislation in the Archaic period. J.Whitley, *AJA* 101 (1997) 635-661, examines critically the view that literacy and written law were necessary conditions for the development of Greek democracy; democracy never developed in Crete which possesses the best epigraphic evidence for written law in Archaic Greece. On the basis of a comparison between the epigraphic habit in Archaic Athens, Sparta and Crete (numbers of dedications, graffiti, dipinti, epitaphs, laws and other public documents), W. concludes that literacy was not widespread on Crete. In Athens, and to some extent in Sparta, writing, from very early times was put to a wide range of uses; Athenian literacy was concerned with naming and with commemorating the actions and achievements of individuals; it was bound up with the contemporary narrative and visual culture; and it was less concerned with 'monumentalizing' the laws. On the contrary, in Crete public legal texts abound, but evidence for informal, personal literacy is lacking. The decree of the Datalleis concerning a contract with the scribe Spensitheos (our lemma no. 1384) shows 'scribal literacy' comparable to that known from the Near East. Since limited, scribal literacy prevailed in Crete, the 'law code' of Gortyn should be seen as a monument and not as a text; 'it was there to represent the majesty of The Law, and to represent the law to a population that was largely illiterate' (660). For a shorter version of this article see id. in N.Fisher - H.van Wees (edd.), *Archaic Greece: New Approaches and New Evidence* (London 1998) 311-331, also with a list of the legal inscriptions from Archaic Crete (325-327) [without references to Koerner, *Gesetzestexte* und *Nomima*] and a list of personal names known from Archaic Cretan inscriptions (327/328) [my impression is that W.'s interesting comparison between Athens and Crete demonstrates that the epigraphic habit of Archaic Athens was predominantly private and individual, while that of Archaic Crete was predominantly public (and in fact remained public until the end of the Hellenistic period), but it does not necessarily tell us something about the state of literacy. The Spensitheos decree shows that a small community in the mountains of Lassithi, which has produced no other surviving inscriptions, needed a professional scribe; it is not permissible to base on this text conclusions concerning literacy in the cities, where most of the evidence was found (Axos, Eleutherna, Gortyn, and Lyttos). As for the question whether the laws were written down as monuments or as texts for constant reference, it is instructive to notice the constant internal references to the written text (ᾶι ἔγραται et sim., 'as it is written': e.g., *I.Cret.* IV 41 col. I 11, II 6, VII 11; 43 A a LL. 6/7, Ab LL. 8/9; 45 B L. 3; 56 L. 4 and 7; 60 L. 1, etc.; cf. H.-J.Gehrke, *art.cit.* (cf. our lemma no. 1376) 41 with note 78. W. has also overlooked some evidence for the private, informal literacy of the Cretans, exactly in the years in which the 'law code' of Gortyn was written down, i.e., the graffiti of Cretan mercenaries in Egypt (ca. 450 B.C.): P.Perdrizet - G.Lefebvre, *Les graffites grecs du Memnonion d'Abydos* (Nancy-Paris-Strasburg 1919) nos. 405, 445/446; O.Masson, *CE* 51 (1976) 307-308 no. 2; some of these critical observations have already been made by Z.Papakonstantinou in an unpublished paper which he has discussed with me, Chaniotis]. For criticism see L.Dubois, *BE* (1998) no. 19, who observes that the 'law code' of Gortyn recorded changes which had became necessary after the introduction of coinage.

1378. Crete. Relations with Campania in the Roman Imperial period. M.W.Baldwin Bowsky in *Preatti XI Congresso* 479-489, examines the question whether personal names can be used as evidence for the presence of Campanians (Capuans in partiular) in Crete, especially in Knossos, after the establishment of 'Capuan lands' west and south of Knossos (cf. *SEG* XXXVII 749). B. argues that the gentilicia Caecilius, Clodius, Cossutius, Granius, Lucretius, Marcius, Munatidius, Octavius, Ofellius, Pompeius, Roscius, Stlaccius, Sulpicius, Terentius, and Tettius born by Cretans suggest connections with Campania; connections with Latium are suggested by the gentilicia Refrius and Tarius and the cognomen Dossenus; these ties were based on trade and commerce [cf. now ead. in A.Chaniotis (ed.), *op.cit.* (cf. our lemma no. 1382) 305-347]. B. touches upon the following Greek inscriptions for Roman names: *I.Cret.* I VIII 17 (Πλώτιος), 22 (Λ. Καμπάνιος Σύμφορος Εὔκαρπος); I XVIII 62 (Καμπάνων); IV 292 (Σουλπικία Τηλερῶ and Αὖλος Λάρκιος Λέπιδος Σουλπικιανός), 296 and 299 (Βολουμνία Κάληδα), 443 (Μᾶρκος Ἀντώνιος); *CIL* IV 6299 (Καπ(ίτων) rather than Καπ(ουανός)); J.N.Coldstream, *Knossos. The Sanctuary of Demeter* (London 1973) 167 no. 292 ([Κ]αλπόρνιος Κίουις). The names Καμπανία Κληδῶ and Γ. Καμπάνιος Φιλέφηβος are attested in a still unpublished inscription of Knossos (481 with note 27); the name M. Κλαύδιος Θετταλίσκος is attested in an unpublished dedication from Karnari Archanon (485 note 21).

1379. Crete. Religion. M.Klontzas, *Studia Hercynia* 1 (1997) 32-35 [in Czeck; English summary], presents a list of the deities of the 'Eteocretan pantheon', i.e., of the cults of East Crete [lacunose and often inaccurate, Chaniotis].

1380. Crete. Religion: Βριτόμαρπις/Βριτόμαρτις. D.R.West, *Some Cults of Greek Goddesses and Female Daemons of Oriental Origin* (Neukirchen 1995) 84-88, discusses the etymology of the theonym Βριτόμαρπις in *I.Cret.* I IX 1 L. 29; XVI 3 LL. 75/76; XVIII 9 C L. 7. He argues that the form Βριτόμαρτις, attested in the literary sources, is earlier and derives from βριτύ ('sweet'; Hesych., s.v. βριτύ) and the Akkadian mārtu ('girl').

1381. Crete. Religion: Cults in the plain of Messara. N.Cucuzza, *RAL* 8 (1997) 63-93, studies the epigraphic and archaeological evidence for the cult of Ἄρτεμις Τοξία in

Gortyn (*I.Cret.* IV 72), of Ἄρτεμις Ὀξυχία in Matalon (*SEG* XXV 1018; 2nd/3rd cent. B.C.), of Ἄρτεμις in Kalamaki (*I.Cret.* I XXIII 6 and our lemma no. 1397) and Kamilari (A.Chaniotis, *ZPE* 77, 1989, 78 s.v. Πάρμων), of Ἀπόλλων Ἀμυκλαῖος in the Ἀμυκλαῖον of Gortyn, which should possibly be located at Kommos (*I.Cret.* IV 72, 172, 173, and 182 [cf. *SEG* XLVI 1213]), and of Demeter at Kamilari. The reference to an oath taken in the name of Artemis Toxia in Gortyn (*I.Cret.* IV 72 LL. III 6-9: δικάκσαι τὰν γυναῖκ' ἀπομόσαι τὰν Ἄρτεμιν παρ' Ἀμυκλαῖον παρ' τὰν Τοκσίαν) suggests that there was a sanctuary of Artemis Toxia near the Amyklaion; if the location of Amyklaion at Kommos is correct, the sanctuary of Artemis should be located at Kalamaki. For the cult of Ἄρτεμις Τοξία cf. id., *art.cit.* (cf. our lemma no. 1277) 13/14. See also our lemma no. 1387.

1382. Crete. Syssitia. F.Guizzi, *AION (arch)* 4 (1997) 45-51, discusses the existence of public pasture land and the significant contribution of pastoral economy to the organisation of the Cretan syssitia focusing on the following texts: *SEG* XXXV 991 B = Koerner, *Gesetzestexte* no. 88 = *Nomima* I no. 12 (decree of Lyttos concerning pastoral activities; ca. 500 B.C.); our lemma no. 1384 (decree of Datalla concerning a contract with the scribe Spensitheos; ca. 500 B.C.); *I.Cret.* IV 72 col. IV 31-46 (the 'law code' of Gortyn, ca. 450 B.C.). Cf. A.Chaniotis in A.Chaniotis (ed.), *From Minoan Farmers to Roman Traders. Sidelights on the Economy of Ancient Crete* (Stuttgart 1999) 192-197.

1383. Aptera. Epitaph of Nikanor, Hellenistic period. Limestone slab found in a grave in the western cemetery. Ed.pr. V.Niniou-Kindeli, *AD* 47 B2 (1992) [1997] 577: Νικάνωρ, | χαῖρε

1384. Datalla. Decree concerning a contract with the scribe Spensitheos, ca. 500 B.C. *SEG* XXVII 631; XLVI 1209* (*Nomima* I 22). D.W.Tandy, *op.cit.* (cf. our lemma no. 594) 182/183, discusses the function of Spensitheos as a μνάμων and associates it with the function of the ἵστωρ in the litigation scene in the Iliad (18.497-508). H.-J.Gehrke, *art. cit.* (our lemma no. 1376) 45/46 with note 92, points to the combination of written fixation and orality in this text. See also our lemmata nos. 1376 and 1382.

1385. Eltynia. Decree concerning injuries, early 5th cent. B.C.? *I.Cret.* I X 2; *SEG* XLV 1274* (Koerner, *Gesetzestexte* 94; *Nomima* II 80). M.Bile in C.Brixhe (ed.), *Poikila Epigraphika* (Nancy 1997) 113-122 (ph.), presents a new critical edition, a French translation (modified translation of the one presented in *Nomima*) and a thorough commentary of this text, focusing on its linguistic aspects. We summarize the major points: The text of the decree starts in L. 2 (e.g.,. Θιο· τάδ' ἔϝαδε] τοῖς Ἐλτυνιοῦσι); L. 1 is probably a later addition. In L. 1 one should read τρο̃σει (not τρο̃σε̃ι) and κή(ς) ῥινός (i.e., κα ἐς ῥινός, not κὴ ῥινός). In L. 3

ὀπε̃ indicates the place where the misdemeanour had taken place. In L. 3 the reading ἀν{ε}είπηι should not be excluded in favor of ἀνϝείπηι. In L. 4 ἄνατον is a variant of ἄπατον (ἀ + ἀτά, 'not subject to a fine'). In L. 5 πηΐσκος is a technical term designating a boy that had not yet become a member of the ἀγέλα. In L. 6 συμβολήτρα designates a place of (military and athletic) excersise [see already *SEG* XLV 1274]. In L. 7 the form ὀνη[δῆι] is linguistically impossible and must be rejected. In L. 8 γ[ι]γνο̃σκεν ὀμνύντας corresponds to the common phrase ὀμνύντα κρίνεν and refers to judicial decisions taken by the kosmoi under oath; it is a rare case of γιγνώσκω used in the sense of κρίνω; another rare legal term is the participle ὁ παθόν (L. 11). In L. 8 πόλις in the expression ὁ ἐπὶ πόλεος is possibly used in the sense 'city' (not civic community) and designates the kosmos who resided in the city and was concerned with its affairs. In L. 9 the restoration of the pronoun [ν]ίν, unattested in Crete, is not certain. In L. 11 [τει]σε[ῖ] is a plausible alternative to the restoration [δο]σε[ῖ]. H.-J.Gehrke, *art.cit.* (cf. our lemma no. 1376) 43/44 (German translation), discusses this text as an example of the efforts of Cretan communities to resolve conflicts quickly, especially those resulting in a loss of honor. G. interprets συμβολήτρα (L. 6) as a place of military and athletic excersises. See also I.Arnaoutoglou, *op.cit.* (cf. our lemma no. 730) 34 no. 32 (English translation).

1386. Chersonesos. Fragment, Roman Imperial period. Fragment of a marble plaque. Ed.pr. M.Lagogianni-Georgakarakou, *AD* 48 B2 (1993) [1998] 462: [--]C[---]|[---]I[---]

1387. Gortyn. Relations to Phaistos. N.Cucuzza, *RAL* 8 (1997) 74-92, summarizes the relations between Gortyn and Phaistos from the 7th cent. B.C. to the destruction of Phaistos in ca. 150 B.C., with ample use of the epigraphic evidence. Cf. id., *art.cit.* (cf. our lemma no. 1277) 21/22.

1388. Gortyn. Law, early 5th cent. B.C. *I.Cret.* IV 41 (*Nomima* II 65; Koerner, *Gesetzestexte* 127/128). E.Lévy, *art.cit.* (cf. our lemma no. 1390) 32, suggests that the term ἐπιδιόμενον in col. IV L. 6f. does not refer to a fugitive ϝοικεύς, but to a ϝοικεύς prosecuted by justice (cf. col. I 8 and 15) [but cf. now also M.Bile in E.Lévy (ed.), *La codification des lois dans l'antiquité. Actes du Colloque de Strasbourg, 27-29 novembre 1997* (Paris 2000) 161-174]. See also I.Arnaoutoglou, *op.cit.* (cf. our lemma no. 730) 32/33 and 64/65 nos. 28-31 and 55-57 (English translation).

1389. Gortyn. Law, early 5th cent. B.C. *I.Cret.* IV 46 B (Koerner, *Gesetzestexte* 136; *Nomima* II 85). H.-J.Gehrke, *art.cit.* (cf. our lemma no. 1376) 48 with note 99, suggests that the damage of ὀπαῖον δόματος (B L. 2) should be interpreted as a 'Schandstrafe'; the partial destruction of a house (of the roof in particular) is attested in many cultures as a form of social rebuke.

1390. Gortyn. The 'law code', ca. 450 B.C. *I.Cret.* IV 72; *SEG* XLVI 1215*. I.Calero Secall, *Leyes de Gortina* (Madrid 1997), presents a citical edition (160-192; Spanish translation) and detailed commentary of the 'law code' (193-307); in the introduction particular attention is given to the social statuses (21-52) and especially to the unfree persons (31-52), to family and property law (marriage, divorce, adultery, rape, inheritence, adoption; 53-114), and to the administration of justice (115-143); cf. the review of G.Thür, *ZRG* 115 (1999) 688/689.

E.Lévy in P.Brulé - J.Oulhen (edd.), *op.cit.* (cf. our lemma no. 170) 25-41, presents a thorough analysis of the vocabulary used to designate the various statuses of free and unfree persons in the 'law code' (ἀπέταιρος, δõλος, ἐλεύθερος, and ϝοικεύς/ϝοικέα), focusing on the particular context in which these terms appear. We present the major points of this important study. Ἀπέταιρος designates a free person who had been excluded from the ἑταιρεῖαι (27/28); ἐλεύθερος was used to designate the citizens, not just the free persons (cf. col. VI 55/56 and VII 1-10; 29 and 31). Depending on the context, δõλος can designate either all persons of unfree status, usually the ϝοικεῖς (col. I), or only the purchased slaves (col. II 5-7 and 25-27; 30/31); ϝοικεύς designates a slave who could be understood as part of the θνατά (cf. col. V 39: τνατõν) and was attached to a κλᾶρος (32); he was protected by the law agains seizure (col. I) and rape (col. II). He had the right to initiate a judicial procedure against a person of the same status (cf. col. III 43/44: ἔνδικον ἔμεν); his oath and testimony could be recognized (33-35); he could possess goods (35-39) and create a family (39/40). With regard to the clause in col. IV 31-37, L. supports the traditional reading ἐπὶ κόραι (= χώραι) ϝοικίõν ('woikeus habitant à la campagne'; contra *Nomima*: ἐπικορᾶι [see already *SEG* XLV 1284 and XLVI 1215]); according to this clause the sons of a deceased person inherited everything contained in a house in the town, even if the house was inhabited by an ϝοικεύς, and everything contained in a house outside the town, unless the house was inhabited by an ϝοικεύς (35-37). L. leaves the question of the meaning of κλᾶρος in col. V 25-28 open, but he rightly points out that it cannot possibly designate the κλαρῶται, because it is inconceivable that unfree persons could own land; the term perhaps designated relatives through marriage (κληρονόμοι) who could be entitled to heritage (37-39). The reason why the 'code' does not mention children of a free man and a slave woman is possibly because the status of these children as free persons was obvious (40). Πολιατεύειν (col. IX 31-33) should be translated as 's'il exerce effectivement ses droits de citoyen', i.e., 's'il est présent dans le pays' (26). In general, the 'code' reflects a negative development with regard to the rights of both women and ϝοικεῖς, transforming the latter into δοῦλοι. Col. II is isolated in this document, distinguishing four categories of persons and establishing a great inequality among them; it may be one of the most 'modern' parts of the legislation (29 and 41).

A.Maffi, *Il diritto di famiglia nel Codice di Gortina* (Milano 1997), discusses aspects of family law; non vidimus. G.Petzl, *Gnomon* 72 (2000) 514-517, presents a critical review of the discussion of the 'law code' in *Nomima* II (cf. *SEG* XLV 2264). See also I.Arnaoutoglou, *op.cit.* (cf. our lemma no. 730) 8-16, 19-25, 28-30, 38, and 61/62 nos. 6/7, 9-11, 15-18, 20/21, 24-26, 35, and 53, for a partial English translation of the 'law code' (col. I 1-III 36, III 40-IV 23, VI 46-56, VII 1-IX 21, IX 24-53, X 14-24, X 34-XI 23).

1391. Gortyn. Signed lamps, 2nd/3rd cent. A.D. Three clay lamps with stamps of the workshops on the base found during the excavations of the so-called 'Pretorio'. Ed.pr. A.Martin in A.Di Vita - A.Martin (edd.), *Gortina II. Pretorio. Il Materiale degli scavi Colini 1970-1977* (Padova 1997) 278 nos. 36 and 38/39 (ph.): 1) Κάρου (no. 36; Corinthian workshop). 2) Γάμου (no. 38; workshop of Crete or Benghazi). 3) Τρωίλου (no. 39; possibly a workshop of Benghazi) [cf. *SEG* XLV 1302].

1392. Gortyn. Loom weights, Roman Imperial period. Five inscribed discoid loom weights found during the excavations of the so-called 'Pretorio'. Ed.pr. A.Martin in *op.cit.* (cf. our lemma no. 1391) 368-370 nos. 5-9 (ph.): 1-4) A (nos. 5-8) 5) MO? (no. 9).

1393-1396. Itanos. Various inscriptions. E.Greco - Th.Kalpaxis - A.Schnapp - D.Viviers, *BCH* 121 (1997) [1998] 823/824, present four inscriptions found in the excavations at Itanos. The text of a fifth stone (824 no. D) found in Basilica A, part of the fragmentary funerary epigram *I.Cret.* III IV 40, is not given.

1393: 824 no. C. **Dedication?, 5th cent. B.C.** Fragment of the rim of a stone basin, found in Basilica A: [---]ΠΕ Α̣[---].

1/2. Possibly the last letters of the name of a woman (-πη), followed by ἀ[νέθε̄κε], edd.pr.

1394: 824 no. D. **Honorary inscription (?) for Straton and Eirenaios, 3rd/2nd cent. B.C.** Block (base?) built into the apse of Basilica A. D.Viviers in A.Chaniotis (ed.), *op.cit.* (cf. our lemma no. 1382) 223 note 5, associates this text with the Ptolemaic presence in Itanos.

[------]
Στράτων Ἀμμωνίου
Εἰρηναῖος [------]

2. Εἰρηνα̣ῖος, edd.pr; Εἰρηναῖος, V.; Eirenaios may be identified with the Ptolemaic οἰκονόμος of Crete, Thera, and Methana, who was also γραμματεύς of the troops in these places (*IG* XII 3 466; *IG* XII Suppl. 1390; *SEG* I 343; XXXI 741); cf. the Egyptian name Ἀμμώνιος (L. 1), edd.pr.

1395: 823 no. A. **Epitaph of Euhemeria, 2nd/1st cent. B.C.** Funerary stele of poros stone, found in the north cemetery: Εὐημερία | Ἐπαφροδίτω, | χαῖρε.

1396: 823 no. B. **Epitaph of Kalydo, 2nd/1st cent. B.C.** Funerary stele of poros stone found built into a modern wall; an earlier inscription had been erased: Καλυδὼ | Τ̣ίλωνος, | [χαῖρε].

1. The name was hithetherto unattested, edd.pr. [the masculine form Καλύδων is attested in Athens and Thasos, Chaniotis]. || 2. Τιλῶνος, edd.pr.; [Τίλωνος, Chaniotis].

1397. Kalamaki. Dedication to Artemis, 1st/2nd cent. A.D. Limestone block found near the chapel of Evangelistria, inscribed on two adjoining sides. Another dedication to Artemis was found at the same site (*I.Cret.* I XXIII 6; cf. our lemma no. 1381). Edd.pr. P.H.Simpson et alii in J.W.Shaw - M.C.Shaw (edd.), *Kommos. An Excavation on the South Coast of Crete by the University of Toronto and the Royal Ontario Museum under the Auspices of the American School of Classical Studies at Athens. Volume I. The Kommos Region and Houses of the Minoan Town. Part I. The Kommos Region, Ecology, and Minoan Industries* (Princeton 1995) 370-372 (ph.).

A:
[------]
[᾿Αρτ]έμει
[εὐχή]ν

B:
Σωτιὼ Σεκύδω
᾿Αρτέμει εὐχήν

B 1. Σωτίῳ Σεκύδῳ, i.e., Sotios Secundus, edd.pr. [a dative does not make any sense; Σωτιὼ Σεκύδω, i.e. Sotio, daughter of Secundus, Chaniotis].

1398. Kydonia. Inscribed pottery, Roman period. Fragment of the rim of an amphora or jug with an incised letter on the neck. Ed.pr. M.Hahn - E.Hallager in E.Hallager - B.P.Hallager (edd.), *The Greek-Swedish Excavations at the Agia Aikaterini Square Kastelli, Khania 1970-1987. Vol. I.1. From the Geometric to the Modern Greek Period* (Stockholm 1997) 143 no. 82-P 0025 (ph.): A

1399. Lato. Funerary epigram for Aichmaios, late 2nd cent. B.C. *SEG* XXVIII 749 (W.Peek); XXXVII 751 (H.van Effenterre). Republished by A.Martínez Fernández, *Preatti XI Congresso* 259-263 (ph.) (= *Atti XI Congresso* I 352-357; ph.), with ample commntary. We print M.'s text without the ap.crit, asking the reader to compare his text with W.Peek's and H.van Effenterre's versions.

[Αἴχμαιος] | [Κλητ]ω[νύ]μω | [χ]αῖρ[ε]·
[ἕσ]τας μυρί᾿ ἔπ᾿ ἄκ[ρος, ὅ]τ᾿ ἐς κρίσιν ἤλυ[θ]ε ῥώμα
[χειρ]ός, ἄριστ᾿ Αἴχμ[ι᾿], ἀνδράσι γ᾿ ἀγχιμάχαις·
[ἔ]στας ἀτρέστωι σὺ[ν λ]ήματι θοῦρον ἐς ἀλκὰν
ἀντιπάλων, στέρ[ξ]ας ἆμαρ ἐλευθερίας·
[πoυ]λύ γ᾿ ὑπὲρ πάτρ[α]ς ἐπιδοὺς ἐ[ν ῎Αρ]ηος ἀμίλλαις
[σῶμα], δοριθρασέω[ν] κοῦρε γεγὼς πατέρων·
[σᾶμα δὲ] σεῖο πατ[ὴρ Κ]λητώνυμος α[ὖθ]ι καὶ ἀστοὶ
[θῆκαν, ἐ]πεὶ Λατ[ὼ πα]τρίδ᾿ ἐπαγλ[ά]ϊσας·

[ἐνθάδε νῦν] καὶ σ[ῶμα] κατὰ χθον[ό]ς ἐ[σ]τι θανόντος,
[σῆς δ᾿ ἀρετῆς μνήμη ἔ]σσεται ἀέναος

1400. Lato. Funerary epigram for Kletonymos, after ca. 115 B.C. *SEG* XXXIX 972; LXII 808. A.Martínez Fernández, *art. cit.* (cf. our lemma no. 1399) 263 (= *Atti XI Congresso* I 357/358), reads in L. 8 νόμων and endorses E.Voutiras reading and understanding of LL. 12/13 (see *SEG* XXXIX 972).

1401. Lato. Funerary epigram, ca. 100 B.C. *SEG* XXXIX 973. A.Martínez Fernández, *art. cit.* (cf. our lemma no. 1399) 264 (= *Atti XI Congresso* I 358), points out that there is not enough space for the restoration [τόν] in L. 4, in fine, and comments on the poem's metrical structure.

1402. Lato. Funerary epigram, 2nd cent. A.D. *I.Cret.* I XVI 53; *SEG* XV 565 (W.Peek.). O.Masson, *art.cit.* (cf. our lemma no. 2288) 70, tentatively regards Πέμπτος in L. 1 as a personal name (cf. W.Peek) and associates it with personal names deriving from numbers.

1403. Lebena. Building inscription of a dancing ground in the Asklepieion, late 2nd/early 1st cent. B.C. Lower part of a stele reused as the cover of a grave, originaly from the Asklepieion. Ed.pr. C.B.Kritzas in *Preatti XI Congresso* 221-233 (ph.); id., *ASAA* 70/71 (1992/93) [1998] 275-290 (ph.), with detailed discussion of the office of the νακόρος, the topography and history of the Asklepieion, and the importance of ritual dances in Crete [one should consult the publication in *ASAA*, because of the many typographical errors in the *Preatti*].

[---------]
᾿Αντιφά[τα?],
Καρταιδά[μας]
Μοστυλίων[ος]
[ΜΑ] νακορήσαν-
τες ἔθηκαν
τὸν χορὸν
ἀπὸ τῶ ἀδύτω

1. The patronymic of one of the two nakoroi, ed.pr. || 2-4. written in a rasura; originally, the scribe had written Μοστυλίων Καρταιδάμα; the two naokoroi were probably Gortynians: all the names are attested in Gortyn, which exercised control over the sanctuary, ed.pr. || 5-7. ἔθηκαν... ἀπὸ τῶ ἀδύτω: the naokoroi moved the dancing ground from its original location near the ἄδυτον to another location; originaly, the χορός may have been connected with the cult of the Nymphs (cf. *I.Cret.* I XVII 7), ed.pr.

1404-1405. Olous. Epitaphs, undated. Two slabs found in the cemetery. Ed.pr. S.Apostolakou, *AD* 47 B2 (1992) [1997] 602 (text in majuscules).

1404: **Epitaph of Stasis.** Marble slab: Στάσιος

1405: **Epitaph of Hephaistion, unated.** Marble slab: Ἀφαισστίων | Κλευγένευς

1406. **Olous. Epitaph of Kottabos and Mikaso, 1st/2nd cent.** A.D. Block found in the cemetery. Ed.pr. S.Apostolakou, *AD* 48 B2 (1993) [1998] 496: Κότταβος | Κοττάβου, | Μικασῶι Ἀττάλου

The names Κότταβος and Μικασώ were hitherto unattested in Crete, ed.pr.

1407. **Olous. Graffito, Hellenistic period?** Graffito on a block in a fort at the bay of Spinalonga. H.van Effenterre, *RA* (1945) II 1045; J. and L.Robert, *BE* (1949) no. 170. H.van Effenterre, *REG* 110 (1997) 620-621, confirms his original interpretation of this graffito ('si belle à la danse'; not Χορῶι καλά, as suggested by R., followed by *LGPN* I, s.v.). This graffito is a quotation of *Il.* 16.180 (χορῶι καλὴ Πολυμήλη); the name of the good dancer must have been written on another block: χορῶι καλά

1407 bis. **Olous. Graffiti, 3rd cent.** B.C. In *Ergo YP* 1 (1997) [1998] 125 (ph.), it is reported that investigations by the Greek Archaeological Service in a building constructed of large boulders at a spot called Pyrgos Pion near Olous turned up several stones bearing inscriptions and graffiti [texts read from the photo, Stroud, Chaniotis].

ỊC̣ΚΑΣΤΕΙΔΑC̣
στάδια
ἐκ πόλιος
ΔΣΓ||
Ἀρτεμι[---]

ll. 2-4, and 5 are written by three different hands || 1. posibly Ἰοκαστεῖδας || 5. probably Ἄρτεμι[ς]; a female (?) figure is visible under this graffito, Chaniotis].

1408. **Palaikastro. Hymn to Zeus, Hellenistic period?** *I.Cret.* II II 2; *SEG* XLV 1330*. E.Stehle, *Performance and Gender in Ancient Greece. Nondramatic Poetry in its Setting* (Princeton 1997) 148/149, adduces this text as evidence for the performance of poetry, with the performers leaping, taking the role of guardians, etc.

1409. **Phalasarna. Fragment, 3rd/2nd cent.** B.C. Block found in the harbor. Ed.pr. E.Hatzidaki, *AD* 47 B2 (1992) [1997] 699 (ph.): Αἴας

1410. **Trypitos. Amphora stamp, 3rd cent.** B.C. Fragment of a stamped amphora handle found in the ancient settlement at Trypitos near Siteia. Ed.pr. N.Papadakis, *AD* 49 B2 (1994) [1999] 746: Ἱεραπlυτνίων, Σώσου

[This stamp was hitherto known only from six Cretan wine amphoras in Egypt; see A.Marangou-Lerat, *Le vin* -- (*SEG* XLV 1244) 124 E1-3, Chaniotis].

1411. **Unknown provenance (Western Crete). Epitaph of Berous, Philotera, and Tryphonas, ca. 340-325** B.C. Upper part of a marble pedimental stele with relief representation of a man and a woman; the stele is the work of an Attic sculptor (working in Attica or Crete) or a Cretan imitation of an Attic stele; now in the Museum of Chania. Ed.pr. M.W.Baldwin Bowsky, *ZPE* 118 (1997) 197-206 (ph.), with detailed discussion of the names (198/199), of the distribution of Atticizing stelai in Crete, mainly in Western Crete (ca. 450-300 B.C.; 199-202), and of the contacts of Crete with Athens and Egypt (202-206).

Βεροῦς Τρυφωνᾶ
Φιλωτέρα Πυρία Τρυφωνᾶς Ἀλεξᾶ

1. The names Βεροῦς and Τρυφωνᾶς are attested for the first time on Crete; Βεροῦς is found only in Egypt; Τρυφωνᾶς is attested in Pergamon, Ephesos, and Egypt; these names suggest contacts with Egypt, ed.pr. || 2. The name Πυρίας is found in Western Crete (Kantanos and Aptera, ed.pr.

1412. Sicily. Registration of citizens. F.Cordano in *Atti seconde giornate internazionali di studi sull'area elima (Gibellina, 22-26 ottobre 1994). Atti* (Pisa-Gibellina 1997) 401-413, studies the various elements added (often in abbreviations) to name and patronymic and serving as a more precise identification of citizens in public documents of Sicilian cities. She distinguishes three categories and adduces parallels from other areas of the Greek world for each of them. C. briefly discusses the following examples from Sicily: **1)** family names (derived from individual names or 'soprannomi'): **(A)** in the plural (all dating to the 5th cent. B.C.): Ἑρμῶνδαι and Πολλῖδαι (*SEG* XXXVIII 953 (XL 803); Naxos); Λυκύμνιοι and Χιλαῖοι (Balate di Marianopoli; cf. our lemma no. 1416); **(B)** in the singular (all dating to the Hellenistic period, except for the first): Ἐμμενίδας (*SEG* XLII 846 no. 6, on p. 245; Kamarina; ca. 450 B.C.); Ἀριστόνικος, Κάβαλλος and Σαντραῖος (*IG* XIV 574 (*IGDS* 188) and 576; Centuripae); Λαπίρων (*IG* XIV 353/354; *SEG* XXXVII 759; Halaesa); Ὀρνιχᾶς (*IG* XIV 311; *SEG* XLI 836; Soluntum; cf. our lemma no. 2277); hερακλείδας is a rare example from a private document (*SEG* XVI 571 (XXXVI 856; *LSAG* 277 no. 38 C); defixio; Selinous); **2)** numerals indicating civic subdivisions like phratries or phylai (all dating to the Hellenistic period, except for the first): Kamarina (*SEG* XLI 778-795 and XLII 846 (XLV 1368); ca. 450 B.C.; C. cites no. 17; *SEG* XXXIV 940 (XXXIX 998; Hellenistic period); Katane (*IG* XIV 2407; C. cites nos. 10 and 13); Iaitas (*SEG* XLIV 754; C. adduces no. 10); **3)** demotics (all dating to the Hellenistic period; derived from toponyms or patronymic adjectives): Καννεύς and Μορφιανός (*IG* XIV 217; Akrai); Λαβ(--) (*IG* XIV 359; Alountion); Σάννειος (*SEG* XXX 1121; Entella); Ἀππειραῖος, Ἀσωπαῖος, Γραδαναῖος Ἐρύσσιος, Σεισυρίων and Σωπολιανός (*IG* XIV 282; 287/288 and 290 (*IGDS* 213, 214a and 215); P.Marconi, *NSA* 1931, 397-400; Segesta). All these 'identification tags' belong in the context of artificial subdivisions of the citizen body and are consequently tied up with constitutional reforms.

1413. Sicily. The Jews of Sicily in Late Antiquity. L.V.Rutgers, *ZPE* 115 (1997) 245-256, studies the Jewish inscriptions and archaeological remains of Sicily within the context of non-Jewish evidence from the same area. He surveys the epigraphic evidence: D.Noy, *Jewish Inscriptions from Western Europe* I (cf. *SEG* XLIII 636) nos. 143/144, 146-161 are certainly Jewish; *IG* XIV 534 (= A.Ferrua, *Note e giunte alle iscrizioni cristiane antiche della Sicilia* (cf. *SEG* XXXIX 988) no. 440) is dubious (cf. *SEG* XLIII 624); D.Feissel, *Syria* 59 (1982) 339 /340 (*IGCVO* 40) is likely to be Christian; Wessel, *IGCVO* 591 = *SEG* XLVI 1246 is Christian. Rutgers studies the language and contents of the Jewish funerary inscriptions; he observes a frequent reference to presbyters and a marked preference of ὅσιος to ἅγιος, parallel to Jewish inscriptions at Rome. He analyzes Jewish onomastic practices. Specifically Jewish names are rare: only in D.Noy, *op.cit.* 158 (Ἰούδας, Σαβατίας, Σαβανας or Σαβαλίας); Greek names were most popular (brief discussion of Νόφειος = Νούφειος in D.Noy, *op.cit.* 152 (cf. *SEG* XLVI 1244) and of Ἀττίνις in *ibidem*, 157 (cf. *SEG* XLVI 1245): Egyptian origin is uncertain). R. also discusses the use of Biblical names by Jews (cf. our lemma no. 2297). He emphasizes that non-Jewish names never completely replaced Jewish names. The archaeological evidence shows that there were limits to interaction with non-Jews: Jews and Christians were buried in the same areas, but there is no indisputable evidence that Jews and Christians contemporaneously

used the same tomb complexes. At the end, R. discusses the find-spots of the Jewish inscriptions (predominantly in coastal cities; in the inland mainly in the S.E. part of the island, that is in the more prosperous places). He traces the development of the Jewish communities in the Imperial period. He concludes that interaction with Greco-Roman culture went hand in hand with an identifiable attachment to Jewish traditions.

1414. Agyrion. Contract concerning the purchase of a house with appurtenances, undated. Rectangular lead tablet; now in a private collection. Ed.pr. G.Manganaro, *PP* 52 (1997) 318/319 no. 5 (ph.); cf. L.Dubois, *BE* (1999) no. 642 on p. 709.

	- -	ΗΗΗ Π ἐπ' ἱερέος ἐπὶ Δία
	Σώσιππος Σκόπα ἐπρίατο	ΓΟΠΑΚ[---]αμαρε[.]ου
	οἰκίαμ πὰρ Φιλοξένου	Ἄσσινος [....]ωτου vacat
	Σιλανοῦ καὶ τὰ σκεύεα	vacat
4	τὰ ἐν τᾶι ο[ἰ]κίαι πάντα ΠΤ	

Initio: in the missing line probably the month and the eponym were mentioned, ed.pr. ‖ 4-5. π(έντε) τ(άλαντα) Η(εκατόν) Η(εκατόν), Η(εκατόν) π(έντε) = 5 talents and 305 (?; perhaps litrai) (sc. of silver, as specified elsewhere), ed.pr.‖ 5. the construction ἐπὶ + accusative indicating the name of the god is impossible; the reading after the second ἐπί is uncertain, D. ‖ 6. perhaps [Δ]αμαρέ[τ]ου, ed.pr. ‖ 7. Ἄσσινος: perhaps the witness; typically Sicilian name; cf. Ἀσσινοκλῆς on record in Tauromenion (*IGDS* 186), ed.pr.; D. refers to the hydronym Ἄσσινος at Naxos.

1415. Akragas (area of)? Contract between a sanctuary of a goddess and a τελώνης, ca. 450-400 B.C. *IGDS* 177; Arena II 118 (*SEG* XXVII 657; XXXVII 766). G. Manganaro, *PP* 52 (1997) 325-327 (ph.), discusses this text and presents some new readings and restorations. In L. 5 he reads λ[ί]τρας instead of μ[ν]έας. The sum indicated in L. 2 amounts to 301 talents, 141 litrai: in fine Ḣ̄ Ḣ̄ Ḣ̄ instead of ⊥ ⊥ ⊥ (*SEG* XXVII) or ⊥ ⊥ ⊥ (*IGDS*), i.e., τ(άλαντα) Η(εκατόν), preceded by a Τ (one talent) and by ΙΔΔΔΔΗ = 141 (litrai, i.e., one Sicilian talent plus 21 litrai: 'forse rappresentava l'ammontare del *tokos* maturato ultimamente'). In L. 10, M. prefers his earlier reading (*SEG* XXVII) παιδί(α) (Δ, tablet) to *IGDS*' παιδί(ōν), and in L. 12 his reading ἐλευθέρōς (= -ους) to *IGDS*' ἐλεύθερος. In L. 13, M. reads and restores ἔσστōσ[αν] instead of ἐσστō.

1416. Balate di Marianopoli. Documents recording citizens, 5th cent. B.C. Two stelai in the shape of an obelisk, found in the sacred area. Mentioned by G.Fiorentini, *Kokalos* 30/31 (1984/1985) 472, and *QuadAMessina* 1 (1985/1986) 31. Ed.pr. F.Cordano, *art.cit.* (cf. our lemma no. 1412) 404 nos. 3/4, with comment on the family names Χιλαῖοι and Λυκύμνιοι.

A Τοὶ Χιλαῖοι Ι [----] Ι καὶ Πολέμαρχος Ι καὶ Γελλίας
B Νικόμα[χος] Ι hαλεκι[--] Ι Γελλία[ς] Ι Ἀντισθένεος ΙΙ Λυκύμνιοι

1417. Centuripae. Ambassadors to Lanuvium, who brought back a decree of the senate of Lanuvium. *SEG* XLII 837; XLIII 1271. L.Attenni, *Documenta Albana* 18/19 (1996/1997) 33-40 (ph.), gives the Greek text, with Italian translation, and briefly reflects on the motives of Centuripae to renew the ties of kinship with Lanuvium [A. ignores the bibliography given in *SEG* XLII and XLIII].

1418. Entella. The archons. *SEG* XXX 1120/1121 and 1123 (*IGDS* 207/208 and 211); XXXV 999 (*IGDS* 212). U.Fantasia in *Atti Seconde Giornate* (cf. our lemma no. 1412) 655-683, offers some reflections on the two pairs of archons on record in these decrees and especially on the theory, defended by Lombardo (see *SEG* XXXII 914), Manni (*SEG* XLII 839), and Knoepfler (*SEG* XXXVI 825), that the pairs of two archons in Entella and in Nakona (*SEG* XXX 1119; XXXV 999) betray Campanian influence (see the two *meddikes* in Campanian cities); alternatively the archons are related to the Campano-Italian mercenaries active in Sicily and to their commanders. In the end he seems more or less to support 'l'ipotesi "campana" '. Cf. *SEG* XXXII 914 on pp. 254/255.

L.Gallo, *ibidem* 771-789, also opts for a Campanian origin of the two archons in Entella; he suggests that in *SEG* XXX 1119 the two eponymous officials mentioned initio were archons, thereby amending his earlier position as described in *SEG* XXXII 914. He suggests, in agreement with F., that some time after the return of the Entellians to their city the archons were succeeded by the *hieromnamones* as eponyms. The decrees dated by eponymous archons date to a period of instability immediately after the return, the others to a period of relative stability; the former show more archaic and dialectal features, the latter have more *koine*. G. refers to the situation on Malta and Agrigentum, where after the defeat of the Carthaginians the ἱεροθύτας is the eponym; immediately after him two ἄρχοντες are mentioned, who reflect the Carthaginian magistracy of the two *sufetes* (*IG* XIV 952/953). With the transition to the *hieromnamones* as eponyms, Entella abandoned the period of kinship with the Campanians and entered a period of increasing Hellenization.

1419. Entella. Isopoliteia decree. *SEG* XXX 1121; XXXII 914 on pp. 251/252 ad decree no. 5; XL 785. After close study of the photo, M.Lombardo in *Atti Seconde Giornate* (cf. our lemma no. 1412) 1039-1047, offers some new readings. In L. 16 he suggests reading ἐπιβ̣ο̣α̣θ̣ήσαντας, in LL. 16/17 συνΙοικισμόν, in L. 20 τό and in L. 29 γράψαντες. In L. 21 he confirms Manganaro's and Nenci's reading Σχερίνων (see *SEG* XL 785). As to the numerical signs used in this text, L. suggests reading in LL. 20, 24, and 26/27 𐅄 (50) instead of 𐅄 (50), in LL. 19 and 24-26 ⊟ (100) instead of ⊟ (100) [both suggestions already in *SEG* XL 785 in fine]. In L. 19 he reads 𐅄 instead of Ͱ ; in L. 23 the Ḥ may have to be read as ⊟. As to the letters immediately preceding Σχερίνων in L. 21, L. wonders ('con molti dubbi') whether Ͱ𐅄

can be seen in ligature (Ͱ = ἑπτά; 𐅄 = 50). As a result the Koinon of the Petrinoi (L. 19) are now known to have contributed 250 medimnoi (𐅄⊟⊟). Brief remarks on the numerical system used in Entella and in some other cities.

For the Πετρῖνοι on record in L. 19 see M.Gargini, '*Petra, riesame della documentazione storica e archeologica*', *ibid.* 799-805.

1420. Entella. Epitaph of the son of Nanos, ca. 500-475 B.C. Part of a limestone cippus or architrave found in nekropolis B in Petraro. Ed.pr. G.Nenci in *Atti Seconde Giornate* (cf. our lemma no. 1412) 1187-1189 (ph.): [τõ --]õ ⁝ τõ Νάνõ εἰμι

Selinuntian alphabet, as *SEG* XL 786, ed.pr., who for Νάνος refers to Athenaeus XII 576 (name of an indigenous king near Massilia) and Ναν(ν)έλαιος (on record in Selinous).

1421. Entella. Invocation of Takima, late 4th cent. B.C. Graffito on a limestone trapezoïd block found in the tomb of a female in nekropolis A. Ed.pr. G.Nenci in *Atti Seconde Giornate* (cf. our lemma no. 1412) 1189-1191 (ph.; dr.).

[Ὁ δεῖνα ἐπι]κ̣α̣λεῖ Τακιμα γυναῖκα

Τακιμα: undeclined name of the deceased woman.

1422. Gela (area of). Three inscriptions. R.Arena in *Atti Seconde Giornate* (cf. our lemma no. 1412) 80-82, briefly comments on the following texts: 1) Arena II 117 (*IGDS* 176). Πρατομακες and Κυκυιες are interpreted as variants of corresponding Greek names ending in -ος (for Κυκυιες A. refers to Κύκυ(ι)ος; A. also mentions an Attic vase inscription φυκυος (apud P.Kretschmer, *Die griechischen Vaseninschriften*, Gütersloh 1894, 149/150), traditionally explained as a variant of κύκλος; A. favors a proper name Κύκυος; cf. the woman's name Κυκυώ in Arena II 114); 2/3) Arena II 78/79 (*IGDS* 17(a) and (b)). A. interprets Hι(π)ποδρομες as a variant of Hιππόδρομος; as to the name in no. 79, on 84 note 44 he argues that, whereas the first letter definitely is an alpha, the second is not a rho; the third letter is a phi. He suggests Ἀ{α}φυλες. Contra *IGDS*, where both names are interpreted as genitives of Ἱπποδρόμη and Ἀρφύλη.

A. argues that the -ες ending is due to indigenous influence.

1423. Gela. Inscription on a Lakonian krater, ca. 550-500 B.C. *SEG* XXIX 872; Arena II 75. R.Arena in *Atti Seconde Giornate* (cf. our lemma no. 1412) 77-80 (ph.), points out that the form εἰμί argues against an attribution to Gela; εἰμί is characteristic of Megara Hyblaia and Selinous; the krater may have been found (rather than manufactured) in Gela or its territory. Brief comment on Ἀριμαίδι; Ἀρίμαιος is the ethnikon of the toponym Ἄριμα; on

the basis of several pieces of literary evidence, A. wonders whether the ῎Αριμοι can be identified with the Ἀρίμασποι = Κύκλοπες; he is not sure whether human beings or mythical figures are mentioned on the krater. His text runs: [-- Δ]ένδαι εἰμὶ κ' Ἀριμαίōι. For the datives he refers to Arena II 16 (*SEG* XXIX 860; *IGDS* 150) and *SEG* XXIX 869 (*IGDS* p. 172 note 18: Φένφαι; incidentally, he suggests relating Φένφας to an original Πένφας, a hypokoristikon of a personal name derived from πέμφιξ ('water-cup')).

G.Manganaro, *Mediterraneo Antico* 1 (1998) 260 (ph.), suggests reading [--]νδᾶ εἰμὶ καὶ Σιμαίō. He interprets the vertical hastae before εἰμί and after Σιμαίō as marks indicating word division rather than as iotas [However, whereas a separate mark between [--]νδα and εἰμί is perhaps conceivable, a similar mark at the end of the text, where nothing is to be separated, seems questionable; moreover R seems a rho rather than iota plus sigma, Pleket].

1424. Grammichele. Defixio on a lead doll, 5th/4th cent. B.C. D.Comparetti, *Arch.Stor.Sic.Or.* (1919/1920) 194-197; D.R.Jordan, *GRBS* 26 (1985) 180 no. 122. Republished after re-examination of the object in the Museum in Syracuse by G.Manganaro, *PP* 52 (1997) 334 (ph.).

Θ (on the neck)
Θόας
Σόστ(ρ)ατος
4 Ἰ̣αρον
Ἑ̣ρμόδο[ρ]ος
Ηιερόνυμος
῞Αριστις
8 Σιναρᾶς
Λυσανίας
῞Αθανις
Σόσιμος (on the penis)

3. Οστετος, C. ‖ 4. [..]ροδι[..], C. ‖ 7. Ἀρισβις, C. ‖ 8. [--]ινα[.]ας, C. ‖ 10. [Φ]ᾶνις, C.

1425. Herbessos (Montagna di Marzo). Inscription on a clay bullet, undated. Clay bullet incised before firing; now in a private collection. Mentioned by G.Manganaro, *PP* 52 (1997) 321 (ph.): Ἡρακλείδας | Κοιάτορος - III

2. The name Κοιάτωρ is probably also on record in our lemma no. 1447 L. 2 (cf. the member of a Spartan college called κοιάκτηρ, derived from κοιάζειν, 'to mortgage'), ed.pr.

1426. Herbessos (Montagna di Marzo). Inscription on a gem, undated. *SEG* XXXV 1010. G.Manganaro, *PP* 52 (1997) 331 note 98, points out that Σωκεύς instead of Σωχεύς should be read. Cf. our lemma no. 1439 L. 2.

1427. Himera. Law concerning the redistribution of land, late 6th/early 5th cent. B.C. Rectangular bronze tablet; inscription boustrophedon; two suspension holes at right (the two at left are lost); found in the area of temple D. Ed.pr. A.Brugnone, *PP* 52 (1997) 262-305 (ph.; dr.; cf. B.'s preliminary publication in *Preatti XI Congresso* 27-33, now superseded); cf. also G.Manganaro, *PP* 52 (1997) 318 note 57 and L.Dubois, *BE* (1999) no. 644.

[- 4-5 -]εντōν hεμίσχοι[νον]
[...]εδε τõν [οἰ]ϙοπέδōν [.1-2.]-
λα δανκλαῖα ποιέσαι ἀ[.]-
4 αρε· hαὶ φρατρίαι ἀ[ν]έδειξα-
ν τὰ καταγεγραμ(μ)ένα· ἰ-
ὰν [δέ τι]ς πὰρ τὸ χάλϙōμα
ἐργάσδēται ἒ τὸ [χ]ά[λϙ]-
8 [ōμ]α [ἀφ]ανὲς ποιέσει ἒ θ[έλ]-
[ēι λ]αθ[ēν τ]ὶ περὶ τõ χα[λϙ]-
[ό]ματο[ς] ε[.]ε[.1-2.]ειε μ(ο)ῖρ-
[α ..]ιε κακε[..] ἀγαθε[. ἐ]-
12 ν τõι αὐτõ(ι) αὐτὸν ἔχε[σ]-
θαι ἐν hõιπερ h[ο μὲ] λ-
[αχὸ]ν γέες ἀναδαιθμõ·
μνέσεται περὶ δ[ὲ] τ-
16 õ[ν] δεχο[μέν]ōν κατὰ τ-
ὸ χά[λ]ϙōμα καρτ-
ερο[.]εντα [-----------]

Chalkidean 'red' alphabet, typical of Euboian colonies in this period, ed.pr. ‖ 1. initio \ : alpha, kappa, xi or sigma; [--]εντōν: perhaps third person plural of a passive imperative aorist or a genitive plural of a participle, e.g. τμηθέντων, ποιηθέντων, γραφέντων, δασθέντων or κριθέντων; ἡμίσχοινον: earliest attestation; the σχοῖνος measures 32,7 m; in fact, the insulae of Archaic Himera measure ca. 32 x 32 m, sometimes divided into four plots of 16 x 16 m (16 m = one hemischoinon), ed.pr.; [-- hέκαστον ἔποιϙlον λαβ]ēν, M. ‖ 2. initio /: alpha, kappa, xi or sigma, ed.pr.; [ἒν, μ]ēδὲ(ν), M.; οἰκόπεδον (earliest attestation): the standard building plot assigned to each citizen in the context of a new division of the land, ed.pr. ‖ 2-3. perhaps [φῦ]|λα = φυλαί; these 'phylai of Zankle' (Δάνκλē on Archaic coins; cf. also *IGDS* 2) may be related to the arrival of settlers from Zankle, the metropolis of Himera, ed.pr.; cf. also app.cr. in fine ‖ 3-5. the phratriai (earliest attestation for the western Greek colonies) are responsible for the publication of written documents, i.e., the decisions concerning the redistribution of land, probably including lists of settlers, ed.pr.; ἀ[φ]|αρε[ί], implying that the 'Zanklean phylai' were not to be established until those lists were published, M., followed by D. who prefers reading ἅ[φ]|αρ ἔ (= ἤ); ἅ[ρ]|αρε? (perfect of ἀραρίσκω, 'to be fixed'), ed.pr. ‖ 5. AMENA, tablet ‖ 5-7. ἰὰν = ἐὰν, introducing a prescription to preserve the law: 'se qualcuno lavora (la terra) contraddicendo le prescrizioni della laminetta --'; these prescriptions were published on another bronze tablet, perhaps concerning an extension of the sacred land not intended for cultivation, pasture or habitation, ed.pr., who adduces numerous parallels ‖ 7. in fine ϙ or O, ed.pr.; ἐργάσδēται: 'la graphie -σδ- dans le subjonctif de ἐργάζομαι est un hapax graphique et phonologique à cette époque', D. ‖ 7-9. rest. M., followed by ed.pr.; as to LL. 8-10 (ē -- χα[λϙ|ό]ματο[ς]), D. objects: 'je ne comprends pas cette proposition de restitution' ‖ 8. in fine the upper part of an oblique hasta which may be part of an upsilon, ed.pr. ‖ 9. after αθ parts of εν and a vertical hasta are visible on a radiograph, ed.pr. ‖ 10. before ειε the lower part of a vertical hasta (possibly a iota, tau or chi) and two oblique hastae (upsilon or lambda; in fine ΦΙϘ; the vertical stroke through the O may be due to a fold in the tablet, ed.pr. ‖ 10-11. perhaps a reference to different qualities of land at Himera, ed.pr., with parallels; σ[τ]ε[ρέσθō] τε͂ς μ(ο)ίρ|[ας τ]ε͂ς κακ[ε͂ς ἒ ἀγαθε͂[ς· ἐ]|ν, M. ‖ 11-14. 'sia tenuto nello stesso conto di colui che non ha preso parte alla ridistribuzione della terra' (i.e., he who transgresses the law as described in LL. 7-10 will find himself in the same position as he who did not participate in the redistribution at all; αὐτõ(ι) αὐτὸν, with αὐτόν referring to the subject of the preceding phrase, rather than αὐτõ ταὐτὸν), ed.pr.; 'Cela est très obscur', D., who suggests punctuating before περί in L. 15 (so also M.) and translating 'dans le même que celui ... qui fera mention d'une redistribution de la terre' ‖ 12. AVTOT, tablet ‖ 13-14. h[ὸς ἔκ]λ|[ēτο]ν, M. ‖ 14. γέēς ἀναδαιθμός = γῆς ἀναδασμός ‖ 17-18. καρτ|ερὸ[ν] ἐντα [--

], probably referring to the validity of the chalkoma (i.e., another bronze tablet, which was apparently the more important and explicit inscription; cf. ad LL. 5-7), ed.pr.; καρτιερὸ[ν] ἒν τ(ō)[ν hεμισχοίνōν? ἒ τō̃ν οἰϙοπέδōν εἶναι?], M. || ed.pr. connects the redistribution of land involving the creation of 'Zanklean phylai' with the exile of the Samian aristocrats fleeing from Persian domination to Sicily in 494 B.C. They occupied Zankle on the request of Anaxilas, tyrant of Rhegion, when the Zankleans were involved in a conflict with the Sikelians. On hearing that their city was occupied, the Zankleans invoked the help of Hippokrates, tyrant of Gela. However, the latter delivered Zankle to the Samians and captured the Zankleans; 300 Zanklean aristocrats were handed over to the Samians for execution, but were spared their lives. The Zanklean chief Skythes was imprisoned in Inykos (western Sicily) but fled to Himera before reaching the Persian court (Herod. 6.22-24). Skeptical though not purely dismissive, D., who points out that Herodotus neither states that the 300 Zankleans fled to Himera nor that Skythes was accompanied by fellow citizens to Himera.

1428. Iaitas (Monte Iato). Dedicatory inscription of the theatre, Hellenistic period. Fragment of the dedicatory inscription of the theatre; found reused in a medieval wall in the agora. Mentioned by H.P.Isler, *Sicilia Archeologica* 30 (1997) 24 (dr.). From the drawing we read:

1429. Iaitas (Monte Iato). Stamped seal and tiles, Hellenistic period. Lead seal found accidentally and stamped ; tiles found in the western habitation quarter, several with the stamps Τρίτου (cf. *SEG* XLIII 622 and XLIV 754 sub (5)) and [Ἀ]ττικοῦ (previously unattested). Mentioned by H.P.Isler, *Sicilia Archeologica* 30 (1997) 23 (seal; ph.) and 34 (tiles; ph., of the unattested example); for the stamped tiles see also id., *AK* 41 (1998) 46.

1430. Kamarina. The polis and its subdivisions. M.H.Hansen in id. (ed.), *The Polis as an urban centre and as a political community. Symposium August 29-31, 1996* (Copenhagen 1997) 63/64, argues that there were seventeen phratries, not fifteen (so Cordano: see *SEG* XLII 846); the fourteenth phratria is identical with the 'fourth from the last' (*SEG* XLII 846 ad no. 45). H. advocates inclusive reckoning; as a result 'the fourth from the last' implies seventeen as the last number. O.Murray, *ibidem* 502/503, disagrees and prefers Cordano's fifteen; on 493-503, M. analyzes the Kamarinan tablets in relation to his concept of political rationality, which in his view clearly emerges from the political system reflected in the tablets; that system may well attest Athenian, perhaps specifically Kleisthenic, influence.

1431. Kamarina. Phratries and other civic groups. In an ingenious but partly speculative study B.Helly, *PP* 52 (1997) 365-406, examines the 'allotment plates' *SEG* XLI 778-795 and XLII 846 (XLV 1368) for the light they shed on the theoretical basis of the refoundation of Kamarina in the first half of the 5th cent. B.C. H. postulates that one mathematical (i.e., geometrical and arithmetical) model served as a starting point for the creation of both the urban and demographic structure. He elaborates F.Cordano's argument that the lay-out of the city corresponded to the form of a lyre with seven chords (cf. *SEG* XLIV 756). It was laid out along seven parallel lines ('chords') defining six spaces in between ('intervals', called 'bandeaux' by H.) which contained the insulae. Contra C., H. argues that there were 18 rather than 15 phratries: tessera no. 45 (*SEG* XLII 846 on p. 244) records both the '14th phratry' and the 'fourth before the last'; this indicates one and the same phratry rather than two different phratries (allegedly due to reuse of the tessera), which yields a total of 18. The six 'bandeaux', separated from each other by five plateiai and two outer parodoi, each consisted of three phratries (corresponding to the two 'mobile notes' c.q. three sub-intervals within each main interval on the seven-chord lyre). The two phratries at the outer limits were called ὑπάτη and νήτη. According to H. the archaeological data, especially seven main alignments along the east-west axis, fit in with his reconstruction.

The εἰκάδες and τριακάδες (groups of 20 and 30 citizens respectively) are μέρη of the collective citizen body and subdivisions of the phratries in their own right, i.e., they are different categories overlapping each other rather than being consecutive links in a hierarchical chain (cf. tessera no. 27 = *SEG* XLI 788, which specifies both the triakas and the eikas of a citizen, not in order to avoid confusion with a homonymous citizen from the same phratry as suggested by C. - see XLI 788 app.cr. - but showing the co-existence of two systems). On the basis of interconnected arguments and assumptions that defy summarizing, H. claims that the sum total of the citizen population at the refoundation was 5,400, requiring 5,400 cadastral plots. H. adds another 600 for the public space, yielding a total of 6,000 plots for the whole city. The 5,400 citizens were organized in 270 eikades (270 x 20) and 180 triakades (180 x 30). The eikades laid at the base of the territorial division, each of the six 'bandeaux' (probably of unequal ground surface) consisting of a (probably unequal) number of 'bandes'/eikades; the latter included 20 individual standard plots of 17 x 12 m. At the same time the eikades constituted the basis of the military organization (detailed observations on the organization of the phalanx). Phratirai and triakades lie at the basis of the social and political organization; a phratry includes 10 triakades, so that 18 phratries are made up of 30 citizens (= one triakas) x 10 (triakades) = 5,400 citizens. Reflections on the relationship between mathematical innovations and political reforms conclude H.'s complex argument.

1432. Kamarina. Contracts of clandestine provenance. Group of eight lead tablets in the Museo Regionale of Ragusa since 1983. Assigned to Kamarina (*SEG* XXXIX 1002 and the 'two further fragments' mentioned in 1002 app.cr.) and Morgantina (XXXIX 1009-1013) by ed.pr. G.Manganaro. A.Di Vita, *PP* 52 (1997) 363/364, reports that these tablets were donated to D.Ricotti Prina in Rome some years before 1983 by their illegal excavators, who claimed that they had been found in Kamarina. D.V. argues that there is no reason to distrust this statement, which is corroborated by the fact that *SEG* XXXIX 1010 can be shown to come from Kamarina rather than Morgantina (cf. our lemma no. 1437; cf. also our lemma no. 1436).

1433. Kamarina (area of: Contrada Maestro). Contract concerning the purchase of grain, ca. 550-500 B.C. Lead tablet found in the Archaic emporion at Contrada Maestro. Ed.pr. F.Cordano, *PP* 52 (1997) 349-354.

[--- πεντε̄]ϙοστύϝι : Ṭαινά[ρου --]
[-------] τὰν : ματέρα : ει[-----]
[-------]ους : σπυ[ρ]ο̄̃ν τρῖς [---]
[-------]ẹ : χ[..]ο[.. τ]άλαν[τα--]
[---------- δε]κ̣απέν̣ṭ[ε -----]
[----------- τ]ọὶ πρά̣τ[οι ----]
[---------- κα]ὶ δέκ[α ------]
[----------] π̣αιδ[----------]

1. πεντε̄κοστύς: 'group of 50' (citizens), attested especially in Argos, Sparta, Kalymnos and Rhetymnos on Crete; either 'pentekostys of Ταίναρος' (genitive) or the ethnic Ταινάριος (in the dative), ed.pr. [possibly a subdivision of the citizen body named after Poseidon Tainarios? or after a man with the theophoric name Tainarios, J.Mylonopoulos, *EGBR* (2000) no. 86] ‖ 2. initio perhaps a rho: possibly [-- πὰ]ρ̣ τὰν; μήτηρ: either Demeter (appropriate in a contract concerning grain) or a mortal mother, to be connected with the παῖς in L. 8, ed.pr. ‖ 3. perhaps [μεδίμν]ους; in fine specification of the weight; perhaps τρῖς was followed by another numeral, ed.pr. ‖ 4. specification of the price; [τ]άλαν[τα] may have had another case; probably the earliest Sicilian talents of 209,38 gr, corresponding to 12 nomoi-tetradrachms, ed.pr. ‖ 6. [τ]ọὶ πράτ[οι] (nominative) or [τ]ο̄̃ι πράτο̄ι or, perhaps preferably, [τ]ọὶ πρατ[ε̄ρες], ed.pr. ‖ 7. or [-- κα]ιδέκ[α], i.e., a numeral above 10, ed.pr.

1434-1435. Kamarina? Contracts. Rectangular lead tablets; now in private collections; assigned to Kamarina by ed.pr. G.Manganaro, *PP* 52 (1997) 307-310 nos. 1/2 (ph.); cf. L.Dubois, *BE* (1999) no. 642 on pp. 708/709.

1434: 307-309 no. 1. **Loan, 3rd cent. B.C.**

['Επὶ Δα?]μέα, ['Α]ρταμιτίου ἐνάται ἱσταμένου,
[---]ς 'Εστία πέμ(πτα) πρ(ᾶτα) vacat ἔχρησε ἀργυρίου
[ἐν]ενήκοντα [λ]ίτρας καὶ τάλαντον ἄτοκον 'Ιέρωνι
[Δ?]αμάρχου vacat ἐπὶ τᾶι οἰκήσι [τ]ᾶι ἐν τᾶι λαύ-
ραι τᾶι τᾶν Λανῶν· vacat προεῖπε αὐταμέρι(ν)
λύεσθαι 'Ιέρωνι τὰν οἴκησιν· ἄμποχοι
'Αριστίων Διοκλέος νήτ(α) πρ(ᾶτα), Σώσανδρος
Θαρρυδάμου νήτ(α) πρ(ᾶτα), 'Απολλωνίδας Σωσάνδρου
[ν]ήτ(α) δευ(τέρα), Σώσανδρος Σώσιος δυωδ(εκάτα) δευτ(έρα),
[- 3-4 -]εμος Νεμηνίου νήτ(α) δευ(τέρα), Σιμίας vacat
[----] πρ(ᾶτα) vacat

1. Or perhaps [Δρο]μέα; 'Αρταμίτιος: month name, new for Sicily but known from Lokroi and Kos, ed.pr. ‖ 2. 'Εστία: patronymic of the lender; first tribe, fifth phratria: cf. *SEG* XXXIX 996-1002; XLI 778-795, ed.pr. ‖ 3. '1 talent and 90 litrai': the Sicilian talent is subdivided into 120 litrai; ἄτοκον ('without interest') is engraved above 'Ιέρωνι, ed.pr. ‖ 4-5. the quarter (λαύρα) 'of the presses' or 'of the troughs', ed.pr.; cf. already *SEG* XXXIX 998 ‖ 5-6. αὐταμέρι(ν): 'the same day', i.e., as of the restitution of the sum borrowed, when the lender returns the security (house) to the borrower (contract of the type πρᾶσις ἐπὶ λύσει), ed.pr.

1435: 309/310 no. 2. **Deed of sale, undated.**

['Επὶ - 5 -]λύκ[ου Με?]ν̣ίσκου †ο[- 4 -] ὀγ[δόαι] ἐπ[ὶ δέκα]
[ὁ δεῖνα Δ?]α̣ματρ[ίου?] ὑ̣στεραῖα [δ]ευ(τέρα) ἐπ̣ώ̣λ̣ησε
[---] τὰ πωλ̣[ε]ιτὰ πρᾶτα ἐνήχυρα̣ Ξ̣ένῑ ΚΡ̣[--]
[τῶι 'Αρχω?]νίδα vacat δυωδε(κάτα) vacat δευτέ(ρα) τὰγ κεραμηίαν [--]
[ποτὶ τῶι] ναιδίωι πᾶσαν καὶ τὰν περίστασιν [εἰς]
[διακόσι?]α̣ τάλαντα κὰτ τὸν νόμον· vacat
vacat
[ἄμποχος?]· Σ̣ω̣σ[ί]στρατος Θέωνος ἐβ(δ)έ(μα) δευ(τέρα)

1. The cross-shaped sign represents the name of the month, possibly 'Ιτ(ω)[νίου] on record in Tauromenion and in the text presented in our lemma no. 1447, ed.pr. ‖ 2. ὑστεραῖα = νήτα (for the latter cf. the preceding lemma LL. 7/8 and 10, *SEG* XLI 778-795, XLII 846 and XLV 1368), ed.pr.; D. stresses that the term ὑστεραῖα differs from normal usage in Kamarina; the ascription to K. is less certain than in the case of the preceding lemma ‖ 3. Ξένῑ (dative of Ξένις), D.; Ξενικρ[άτηι?], ed.pr. ('impossible morphologiquement', D.) ‖ sale of goods previously mortgaged (L. 3: ἐνήχυρα = ἐνέχυρα): a ceramic workshop (ἁ κεραμηία = τὸ κεραμεῖον) including a peristasis, i.e., either a portico or a strip of land around it, ed.pr. [For workshops see now T.Fischer-Hansen, '*Ergasteria in the western Greek world*' in *Polis and Politics* (cf. our lemma no. 1188) 91-120, Pleket].

1436. Kamarina. Contract, ca. 250-200 B.C. *SEG* XXXIX 1002. F.Cordano, *PP* 52 (1997) 358-363, publishes a tiny fragment of a lead tablet which belongs to the same document; both fragments, now in the Museo Regionale of Ragusa (cf. our lemma no. 1432), have the same unusual sigma in the form of a lunate epsilon. The new fragment (ph.) does not join *SEG* XXXIX 1002 and should be placed in the lower left half, containing parts of the names of the witnesses whose civic subdivions are mentioned in 1002 LL. 7-15: [--]η̣ρασις | [--]ένης Πρα[--|--]λ̣λείδα | [--]ούσιος ‖ [--]ος Εὐ[--]. C. also republishes *SEG* XXXIX 1002, with the following new readings and restorations: in L. 7 δ⟨εκάτα⟩ πρώ⟨τα⟩ instead of δ(ευτέρα) πρώ(τα); in LL. 9/10 and 14 [ἕκτα] δευ⟨τέρα⟩ (i.e., the same as with the buyer in L. 2) instead of δευ(τέρα); in L. 12 ἕκτ⟨α⟩ δευ(τέρα) ἢ δεκάτα πρώτα (either the engraver was not sure to which subdivision the witness belonged or the latter belonged to both groups) instead of ἕκτ(α) δευ(τέρα) ⟨ἐν⟩δέκατα πρώτα; in L. 15 τρί⟨τα⟩ καὶ δεκάτ(α) (cf. our lemma no. 1437 LL. 3/4 and 6) instead of [τ]ρικαιδέκατ(α).

The present contract and the one presented in our lemma no. 1437 (both with lunate letters) show two types of civic subdivisions: either two numerals (the system well known from Kamarina, indicating the phratria and the phyle; cf. e.g. our lemmata nos. 1434/1435 and especially the 'tessere pubbliche' *SEG* XLI 778-795, XLII 846 and XLV 1368) or one, indicating the phratry and always surpassing 10. The latter system is a later development due to the incorporation of

new groups of citizens. It is also on record in the two new documents from Lilybaion (our lemmata nos. 1442/1443; both have lunate letters) dated ca. 275-250 and early 2nd cent. B.C., respectively. Since the first one features both Greek and Latin names, C. argues that the new way of registering citizens should be related to the incorporation of Romans in the Kamarinean citizen body ca. 250 B.C.

1437. Kamarina. Contract, ca. 250-200 B.C. *SEG* XXXIX 1010. F.Cordano, *PP* 52 (1997) 355-358 (dr.), points out that this document joins the first of the 'two further fragments' mentioned in *SEG* XXXIX 1002 app.cr. (= G.Manganaro, *PP* 44, 1989, 200-203 no. 8; from Kamarina). *SEG* XXXIX 1010 was assigned to Morgantina because of the absence of tribes; the latter are now present in the document's more complete form. The provenance is therefore Kamarina; see also our lemma no. 1432. C. presents the following text.

- -
[- - - - -] α τ ο [- -]
[- - - - -] α τ ε ι α [- -] ς
[Γλαυ]κίας Σωσ[ί]α τρί(τα) κα(ὶ) δ[εκάτα]
[Σά]τυρος Ἀ[ρί]στωνος τρί(τα) καὶ δε[κάτα]
[Κλέ]ανδρος Γλαυκία τετάρτα [----------]
[Φιλ]ωνίδας Ἡ[ρα]ρακλείδα τρί(τα) κ[αὶ δεκάτα]
[Δα]μάτριος [Κ]ρίθωνος ἐβδέμα δ[ευτέρα]
[Φι]λόδωρος Κρίθωνος ἐβδέμα [δευτέρα]
- -

[3. The final sigma is neither on C.'s drawing nor in Manganaro's text] ‖ 3-8. names of the witnesses (perhaps also in LL. 1/2, since there are 10 witnesses in similar documents), C. ‖ 5. the last tau was engraved over an erroneous alpha ‖ 7-8. the two sons of Krithon are brothers, since they have the same civic subdivision, C. ‖ for the civic subdivisions see our lemma no. 1436.

1438. Kamarina. Defixio, Roman Imperial period. Lead tablet with curved top; found in the nekropolis of Passo Marinaro; now in a private collection. Ed.pr. G.Manganaro, *PP* 52 (1997) 330 no. 13 (ph.); cf. L.Dubois, *BE* (1999) no. 642 on p. 711.

Δέμονες ἱεροί, ǀ παραδίδω Ὀνήσιμον, ǀ τοῦτον ἀπάγετε μαρεινόμενον ὑπὸ χθόνα

Undated by ed.pr.; Roman Imperial period, D. ‖ 3-4. μαραίνομαι (rare verb): ' "se consumer", ici au participe à valeur final', D.

1439. Kamarina? Defixio, undated. Rectangular lead tablet with ten holes; now in a private collection. Ed.pr. G.Manganaro, *PP* 52 (1997) 331 no. 14 (ph.).

[--]τα Φιλίστας [-] Ἄντανδ[ρο]ς ǀ [--]ος [--] Σōκέως ǀ ΕΣΙ[-] Φιλίστα ǀ εγει[--
]- Α[.]ΙΑΙ[-]ΤΑΙΙ ‖ Δεινίας, Πολλίας ǀ [- Λ?]ύσιππος, Στί(λ)πων [-] ἐξόλης οἵ

The text is difficult to read, ed.pr. (who does not indicate the line division between LL. 4 and 5, which should perhaps be placed elsewhere than guessed above; it is not clear whether the small horizontal strokes printed by ed.pr. in LL. 1, 3 and 6 indicate small lacunas or have actually been engraved on the tablet; the photo is not helpful] ‖ 2. for Σōκεύς cf. our lemma no. 1426 ed.pr. ‖ 4. initio perhaps ἐγγρ[άφω], ed.pr. ‖ 6. ἐξόλης = ἐξώλεις ('rovinati (siano) quelli'), ed.pr.

1440. Katane (area of: Castel di Iudica). Contract concerning the purchase of a house, undated. Lead tablet tapering at left; now in a private collection. Ed.pr. G.Manganaro, *PP* 52 (1997) 319/320 no. 6 (ph.); cf. L.Dubois, *BE* (1999) no. 642 on p. 710.

Μηνὸς Προτιβάλιος, ἐπὶ Πίθωνος ἱαρέος
ἐπρίατο οἰκίαν ἀτελέα Ἄλκιππος Πυρρίχου
πὰρ Ὀνάσου Ἀλκίππου· ἄμποχος· Μόθων Κέν[τ]ου
τιμὰ· τρῖς στα[τ]ῆρες ἀργυρίου

1. Προτιβάλις: previously unattested; cf. προτιβάλλω, προσβάλλω; probably an intercalary month (cf. *Syll.*³ 83 L. 54: μῆνα δὲ ἐμβάλλεν hεκατονβαῖονα), ed.pr., followed by D., who points to μεινὸς ἐμβολήω and μηνὸς ἐμβολίμου in Boiotia and argues that the nominative has been used instead of the genitive, since a month name in -ις is morphologically impossible ‖ 3. Μόθων: 'L'impudent'; rare nickname, D. ‖ 4. the price is low - even if stateres indicate tetradrachmai - if compared to that of houses mentioned in the contracts of Kamarina and Morgantina, since it is unfinished (ἀτελέα; L. 2), ed.pr.

1441. Katane. Epitaph of Theodoulos, Christian period. *IG* XIV 538; A.Ferrua, *RAC* 18 (1941) 240/241 no. 137; S.L.Agnello, *Silloge di iscrizioni paleocristiane della Sicilia* (Rome 1953) 50; *IGCVO* 862. Republished by M.L.Califano, *ZPE* 115 (1997) 261/262 (ph.), with translation. She reads in LL. 4/5 ζῶν κὲ εἰμέllνος ἡγόρασα (εἰμέllνος, 'vestito', *IG*, Agnello; ζῶν κ{ε}είμενος, Ferrua). Like Wessel, C. interprets εἰμένος as a perfect participle of ἵημι ('mandato' according to W.), but she takes it as a medial form with the meaning 'desiderare, volere' (συνίημι is almost equivalent to φρονέω). The meaning of ζῶν κὲ εἰμένος is about the same as that of ζῶν κὲ φρονῶν. S.Follet, *An.Ép.* (1997) [2000] no. 735, suggests ζῶν κὲ ⟨κ⟩είμενος: 'vivant bien que mort'.

1442-1443. Lilybaion. Two defixiones, 3rd / early 2nd cent. B.C. Two lead tablets found in a tomb in the nekropolis of Marsala; two burials can be distinguished, both characterized by grave-goods which date the oldest burial (and defixio: our lemma no. 1442) to after ca. 275 and before 200 B.C., the youngest burial (and defixio: our lemma no. 1443) to ca. 200 B.C. (or slightly later). The former was written by a professional scribe, the latter by the defen-

dant, who produced the defixio against his opponents. Ed.pr. A.Brugnone in *Atti Seconde Giornate* (cf. our lemma no. 1412) 114-140 (ph.). On 111-114, B.Bechtold describes the tomb and the grave-goods.

1442: 118-127 no. 2. **Judicial defixio against Zopyrion, between 275 and 200** B.C. Two parts of a lead tablet; in fragment A the lower left part is missing; in fr. B the lower right part; Greek text written sinistrorsum, Latin text dextrorsum.

A: Καταδέω Ζωπυρίωνα τᾶς Μυμβυρ παρὰ Φερσε-
φόναι καὶ Τιτάνεσσι καταχθονίοις καὶ παρὰ
π[ρ]ιχομένοισι νεκύοις v ἐς τοὺς ἀτελέστους καὶ παρ-
ὰ [.]αρίαις Δάματρος παρ' ἀπευχομέ[ν]α[ισ]ιν·
καταδέω δέ νιν ἐμ βολίμωι α[ἴσθησιν ?]
αὐτοῦ καὶ ψυχὴν αὐτοῦ ὡς μὴ δύν[αται ---]ν
λαλία[ν], καταδέω δέ νιν ἐμ βολί[μ]ωι σ[ωφρο]-
[σ]ύν(αν) [α]ὐτὰν καὶ νοῦν καὶ ψυ[χήν]
- -

1. Μυμβυρ: hitherto unattested; possibly a Phoenician/Punic name, ed.pr., with parallels for the use of the metronymic in defixiones and other Sicilian inscriptions ‖ 2. Τιτάνεσσι: previously unattested in defixiones, ed.pr., who points out that the Titans are symbols of chaos and hybris ‖ 2-3. πριχομένοισι for φρικομένοισι, from φρίσσω ('to shiver'); after the Titans the dead are invoked and among them especially the ἀτέλεστοι; for the latter term cf. Audollent, *DefixTab* no. 68 B (καταδῶ --- [πρὸς τοὺς ἀ]τελέστους; the *atelestoi* are either those who were uninitiated and therefore underwent severe punishment in Hades or those who did not receive τὰ τέλη, i.e., the care due to the dead (see *SEG* XLIII 629)), ed.pr., who argues that the *atelestoi* may well have been those not subjected to the purification rites of the *orpheotelestai* ‖ 3-4. perhaps παρὰ [ὠ]αρίαις = ἀωρίαις, ed.pr., who refers to Plutarch, *De Isidi et Osiride* 2, 371 B, where the ἀωρίαι ('abnormal, bad seasons': the opposite of the ὧραι) are connected with τὸ σωματικὸν νοσῶδες καὶ ταρακτικόν: Demeter stands for both the fecundity and the sterility of the earth ‖ 5. (cf. 7). βόλιμος = μόλυβδος: 'lead', ed.pr., who for καταδεῖν ἐν μολύβδωι refers to R.Wünsch, *Antike Fluchtafeln* (Bonn 1912) no. 55; for α[ἴσθησιν see Audollent, *DefixTab* nos. 41 and 242, ed.pr. ‖ 6. in fine perhaps δύν[αται ἀσκεῖ]ν, ed.pr., who points out that this phrase and the Greek text of B show that we have a judicial defixio.

B: [Καταδέω] δὲ ὅπως
[μὴ δύνανται] ἀντία
[λέγειν] μ(ή)τε πο[ιεῖν]
Iunius
Septumius
C. Acin<i>us
M. An(n)ius
L. Umbonius
M. Nautius
M. Rustius
L. Nautius
Umbonia

For the combination of a list of Latin names and a Greek defixio see *SEG* XXIX 1028, ed.pr., who adds that the Romans listed here are those who might have support Zopyrion as σύνδικοι or μάρτυρες, and provides onomastic and prosopographical comment on the Latin names, especially on the Iunii, Annii, and Rustii.

1443: 116-118 no. 1. **Judicial defixio against Apithambal and Dameas, beginning of the 2nd cent.** B.C. Opistographic lead tablet.

A: Τὰν πρᾶξιν τὰν Απιθαμβαλ ποτὶ Νυμήριον
καταδίδημι παρὰ καταχθονίοισι θεοῖσι
καὶ Δαμ[έ]αν ὅπως [μ]ὴ δύναται ἀντία
ὅπως μ[ὴ] δύναται λέγειν

B: ποτὶ πα[.] πρᾶξι ἀντία λέγειν
μ[η]⟨δ⟩δὲ μισῖν

A 1. πρᾶξιν: lawsuit of Apithambal and Dameas (L. 3) against Numerius, ed.pr.; between the beta and alpha of Απιθαμβαλ a dot is incised on the tablet, ed.pr., who adds that Apithambal is a Phoenician/Punic name ‖ 4. ὅπως: superimposed on an original λέγειν ‖ B. perhaps a first attempt to incise the text of A on the tablet, ed.pr.

1444. Lilybaion. Defixio on a lead tablet, 1st cent. B.C.**/1st cent.** A.D. *SEG* XXXIV 953; D.R.Jordan, *GRBS* 26 (1985) 177 no. 110; M.A.López Jimeno, *Las tabellae defixionis de la Sicilia griega* (Amsterdam 1991; cf. *SEG* XLI 773) no. 30. Republished after re-examination of the tablet by J.M.Curbera, *Mnemosyne* 50 (1997) 219-225 (dr.); cf. also L.Dubois, *BE* (1998) no. 606.

Γάιος Οὐείβιος υ̣[ἱὸς]
Λούκι Οὐείβι, Βαρβάρα
Λολλία ἡ γυνὴ Αγβωρ
Βούκι, Γάιος Ῥάμιος,
Κωμεδία Τιττόλλα,
Γναῖο(ς) Εἰστάνιος,
Γάιος Εἰστάνιος,
Λόλλις ὁ̣ ἀδ[ε]λφὸς τῆς
Λολλίας, Τ̣ιτίνι(ς) Λύκο[ς]
καὶ ΤΟΥΠΕΡΕΤΟΥC ἅπαντας

1. Γάιος Οὐείβιος [--], *SEG* ‖ 2. Λουκί(ου) Οὐειβί(ου), *SEG*; Λούκι Οὐείβι: genitives of names in -ις (for -ιος), C. ‖ 2-3. Barbara Lollia: probably from Africa, where both cognomen and gentilicium occur frequently, C. ‖ 4. Βούκι: itacist genitive of Βούκις = the Latin gentilicium Bucius (cf. also our lemma no. 1129); Αγβωρ (L. 3) is an undeclined cognomen (a Punic or Libyan name; cf. *CIL* VIII 21547 and 26701; since the gens Buccia is well documented in Numidia and Africa Proconsularis, Agbor Bucius was probably from Africa), C. ‖ 5. κωμεδατι Πόλλα, *SEG*; Κωμεδία = the Latin gentilicium Comidia, followed by the cognomen Titulla, C. ‖ 8. Λολλί(α), 'Αλλ[ί]α [--]τη[.], *SEG*; Λόλλις: the syncopated form of the Latin gentilicium Lollius; the indication of his kinship with Lollia (L. 9; she is probably Barbara Lollia mentioned in LL. 2/3) might serve as a substitute

of the cognomen, C. ‖ 9. Λολλίας (?), Τιτίνι Λυκο[-], *SEG*; Τιτίνι(ς) (the Latin gentilicium Titinius, known in Lilybaion: *CIL* X 7248), with the final sigma omitted as in Γναΐο(ς) in L. 6, C. ‖ 10. το(ὺς) ὑπὲρ ἔτους, *SEG*; το(ὺς) ὑπὲρ (αὐ)τοὺς, J.; τοὺ(ς ὑ)π(η)ρέτ(α)ς, R.Arena apud C., rejected by C.; τοὺ(ς) περέτους: 'and all those from the opposite side' (πέρετος: unattested, for πέρατος), i.e. the Africans: the curse was probably written against a group of Italians or Romans from Africa who for some reason (commerce?) stayed in Lilybaion (cf. the African couple on record in LL. 2-4), C., rejected by D. who prefers J.'s reading since it is based on parallels.

1445. Modica. Amphora stamps, Hellenistic period. Amphora stamps; now in the local museum. Ed.pr. V.G.Rizzone, *Sicilia Archeologica* 30 (1997) 111-120 (dr.): 1/2) Μικύθου, | Πανάμ(ου) | δευτέ(ρου) and Ἀπολλωνίου (Rhodian; 114/115 nos. 4-6); 3) ΔΗ (local; 115 no. 5).

1446-1447. Morgantina (area of: Piano Casazze). Contracts concerning purchases, undated. Rectangular lead tablets; now in private collections. Ed.pr. G.Manganaro, *PP* 52 (1997) 320/321 nos. 7/8 (ph.); cf. L.Dubois, *BE* (1999) no. 642 on p. 710.

1446: 320/321 no. 7. **Purchase of a plot.**

Μηνὸς Ἀγυέος Μολοσσὸς Ἱκέτα
ὠνεῖται πὰρ Ἱμεραίου χῶρον
ὠνεῖται πεντήκοντα ἑκατὸν τα-
[λ]άντων· ἄμποχος· Ξενότιμος Ἡρακλεί-
δα vacat

1. Ἀγυεύς: cf. Ἀγυίεος and Ἀγύειος in Argos, Aitolia and on Crete, ed.pr. ‖ 3-4. 150 talents (sc. Sicilian, of silver), ed.pr.

1447: 321 no. 8. **Purchase of a house.**

Ἰτωνίου ἐπαγωγ[ίμου ὁ δεῖνα τοῦ δεῖνος]
πὰρ Ὄλτου Κοιά[τορος ? ὠνεῖται]
οἰκίαν ἐμ πόλι [---- price ----]

1. ἐπαγώγιμος: unattested so far; intercalary month (= ἐμβόλιμος, δεύτερος, ὕστερος), as in our lemma no. 1440, D. ‖ 2. patronymic restored on the basis of the inscription presented in our lemma no. 1425, ed.pr.

1448. Morgantina. Graffiti on vases, 6th/5th cent. B.C. Graffiti on vases from the Archaic nekropoleis. Ed.pr. C.L.Lyons, *Morgantina Studies* V. *The Archaic Cemeteries* (Princeton 1996); we do not present single signs or letters: 1) Θάμις (local lamp; 145 no. 4-104; ph.; dr.); 2) ΠΥΡΙΙ (?) (Sicilian kylix; graffito inside; 193 no. 18-5; ph.); 3) ΘΕ (Attic black-glazed dish; graffito under the foot; 185 no. 17-10; ph.).

1449. Morgantina. Graffito on a krater, ca. 550 B.C. *SEG* XLV 1385. J.F.Kenfeld in P.S.Lulof - E.M.Moormann (edd.), *Deliciae fictiles* II (Amsterdam 1997) 110-112 (ph.), argues that the inscription - which he considers authentic - was made after the krater was broken. He thinks it is Sikel written in Greek letters [but cf. the Greek verb!; probably K. means that Κυπάρα is a Sikel *name*], and, following C.M.Antonaccio - J.Neils (cf. *SEG* XLV), points out that Κυπάρα refers both to the Sikel name of a nymph (local name for Arethousa at Syracuse) and to Greek terms indicating containers, and that this bilingual pun reveals that the inscriber knew both Sikel and Greek. It could also apply to the font-like quality of the krater, and possibly to the building which housed the krater, which may have been a fountain-house decorated with female head antefixes (of which numerous examples have been found in Morgantina) representing nymphs.

C.M.Antonaccio, *ZPE* 126 (1999) 177-185, recalls her earlier interpretation of Κυπάρα either as the Sikel woman owner of the vase or, preferably, the nymph to whom the krater was dedicated. She now elaborates the latter interpretation, collecting the (largely numismatic) evidence of the cult of nymphs, springs and rivers at Morgantina, and of colonial mythology of rivers and springs in general. She discusses Κυπάρα (and its variants Κυπύρα and Κύπρα) and concludes that the name (whether of the nymph or of a mortal female) is based on the root **kup-* , basically indicating capacity, rather than being derived from the Italic goddess Cupra. The native (Sikel) version of a nymph called Arethousa in Syracuse may also exist in Morgantina, though this does not exclude the possibility of a person named Kypara in that place. The Morgantina antefixes may either represent maenads or nymphs. '(...) the complexity of the associations outlined here argues in favor of the assimilation of a native figure to a Greek nymph, but equally for shared linguistic and cultural roots that preserved the name of Kypara when the other names of presumably local figures were lost' (185).

1450. Panormos (area of)? Defixio, ca. 500 B.C. *IGDS* 176 (*SEG* XXVII 656; XXXVII 767). G.Manganaro, *PP* 52 (1997) 331/332 (ph.), rediscovered the tablet in a private collection and presents the following new readings and observations. Obverse A L. 1: Πρατομάρες instead of Πρατομᾶκες; in L. 3 ΡΑΤΟΡΟ instead of ΠΑΤ[..]Ο; cf. Ῥατορᾶς on record in a graffito from Herbessos/Montagno di Marzo (*Kokalos* 14/15, 1968/1969, 200/201). Obverse B L. 1: Ἀραότε̄ς (as previously read by M.: cf. *SEG* XXVII; this name is also on record in a graffito from Herbessos/Montagna di Marzo: *Kokalos* 18/19, 1976/1977, 256) rather than ΑΡΑΔΤΕΣ (*IGDS*, with the suggestion that these letters represent the name Ἀδράστε̄ in an 'ordre perturbé').

1451. Poggioreale (Salaparuta). Dedication to Herakles, early 6th cent. B.C. *IGDS* 84; Arena I 35 (*SEG* XXVI 1104; M.T.Manni Piraino, *Iscrizioni greche lapidarie del*

Museo di Palermo, Palermo 1973, no. 35). S.De Vido in *Atti seconde giornate* (cf. our lemma no. 1412) 549-580, underlines the importance of this text for the study of the relations between Greeks and indigenous people, and for the Greek penetration in the Sicilian interior.

1452. Segesta. Various inscriptions. *SEG* XLV 1392/1393 and 1395. Republished by G.Nenci in *Atti Seconde Giornate* (cf. our lemma nos. 1412) 1191/1192 (ph.). N. now dates 1395 to the end of the 2nd cent. B.C. (*SEG*: undated). In the process he points out that *SEG* XLI 833 should be dated to the 2nd/1st cent. B.C. (*SEG*: Hellenistic period, i.e., early 3rd cent. B.C.).

1453. Segesta. Stamped amphora handles. B.Garozzo in *Atti Seconde Giornate* (cf. our lemma no. 1412) 807-844 (ph.), reports that the Biblioteca Comunale of Calatafini houses a collection of antiquities built up by G.Leonora in the first half of the 19th century. In that collection there are 28 stamped Rhodian amphora handles. Four of them have been incorporated into *CIG* and *IG* XIV (between square brackets the numbers in G.'s catalogue): *CIG* 5547 (b) = *IG* XIV 2393 (338) [no. 13]; *CIG* 5547 (c) = *IG* XIV 2393 (305 c) [no. 22]; *CIG* 5548 = *IG* XIV 2393 (123 b) [no. 20]; *CIG* 5548 = *IG* XIV 2393 (218) [no. 21]. No new names.

Ed.pr. M.Denaro *ibid.* 539 (ph.), publishes a Rhodian amphora stamp (220-180 B.C.): ['Ἐπὶ Κ]λευκράｌ[τε]υς, ｌ [Δ]αλίου

1454. Selinous. Curse tablets. D.R.Jordan in Christidis-Jordan (edd.), *op.cit.* (cf. our lemmata nos. 868-871) 65-74 (in modern Greek), briefly comments on *SEG* XVI 573 (XXXVI 858; *IGDS* 38; Arena I 63); *IGDS* 35 (Arena I 64); *SEG* XXXVI 857 (Arena I 65); *SEG* IV 37/38 (*IGDS* 37; Arena I 61; *LSAG* 277 no. 38a) and *SEG* XXVI 1112. The inscribing of the name of the victim is an essential part of the magical operation; certain tablets, associated with the dead, affect the names and their bearers with the *miasma* of the dead; others have names written in an unusual way, with reversed or distorted spellings, as if to distort the bearers themselves.

1455. Selinous. Sacred law, ca. 460-450 B.C. *SEG* XLIII 630; XLVI 1273*. For a brief review of the ed.pr. see A.Brugnone, *Sicilia Archeologica* 30 (1997) 121-130 (ph.; dr.). [See also L.Dubois, '*La nouvelle loi sacrée de Sélinonte: bilan dialectologique*' in A.C.Cassio (ed.), *Katà diálekton. Atti del III Colloquio internazionale di dialettologia greca, Napoli - Fiaiano d'Ischia, 25-28 settembre 1996* (Naples 1999) 331-346; W.Burkert, '*Private need and* Polis *acceptance. Purification at Selinous*' in *Polis and Politics* (cf. our lemma no. 1188) 207-216; S.Scullion, '*Heroic and Chthonian sacrifice: new evidence from Selinous*', *ZPE* 132 (2000) 163-171, Pleket].

1456. Selinous. Inscription on an altar?, late 6th/early 5th cent. B.C. M.T. Manni Piraino, *Iscrizioni greche lapidarie del Museo di Palermo* (Palermo 1973) no. 72. G.Manganaro, *PP* 52 (1997) 323, argues that the object is an altar and reads the inscription as μο(ῖρα) ἐξά(ς), i.e., the part of the offering (1/6) due to the priest (boundary stone according to M.P., who suggested reading e.g. μο(ῖρα) ἐξα(γγελιᾶν)).

1457. Selinous. Dedication to Malophoros, 475-450 B.C. *SEG* XII 411; XXXII 932*; XLVI 1272; cf. XXXVI 1578 (*LSAG* 277 no. 42; M.T.Manni Piraino, *Iscrizioni greche lapidarie del Museo di Palermo*, Palermo 1973, no. 56; *IGDS* 54; Arena I 39). R.Arena, *PP* 52 (1997) 418-420, adduces 'euras VIII' mentioned as objects of dedication in *CIL* V 2787 (Patavium; 1st cent. A.D.; dedication to the salutary waters of Abano) as a parallel for the enigmatic εὔραν in L. 4 (reading of M.P., accepted by A.). The nature of the object remains unclear. In the Latin inscription, the 'euras' are dedicated together with 'pertic(ae) uncinor(um)', i.e., utensils used by buffoons.

1458. Selinous. Epitaph, 500-450 B.C. M.T.Manni Piraino, *Iscrizioni greche lapidarie del Museo di Palermo*, Palermo 1973, no. 89: ὃ 'Ι[--]ιδα οἴμοι. On the basis of the photo in M.P., R.Arena, *PP* 52 (1997) 421/422 (ph.), reads οἴμ[ο]ι ὃ [-]νδα, οἴμοι and suggests restoring ["Ε]νδα (cf. the female mythological name 'Ενδαΐς). Contra, L.Dubois, *BE* (1999) no. 643: 'L'anthroponyme "Ενδας ne me dit rien qui vaille et je ne vois pas le rapport avec -- 'Ενδαΐς'. On the basis of the photo, D. suggests restoring [Νε]νδα (indigenous name Νενδας on record inter alia in Kamarina: *SEG* XXXIV 939).

1459-1461. Selinous. Three defixiones. Lead tablets. Ed.pr. G.Manganaro, *PP* 52 (1997) 332-334 nos. 16-18; cf. L.Dubois, *BE* (1999) no. 642 on p. 711.

1459: 332 no. 16 (dr.). **Defixio, undated.** Fragment; now in the Museum of Syracuse. We read from the drawing: ΙVΡΟ ｌ ΔΑΓΑ ｌ ΕVDΑ^ ｌ ΠV RΙΑ ‖ ΙΙΑΣΚΑ

3. Εὔδαμ[ος?], ed.pr. ‖ 4. Πυρία[--], ed.pr. ‖ 5. "Ασκλ[απος?] ed.pr.

1460: 332 no. 17 (ph.). **Defixio, undated.** Fragment; now in the Museum of Syracuse.

[--]ιας vacat ｌ [--]ιν[..]δα[-- ｌ 'Ιφ?]ικλεύς [--ｌ--]Ε[..]επι[--‖--] Σοσια[--ｌ --]εας [--ｌ -- Ξε?]νόδιϙος ｌ [--]ύλας Εχ[--ｌ--] Δικαία Δ[--] ‖ vacat

1461: 332-334 no. 18 (ph.). **Defixio, Archaic period.** Rectangular tablet; inscriptions sinistrorsum on the obverse (A; some letters are inverted; L. 13 left of LL. 1-12, running from bottom to top, i.e., running sinistrorsum after turning the tablet 90º to left) and dextrorsum on the reverse (B).

A: Πίθα[ϙος? 'Αρ?]έος, 'Αφαι- | στῖον Ισα[.]τας, 'Ερίφιλος Τερπε-

φίλō, Μυ̣ταλᾶς Καλέ-
ος vacat
Θōπύλος Ξένōνος,
Ἄθανις Ἀντάνδρō
Χάρōν Ηαγ[α]σάρχō,
Σιλανὸς Ηαγί[α], vacat
Ἄθαν̣[ις? Ηα]γασάρχō,
Ξένōν Ηινύφō,
Ηαγίας Φιλοδάμō,
Δεινίας Σφυρᾶ̣
B: Φίλōνος Ναφόι

'Blue' alphabet ‖ A. 4. Μυ̣ταδᾶς, D.; Μυ̣ταλᾶς, ed.pr. ‖ B. the patronymic precedes the female name (Νακώι), ed.pr.

1462. Syracuse. Contract concerning the purchase of an embasis, 4th cent. B.C. Rectangular lead tablet; now in a private collection. Ed.pr. G.Manganaro, *PP* 52 (1997) 310-313 no. 3 (ph.); cf. L.Dubois, *BE* (1999) no. 642 on p. 709.

Δαματρίου τρίται ἱσταμένου, ἐπὶ ἀμ(φ)ιπόλου
Παιανίου τοῦ Θεόλλου, Δίων Ἀριστάρχου Ἐρι(μεῖος)
δευ(τέρα) δευ(τέρα) ἐπρίατο πὰρ Φιλωνίδα τοῦ Νεμ̣ηνίου
Περηκυατα(ίου) πρᾶτα δεκάτα ἔμβασιν, ἂν ἐπέβα
ποτὶ Βειδεῖ τῶι Ἀκᾶ τ{υ}ῶι τρίτωι γύα[ι .]φίται, ἥ κα δεῖ λί(τρας)
ἀργυρίου Τ⊢Η Σ· ἄμποχοι· Λυκῖνος Ζωπύρου Ἐριμεῖος,
Γοργύλος Ῥάδωνος Κραταιμεῖο(ς) πρᾶ(τα) δευ(τέρα),
Φράστωρ Θευπόμπου Ἐριμεῖος δευ(τέρα) τρί(τα),
Ἀρ̣ιστέας Σ(τ)ράτωνος Κρατα(ιμεῖος) δευ(τέρα) τρί(τα),
Σωσίστρατος Γέλωνος Περηκυ(αταῖος) πρᾶ(τα) δευ(τέρα)
vacat

1. Spiritus asper written as ⊢ (also in L. 4: ⊢αν); AMI, tablet ‖ 2. Θέολλος = Θέυλλος; Ἐριμεῖος (cf. also LL. 6 and 8): demotic, like Κραταιμεῖος (LL. 7 and 9), Περηκυαταῖος (LL. 4 and 10) and Τῦος (but cf. below ad L. 5); Ἐριμεῖος: cf. Steph. Byz. s.v. Ἔριμον· πόλις Οἰνώτρων ἐν μεσογείῳ, ed.pr.; interesting as evidence of the early migration from Italy to Sicily, D. ‖ 3. probably δευ(τέρα) sc. φυλά, δευ(τέρα) sc. φρατρία; similarly in LL. 4 and 7-10, ed.pr. ‖ 4. Περηκυαταῖος (cf. also L. 10) 'a un aspect plutôt italique', D.; ἔμβασις: architectural term [cf. *SEG* XXXVIII 2024 and XLIV 1772] occurring inter alia in a contract from Morgantina, *SEG* XXXIX 1008 L. 4: ὄκ' ἡ [ἔ]μβασι(ς) ἔσ(τ)ιν: 'entrance', Manganaro (cf. *SEG* XXXIX 1008 app.cr.); cf., however, L.Dubois, *BE* (1990) no. 859, who reads ὅ κ' ἦ̣ ἐμβασίεσσιν: 'datif de destination, quel que soit son sens, concret ou abstrait'; according to D., the purchase concerns 'la moitié de l'installation, qui pourrait être utilisée pour les operations de foulage'; M. defends his interpretation as summarized in *SEG* XXXIX 1008). Here ἔμβασις probably means 'entrance(way)' to reach the land specified in L. 5 rather than 'Grundbesitzrecht' (as suggested by M.Wörrle apud ed.pr.), ed.pr., followed by D. ‖ 5. Τύωι τρί(τα) τῶι γύα[ι .]φίται (either from [Ἰ]φίτας or [Ὀ]φίτας: name of an estate), ed.pr.; we print the reading of D., who rejects a demotic Τῦος, translates 'le chemin d'accès qu'il a emprunté, près de Beidus, pour arriver à la troisième parcelle', and adds: 'la fin de la ligne 5, avant λί(τρας) -- me semble désespérée'; Βειδεύς: rare name (cf. Βεῖδυς; *SEG* XL 1677; 'graphie connue de Ϝεῖδυς attestée en Épire', D.) evoking the toponym Βῖδος (φρούριον near Syracuse; cf. Steph. Byz. s.v.), ed.pr. ‖ 5-6. ἥ κα δεῖ λί(τρας) | ἀργυρίου τ(άλαντα) h(ἐξ) h(εκατὸν) σ(τατῆρες): 'silver litrai corresponding to six Sicilian talents and 100 staters', i.e., 1720 litrai, ed.pr. ‖ 7. Κραταιμεῖος (cf. also L. 9): cf. Κραταιμένης, ed.pr. ('toponyme dérivé d'une forme abrégée de Κραταιμένης', D.).

1463. Syracuse. List of names, 3rd/2nd cent. B.C. Rectangular lead tablet; Col. V is engraved upside down; now in a private collection. Ed.pr. G.Manganaro, *PP* 52 (1997) 313-316 no. 4 (ph.).

Col. I
Σώπατρος Φίλωνος [Π]ερ
Φιλιστίων Φιλωνίδα Λαβ
Ἀγέλοχος Νικολόχου Περ
Πανχαρίων Ἀρ̣ματέος Λαβ
Ἀνδρέας Θέωνος Πλη
Μενέστρατος Μενεκλείου Νητ
Ὀνάτωρ Μνά[μ]ωνος Ερι̣μ
Ἀριστέας Νίκωνος Πλη
Ζώπυρος Δαμοκράτεος Λογ
Ἀρίστων Λεόντος Αρχ
Ἄνταλλος Σωπάτρου Ερι̣μ
Πύρρος Σωπάτ[ρο]υ̣ Μακ
Ἀριστόξενος Ἀπολλοδώρου Κρα

Col. II
Φίλων Κόγχων[ος ---]
Σώσανδρος Ἀρταμιδώρου Πλη
Βλόσων Φίλωνος Μακ
Γοργίας Ὀλύμπιος Υπα
Λυκίδας Νικοστράτου Νητ
Ἰστιόδωρος Δωροθέου Νητ
Αἰσχρίων Ἕρμωνος Μακ
Φιντίας Ἀγαθάρχου Νητ
Τιμασίων Ἀριστοκλέος Πλη
Ζώπυρος Δίω(ν)ος Λαβ

Col. III
Θεόδωρος Παμμάχου Μακ
Ἡρακλείδας Φίλωνος Μακ
Σώπατρος Σωσιβίου Πλη
Εὔδαμος Σωσιπάτ(ρ)ου Μακ
Διονύσιος Θίωνος Νητ
Νικαῖος Πολύλλου Υπα
Μενεκλείδας Μέττιος Λαβ
Σῶσις Ἕρμωνος Πλη
Καλλίστρατος Χαιρήμονος Μακ

Col. IV
Σωμήδης Σωταίρου Πλη
Φιλοκράτης Φίλωνος Πλη
Φιλόξενος Σωσία Υπα
Λεάναξ Θαρσαγόρα Υπα
Ἰάρων Σίμου Λαβ
Ζώπυρος Δίωνος Πλη
Ζώπυρος Κλε{α}ιδ(ά)μου Υπα
Θράσων Ἡρακλείδα Υπα
Εὐ{ε}θύβουλος Εὐθυμίδα Υπα

Col. V
Ἀρταμίδωρος Σωτάδα Υπα
Ἀρταμίδωρος Φιλωνίδα Μακ
Διοκλῆς Κεφάλου Λαβ
Φιντίας Φιλωνίδα Υπα
Ἄλεξις Τηλεγόνου Λογ
Καλλίας Ἀριστοκλέος Τηλ

Ἀπολλόδωρος Νεμηνίου Φελ	Μουσαῖος Ἀρέθωνος Μακ
8 Πολύξενος Θράσυος Μακ	Ἑρμῶναξ Ἀλκία vacat
Δείνων Σιμία Υπα	

This document (list of soldiers or of new citizens?) should be assigned to Syracuse on the basis of the abbreviated demotics Ἐριμεῖος, Κραταιμεῖος and Περηκυαταῖος (cf. our lemma no. 1462 LL. 6-10); three are also on record in an inscription from Akrai assigning plots for building purposes (*IGDS* 109): Κρα (= Κρα(ταιμεῖος) rather than Κρα(σερῖνος); L. 42), Λ[α]β (rather than Ἀ[λ]β; L. 9; also on record in Apollonia (present S.Fratello): *IG* XIV 359; cf. Steph. Byz. s.v. Λάβδαλον· ἄκρον τῶν Ἐπιπολῶν, Συρακουσῶν πλησίον) and Νητ (L. 19; either Νητ(ῖνος)/Νητ(εῖος) or rather Νήτα as opposed to Ὑπάτα attested in Kamarina; cf. *SEG* XLI 778-795, XLII 846, and XLV 1368; Υπα in our inscription must be Ὑπάτα); Πλη = Πλη(μμυριάτης); cf. Steph. Byz. s.v. Πλημμύριον· φρούριον Συρακουσῶν κτλ.; the other demotics remain enigmatic, ed.pr., who on 316-318 presents a survey of the anagraphic systems used for civic subdivisions in Sicilian inscriptions up to the late Hellenistic period ‖ III. 4. ΠΑΤΟΥ, tablet ‖ IV. 7. ΚΛΕΑΙΔΑΜΟΥ, tablet ‖ V. 11. the demotic was probably forgotten; it may have been the same as that of the preceding person, ed.pr.

1464. Tauromenion. Catalogue of authors collected in the library of the urban gymnasium, late 3rd/2nd cent. B.C. *SEG* XXVI 1123. After re-examination of the plaster fragments now in the office of the Soprintendenza at Syracuse, ed.pr. H.Blanck, *PP* 52 (1997) 241-255 (ph.; dr.), discovered tenous traces of one more lemma and the complete beginning of another (= Fragments IV and V, continuing the numeration in *SEG* XXVI; red dipinti on two joining fragments); cf. also id., *MDAI(R)* 104 (1997) 507-511 (ph.; dr.), for a more concise version.

Fragment IV: [--]O or [--]Θ | [--]A (or Δ or Λ) I

Fragment V:

Ἀναξίμανδρος Πραξι-
άδου Μιλήσιος· vacat
v ἐγέ[ν]ετο μὲν Θ[αλ]έω
4 [- - - - - - - - - - - - - - - - -]
- - - - - - - - - - - - - - - - -
(much lower) A (or Δ or Λ) [- - - - - - - -]
M (or N) [- - - - - - - - - - -]
- - - - - - - - - - - - - - - - -

IV. The fragment belongs to the lemma preceding that of Fragment V; on the assumption that the catalogue was ordered alphabetically (see below), it perhaps concerned Anaxagoras, ed.pr. ‖ V. 4. [μαθητής --] or [ἀκουστής --] or [διάδοχος --]; the remaining part contained further bio- and bibliographical data concerning Anaximander (cf. the contents of Fragments I and III), ed.pr., who comments on the textual tradition of this pre-Socratic philosopher. The present lemma shows that his work was still available in the 2nd cent. B.C. (the same appears from Diog. Laert. 2.2, which also shows that this was not the case any more in Laertius' own days). The Tauromenian Anaximander may have been copied from the original in the library at Alexandria, once owned by Theophrastus who used it for his compilation entitled Φυσικῶν δόξαι (cf. Diog. Laert. 5.52). A Hellenistic portrait

from Rome also testifies to A.'s popularity: cf. our lemma no. 1508 ‖ Fragment V shows that the library in the Tauromenian gymnasium did not contain works of historians only, as suggested by G.Manganaro (cf. *SEG* XXVI); therefore, Fragment II may have contained the name of the philosopher [Φαίδ]ων Ἠλεῖος rather than that of the quite obscure historian [Παραβάλλ]ων Ἠλεῖος. The ultimate model of Hellenistic library catalogues was Kallimachos' *Pinakes*, arranged on the basis of literary categories, with the authors of each genre listed in alphabetical order (cf. notably the Rhodian fragments Maiuri, *Nuova Silloge* 11 [cf. also *SEG* XLV 1672, especially on p. 480]). The Tauromenian catalogue probably respected this principle, as appears from Fragment III Col. A and B, mentioning Fabius Pictor and Philistos from Syracuse, respectively. The lemmata must have been painted on a continuous fascia above the orthostates of a plaster decoration in the 'Masonry Style' or 'First Style' on a long wall (perhaps of a portico; on the assumption that the library must have contained authors more current than those mentioned in the extant fragments, in any case those used in the educational curriculum like Homer etc., ed.pr. conjectures 100 entries, which would require a length of ca. 14 m). Manganaro's view that the lettering points to a date after ca. 130 B.C. should be rejected; the lemmata may have been painted considerably earlier in the 2nd cent. (or even in the late 3rd cent., when similar letter forms are already attested). The library was probably founded contemporary to or shortly after the building of the gymnasium (its activities from 198 to 120 B.C. are recorded in *IG* XIV 422; however, 198 is not necessarily a terminus post quem for its foundation), ed.pr.

1465. Unknown provenance (probably area of Gela/Agrigentum). Contract?, ca. 500 B.C. Rectangular lead tablet; now in a private collection. Ed.pr. G.Manganaro, *PP* 52 (1997) 322/323 no. 10 (ph.).

Ⲑιπίας ι[--] | παῖδα /[-- πά?]ǀντα ǀε[ρά? --] | Εδενο[--] ‖ ἔπαφο[ι· --] | ΚΙΣVΡ̣[-| -]

4. Ἔδενο[ς] seems to be an anthroponym, perhaps in the dative as the beneficiary of a legacy or a donation by Hippias (L. 1), ed.pr. ‖ 5ff. one or more witnesses (ἔπαφος = ἐπήκοος) may have been mentioned, ed.pr.

1466. Unknown provenance (central Sicily). Receipt (for money lent or borrowed), Hellenistic period. Lead tablet with curved sides; now in a private collection. Ed.pr. G.Manganaro, *PP* 52 (1997) 321/322 no. 9 (ph.).

Βειυσθιǀώι λί(τραι) διχ̣´ | Μαθαῖος φ´

Both names seem to have Semitic roots. The first is probably a female name in -ώι (cf. Βίσθαρος) with a Punic root, the second corresponds to Semitic Ματταθίας; possibly Hellenized Carthaginians; the numerals indicate 4 + 10 + 600 (= 614) and 500 litrai, respectively, ed.pr.

1467. Unknown provenance. Inscription on a gold phiale, ca. 300 B.C. *SEG* XXXIX 1034 (cf. XL 785; XLV 1342). Republished by G.Manganaro, *ZPE* 117 (1997) 105 note 21 (ph.). He refers to a bronze oinochoe found in the nekropolis of Carthage, *SEG* XLIV 356, and argues that the two owners may come from Sicily, perhaps from Gela. The gold phiale

is decorated with acorns. M. points to the adjectives βαλανωτή, βαλανηόμφαλος, which denote a type of φιάλη decorated with an acorn (on the umbo). On 104, M. presents a list of other adjectives denoting different types of phialai and on record in inscriptions.

1468. Unknown provenance. Inscription of unknown character, undated. Oblong lead tablet inscribed on the obverse (LL. 1-3) and the reverse (LL. 4/5); now in a private collection. Ed.pr. G.Manganaro, *PP* 52 (1997) 323 no. 11 (ph.); cf. L.Dubois, *BE* (1999) no. 642 on p. 710: Κλιτάνδρα ἱερ|ῶν ἐμέριον | καὶ ἀπα(ρχ)ὴν | καὶ πετράμει|| vacat να = III

2. ἐμέριον = ἡμέριον, sc. μέρος, ed.pr.; D. prefers reading Νεμέριον (Latin Numerium), but 'Le sens du texte est pour moi obscur' || 3. ΑΠΑΧΡΗΝ, tablet || 4-5. πετράμεινος: Boiotian form for τετράμηνος || 'Cleitandra -- dei sacrifici la parte giornaliera e la primizia -- e per quadrimestre = III (indicazione di una cifra monetale)', ed.pr.; M.Wörrle apud ed.pr. interprets this as an offering to a deity by Klitandra, whereas ed.pr. believes that a fine is imposed on Klitandra ['un'ammenda comminata a Cleitandra'; however, ed.pr. adduces the text of our lemma no. 1456, apparently as a parallel; this suggests another interpretation: the tablet prescribes or labels the parts of the offering owed to Klitandra as a priestess, Tybout].

1469. Unknown provenance. Document of unknown character, undated. Oblong lead tablet with five holes at right; inscription on the obverse (A) and on the reverse (B; in smaller letters); now in a private collection. Ed.pr. G.Manganaro, *PP* 52 (1997) 323-330 no. 12 (ph.); cf. L.Dubois, *BE* (1999) no. 642 on pp. 710/711.

A: Φιδίας ἐφίεται εὐτυχεῖν
B: [--]? Σõσις καὶ Ἐπ[ί]δαμος καὶ Φερσέφασσα Πασικ[ρ]άτεος δαιτὶς [--]ΙΑΙ[-|--
]ρον ἔξος πάντα τᾶς τάφρου αὐτοὺς κὰτ τὰν δίκαν τὰν ἐπὶ φέροντι τὰν Θεόν

B. 1. The first sigma in Πασικ[ρ]άτεος is engraved above the iota; δαιτίς (unattested): 'victimaria' (cf. the male δαίτης), ed.pr. || ed.pr. interprets this text as a lease contract containing a prescription concerning the duty of tenants in a precinct to clean a canal (τάφρος) of dung (κόπρος), to be used not to their own advantage but for the land of the precinct, and a provision to accept the penal law (κὰτ τὰν δίκαν) for those who deprive the goddess of what is due (τὰν ἐπὶ φέροντι τὰν Θεόν). He offers the following restoration e.g.: [Φιδίας καὶ οἱ υἱοὶ] Σõσις κτλ. δαιτὶς [--? προεῖπαν μὴ κρατεῖν, | ἐξάγειν δὲ τῶι τεμένει τὸν κόπ]ρον ἔξος κτλ. Contra, D., who suggests that the document is a defixio: Φερσέφασσα is the goddess Persephone rather than a human being, Πασικράτεος δαιτίς may be rendered as 'commensale de Pasikratès', i.e., her husband Hades (cf. the goddess Πασικράτεια in *IGDS* 78 LL. 5/6, which might be a similar 'désignation gamonymique'); the preceding names are those of human beings, perhaps νεκυδαίμονες. The end of the text remains unclear to D.

ITALY

1470. Italy. The use of Greek, Latin, and Hebrew in Jewish inscriptions. On the basis of the material in his *Jewish inscriptions in Western Europe* I/II (cf. *SEG* XLIII 636), D.Noy, *Journal of Jewish Studies* 48 (1997) 300-311, discusses the choice of language in the epitaphs from the Jewish catacombs in Rome (mainly 3rd/4th cent. A.D.) and Venosa (late 4th - mid 6th cent. A.D.). In Rome the overall proportion of Greek in 585 epitaphs is 74%, that of Latin 17%; 6% have some combination of Greek and Latin (bilinguals or one language written in the script of the other) and 3% contain Hebrew or Aramaic elements (often deficient, and combined with Greek or Latin except for one epitaph in Aramaic only: *op.cit.* II 193). Contra the prevailing view that Latin was the medium of the Jewish elite, N. argues that the choice of Greek was not necessarily related to the cheaper burials; nor does it reflect a lesser extent of Romanization. On the contrary, office-holders within the Jewish community (i.e., the Jewish elite) are recorded in Greek (87%) more frequently than in Latin (13%) inscriptions; the formulas typical of Jewish catacombs (ἐνθάδε κεῖται; ἐν εἰρήνῃ ἡ κοίμησις αὐτοῦ/αὐτῆς) are in Greek, while there are no characteristic Latin equivalents. Consequently, Greek epitaphs are the most distinctively Jewish, and the choice was between a Greek inscription to express Jewish self-identity and a quasi-pagan epitaph in Latin, though in some cases the choice may have been influenced by the language actually spoken by the deceased. Greek and Latin co-existed during the whole period in which the apparently diglossic Jewish community produced epitaphs.

At Venosa (75 epitaphs), unlike at Rome, it is possible to trace linguistic change over time: Greek epitaphs generally precede Latin examples; in a much smaller city, the Jews were not able to maintain their use of Greek as the Jews of Rome did. However, the choice of Greek or Latin made no difference to the contents: Latin formulas render Greek equivalents (the latter partly deviate from those used in Rome: either τάφος or ὧδε κεῖται - instead of ἐνθάδε κεῖται - as introductory formula; ἐν εἰρήνῃ κτλ. occurs only five times). The main element of choice here was whether to add something distinctively Jewish in Hebrew or not. Hebrew was more popular than at Rome and was scattered throughout the catacomb and over the whole period of epitaph production.

1471. Aquileia. Corpus. C.Zaccaria - C.Gomezel (edd.), *'Notiziario epigrafico - Le fonti antiche epigrafiche, letterarie e numismatiche della regione Alpe - Adria. Atti della III Tavola Rotonda Internazionale (Aquileia - Zuglio, 6-8 novembre 1997)'*, *AN* 68 (1997) 289-358, includes contributions by C.Zaccaria (305-310) and L.Boffo (311-316) outlining the desiderata for a new corpus of inscriptions from Aquileia replacing that of J.Brusin (cf. *SEG* XLIII 641). B. focuses on specific problems concerning Greek and bilingual texts: 80 (including one ineditum) instead of the ca. 45 collected by Brusin. The commentary should aim at a geographically and culturally broad contextual serialization rather than focus on local epigraphical production, as Brusin did: cf. e.g. the latter's nos. 264 and 3047 (*IG* XIV 2337 and 2363), where in 264 Zeus' epithet Θαλῆς has its parallel in Phrygian inscriptions dedicated to Ζεὺς Θαλ(λ)ός (cf. *SEG* XXXIII 1154-1156) and in 3047 the ethnic Φενήσιος refers to Phaina in the Arabian Trachonitis (cf. *SEG* XXXVI 1279 on p. 393 in fine); in 710 (*IG* XIV 2342) μουσικὸν δάπεδον (qualification of the sepulchral area of the mime Bassilla) is used metaphorically ('il suolo sacro alle Muse') and does not refer to a burial place near the local theater; 182 (*SEG* XXX 1133;

XLVI 1304) does not provide evidence for a temple of Artemis Ephesia in Aquileia (see *SEG* XLVI 1304 app.cr. for B.'s interpretation). Texts and restorations previously suggested should be verified on the stones as far as possible (B. questions L.Moretti's interpretation of a dedication to Apollo as summarized in *SEG* XXX 1132). For the Christian inscriptions from Aquileia (some 20 in Greek, according to B.) see C.Sotinel, *ibid.* 317/318: 350 in Brusin, whereas more than 500 are known.

1472. Bari (area of: Altamura). Alphabet on a vase, late 5th - mid 4th cent. B.C. *SEG* XLVI 1313 bis. Now also in M.R.Depalo, *La collezione Loiudice* (Bari 1997) 85/86 no. 123 (ph.).

1473. Calvatone (Cremona). Stamped amphora handles, Hellenistic period. G.M.Facchini, *Acme* 50, 2 (1997) 39-58, (re)publishes the following amphora stamps: 1) Ἐπὶ Τιμασαιγόρα, | Ἀρτ[α]μιτίου ([Ἐπὶ Τιμασαιγόρα[ς]. F.; corr. Lazzarini]; Rhodian; 200-150 B.C.; 41/42; dr; ineditum); 2) two Rhodian stamps (*SEG* XV 629); 3) Ἐπὶ Αἰνησιιδάμου, | Ἀγριανίου (Rhodian stamp; 220-180 B.C.; now in the Museum of Cremona; G.Pontiroli, *Epigraphica* 32, 1970, 184-186); 4) Παπίωνος (Koan; Pontiroli, *art.cit.* 187). See also G.M.Facchini in id. (ed.), *Calvatone romana* (Milano 1991) 133.

1474. Concordia. The *ius sepulcri* in epitaphs. S.Lazzarini, '*Tutela legale del sepolcro familiare romano*', *Antichità Alto-Adriatiche* 43 (1997) 92-94, offers brief reflections on *IG* XIV 2325, 2328 and 2334 (Greek texts; translations). The *ius sepulcri* depends on the permission of the ἴδιον γένος or brothers of the deceased (ἄνευ τοῦ ἰδίου γένους; ἄνευ τῶν ἀδελφῶν). L. considers the possibility of ἄνευ meaning 'except', which would limit the use of the tomb to the next of kin. The texts are also in G.Lettich, *Le iscrizioni sepolcrali* -- (see *SEG* XXXIII 761) nos. 86/87 and 90.

1475-1477. Cumae. The early inscriptions. A.Bartoněk - G.Buchner, *Sprache* 37 (1995) [1997] 199-204 nos. C 1-3 (ph.; dr.; commentary; bibliography; cf. our lemma no. 1488), (re)publish the three oldest inscriptions from Cumae (all on vases; sinistrorsum unless stated otherwise; our lemma no. 1477 is an ineditum). They point out that the vases of our lemmata nos. 1475/1476 were found in inhumation graves, i.e., in graves intended for children or youths (in Cumae, as in Pithekoussai, cremation was reserved for adults).

1475: 199/200 no. C 1. **Graffito, 660-650 B.C. or somewhat earlier.** *IG* XIV 865 (*IGDGG* 12; *LSAG* 240 no. 3; cf. *SEG* XXXVII 998; XXXIX 1059 and 1764; XLI 1831; XLII 1774). B.-B. argue that in view of the find-context (see above), Tataie must have been a girl. Consequently the strong curse ('whoever steals me, will be blind'), out of proportion with the object of little value in any case, is a joke written

during Tataie's lifetime by the donor (probably her groom) rather than a serious threat engraved on the vase at the moment of the funeral in order to deter grave-robbers.

Ταταίε̄ς ἐ̄μὶ λέ̄ϙυθος· ὃς δ' ἄν με κλέφσε̄ι, θυφλὸς ἔσται

1476: 201-204 no. C 2. **Graffito, 700-690 or somewhat later.** *LSAG* 239 no. 2 (*IGDGG* 11; *SEG* XLI 848). B.-B. follow A.C.Cassio's reading of (A) (see *SEG* XLI), but reject his view that the inscription is a warning against tomb violation for the same reason as stated in the preceding lemma. Rather it was written by the father of the deceased child to express his grief; the translation should then be 'das Schicksal hat es gewollt, daß du [der Schreiber] das Gleiche erleiden mußt' (sc. the same as another - unmentioned - person) or, more general, 'man muß dasselbe als Buße leisten'. The incomplete alphabets (B) were written boustrophedon (previously unnoticed; apparently taught at school), perhaps by another child of the writer [why not by the deceased child himself during his lifetime?; however, on 203/204 G.B. points to the occurrence of two different types of beta: the Euboian and the Corinthian; the writer of the inscription may have been an immigrant 'Euboicized' Corinthian potter, wishing to show his son how the beta was written in his native city; *LSAG* supposed two hands: a Cumaean and a Corinthian, Tybout].

A hίσα μένε̄ τιννύνα(ι)
B αβγδεϝhζ (dextrorsum) | ζhϝδγβ (sinistrorsum)

B. 2. read as ζδϝhρβ by G.Buchner in an addendum on 231.

1477: 204 no. C 3. **Graffito, early 6th cent. B.C.** Shoulder fragment of an 'Ionic' black-glazed kylix; found in the 1930s on the akropolis, probably in the area of the Apollo temple; inscription dextrorsum: ['A]π̣όλο̄[νος]

Or ['A]π̣ολό̄[νιος] (or ['A]π̣ολο̄[νίο̄]), referring to a mortal, B.-B.

1478. Gabies. Inscribed vase, before 770 B.C. *SEG* XLII 899 (XLVI 1316*). Republished by A.Bartoněk - G.Buchner, *Sprache* 37 (1995) [1997] 204/205 no. D 1 and addendum on 231 (ph.; dr.; commentary; bibliography; cf. our lemma no. 1488), who read εὔλιν(ος) ('good at spinning' [but cf. *SEG* XLVI]) and reject ευο̣ιν (Bacchic cry; for both readings see *SEG* XLIII 646). In the addendum, G.B. points out that the third sign is engraved sinistrorsum, i.e., a regular Euboian lambda; this may be due to the fact that writing boustrophedon was taught at school (cf. our lemma no. 1476); he follows D.Ridgway's view that 'the writer's intention [might] have been to indicate to subsequent Greek visitors that the girl who kept her wool in *this* pot was the best weaver in the Osteria dell'Osa community' (*art.cit.*in *SEG* XLIII) [See now also the brief remarks of M.L.Lazzarini in *Atti XI Congresso* 114/115].

C.Ampolo in G.Bartoloni (ed.), *Le necropoli arcaiche di Veio. Giornata di studio in memoria di Massimo Pallottino* (Rome 1997) 211-217 (ph.; dr.), argues that a reading ΕΥΛΙΝ is the most

probable, though 'tutt'altro che sicura'. Reflections on the function of Gabies as center of Greek culture and on the story, told in literary sources (especially Dionysius of Halikarnassos), about Romulus and Remus having learned Greek there. The latter is a relatively late rationalistic version, based on the fact that Gabies was known to have been a center of Greek culture. The graffito confirms the latter.

1479. Kroton (area of: Capo Colonna). Inscriptions from the area of the temple of Hera. M.L.Lazzarini in E.Lattanzi - M.T.Iannelli - S.Luppino - C.Sabbione - R.Spadea (edd.), *Santuari della Magna Grecia in Calabria* (Naples 1996; catalogue of an exhibition) 242-246, briefly surveys the epigraphical harvest of this area from the archaic period, especially from the sanctuary of Hera. On 245 she gives a list of the inscribed objects presented in the exhibition (an asterisk indicates an *ineditum*): no. 4.4 = *SEG* XXXIV 997 (XL 827; XLI 852; Arena IV 39; ph.); no. 4.5 = *SEG* XL 826; no. 4.6 = *SEG* XL 828 (XLI 852; restored by L.: [Hε̄ρας Ἐλε]υθερίας· Τ[-- ἀνέθε̄κε]); no. 4.7 = *SEG* XL 832; no. 4.9 = *SEG* XXVIII 774bis (XXXIV 999; Arena IV 41; L. suggests that the dedication was made by Phayllos either at the beginning or after the happy end of an overseas trip; ph.); no. 4.10*: see our lemma no. 1481; nos. 4.11-20*: see our lemma no. 1480; no. 4.21 = *SEG* XXXIV 998 (XL 829; L. suggests regarding [--]OEPON as part of the accusative of the name of the manumitted person; ph.).

1480. Kroton (area of: Quota Cimino). Fragments of bronze tablets, ca. 450 B.C. Ten fragments of bronze tablets. Six were mentioned by M.L.Lazzarini in *Crotone 1983*, 353-355 (ph.); two were published by L.Gasperini: see *SEG* XXXVI 916 A and B (cf. below, G and H); two are inedita. Presented by M.L.Lazzarini in *Santuari* (cf. our lemma no. 1479) 243 and 245 nos. 4.11-20; 4.11-16, 19/20 are now in the Museum in Kroton. The fragments show the same script; they are likely to be archival documents, possibly manumission records. We present all the fragments.

A. 4.11: [--]φθεν[--]
[--]σπε[--]
[--]νκα[--]

B. 4.12: [--]σε[--]
[--] ο [--]

C. 4.13: [--]..[--]
[--]Ο.[--]
[--]ΔΕ.[--]

D. 4.14: [--]ι[--]
[--]ες h[--]

[--]ελευ[--]
4 [--] hε̄ρα[--]

3. Either a form of ἐλεύ[θερος or of the divine epithet Ἐλευ[θερία], L. ‖ 4. Hera: known from manumission records in Kroton, L.

E. 4.15: [--]αρ[--]
[--]..[--]

F. 4.16: [--]αφ[--]

G. 4.17 = *SEG* XXXVI 916 A
[--]οε[--]
[--]ταδας [--]
[--] ἐπὶ Λυϙ[--]
4 [-- hε̄]ραι σ[--]
[--]οντα[--]
[--]ετ[--]

3. Possibly the eponymous magistracy, L.; ἐπὶ Λύκ[ονος]; *SEG* ‖ 4. ραις, *SEG* ‖ 6. επ̣, *SEG*.

H. 4.18 = *SEG* XXXVI 916 B
[--]δε[--]
[--]ιας[--]
[--] Λυϙο[--]

I. 4.19: [--]τα[--]
[--]ς Νικο[--]
[--]ιδαμα[--]

J. 4.20: [--]ασ[--]
[--]ρα[--]

1481. Kroton (area of: Quota Cimino, ca. 1 km from the temple of Hera). Dedication to Apollo, ca. 475-450 B.C. Rectangular lead plaque broken at left. Ed.pr. M.L.Lazzarini in *Santuari* (cf. our lemma no. 1479) 243 and 245 no. 4.10 (dr.) and in *I culti della Campania Antica. Atti del Convegno Internazionale di Studi in ricordo di Nazarena Valenza Mele, Napoli 15-17 Maggio 1995* (Rome 1998) 149-154 (dr.).

[Ὁ δεῖνα ἀν]έθε̄κεν • Ε-
[- - ca. 8 - -]ς • ματέρος
[εὐξαμένα]ς • τὀπόλλό-
4 [νι Πυθίό]ι • τὸν hιαρ-
[ὸν - - - - - - - - - - -]

1-2. Ε![--]ς: presumably the patronymic (in the genitive) of the dedicant, ed.pr., who rejects τᾶ]ς in view of the punctuation mark, which rarely separates the article from the corresponding noun ‖ 2-3. the anonymous son erected the dedication in fulfilment of a vow of his mother, ed.pr. ‖ 3-4. the first epigraphical attestation of the cult of Apollo in Kroton, ed.pr., who collects evidence for the close relation between Kroton and Delphi and for the existence of a temple of Apollo Pythios in Kroton (cf. the restoration Πυθίό]ι) ‖ 4-5. τὸν hιαρ![--]: probably the object dedicated, e.g. τὸν hιαρ![ὸν βωμόν], ed.pr., who also considers a reading τὸν hιαρόν: acc. sing. of ὁ ἱερός, viz. a slave of the dedicant manumitted through consecration to the god; ed.pr. refers to the important role of Hera Eleutheria in manumissions; Hera's temple was nearby.

1482. Lokroi Epizephyrioi. The archive of the Olympieion, ca. 350-250 B.C. *SEG* XLV 1443* (for tablet 35 cf. *SEG* XXVII 675 on p. 171). After re-examination of the tablets, L.Del Monaco, *RFIC* 125 (1997) 129-149 (ph.; dr.), points out that nos. 35, 36, and 37 belong to the same document: 35 (lower part) and 36 (right upper part) join, whereas 37 can be located precisely in the upper left part to provide parts of LL. 1-3. He shows that one of the three fragments of which the tablet 35 was previously composed does not belong to the newly reconstructed document; it either belongs to another of the known tablets or is an independent fragmen-

tary tablet. D.M. also publishes five tiny new fragments stored together with tablet 35 in the Museo Nazionale in Reggio Calabria; three have only traces of letters, one reads [--]H[--] and another [--]<<Δ[--|--]⊢||. The latter joins tablet 35 at right, giving parts of the sums of money mentioned at the end of the last two lines. D.M. presents the following text; since this supersedes earlier editions, we refrain from giving a complete app.cr. The archive now includes 37 instead of 39 tablets.

Βοω - ἐπ[ὶ - ca. 8-9 -]ς - προβ[ώλ]ων
[π]ροάρχοντ[ες (or [π]ροαρχόντ[ων) - ca. 8-9 -]ς - Ἀγη[σιδά]μω - Σκα
[- ca. 3 -]ασ[- ca. 15 -] - Ὄναιος Χαιρεδάμω
[προδίκων - ca. 8-9 -].ΩΣ.[- ca. 6 -] - Κυλ [-] Ἀγέλοχος
[Ἀλεξιδ]άμω - Αγφ - Γνᾶθις - Θράσωνος - hιαρομνάμονες ἐπὶ θη-
[σαυρῶι] - Σκι - Ζώιππος - Ἀριστωνύμω - Μνα - Κόσσυρος Φ[αι]κίωνος - Αλχ
[- ca. 3-4 -]χος - Φιλωνίδα - ἐπὶ τούτων ἁ πόλις κατεχρήσατο [- ca. 3 -]τ.[- ca. 5-6 -]
[δι]π̣λεῖ χρυσίω πεντακορινθίω - καὶ πεντεκαιικοσιλίτρων Ψ Ε[Τ Τ]<<Δ[ΓΛ]
[τ]ῶ τῶ Διός - Ψ Η Η Η Ь Η Τ <ΔΛΛΛΛ|||| - καὶ κωτιᾶν - Η Η Ь Ь Ь Η Τ <⊢||

1. Among the names recorded in other tablets and preceded by the demotic Βοω, Δαμοκλῆς, -έος, πρόδικος in tablet 15 is the only one who matches the lacuna, D.M. || 1-2. the first πρόβωλος προάρχων must belong to a demos of the first tribe according to the principle of magisterial rotation (cf. D.Lewis, *Klio* 52, 1970, 247-253), D.M. || 3. the letters ασ belong to the central part of the name of the second πρόβωλος προάρχων; with a name ending in -ας, the patronymic would be rather long: ca. 11-12 letters (viz., ca. 15 minus 3 for the demotic of the third probolos), D.M. || 4. Κυλ was not read previously on tablet 36; this demotic of the second πρόδικος belongs to the second tribe, which fits in with the fixed rotation scheme (cf. above ad LL. 1/2), since the demotic Αγφ (L. 5) of the third prodikos belongs to the third tribe, D.M. || 4-5. the restoration is based on the identification of the second prodikos with the πρόβωλος προάρχων of tablet 33, where [Κυ]λ instead of [Τη]λ Ἀγέλοχος Ἀλε[ξι]δάμω should be read, D.M. || 6. Ἀριστωνύμω instead of Ἀριστονύμω was already read by J.Blomqvist: see *SEG* XXVII 675; Κισσῆ[ς], earlier editors (tablet 35); Κόσσυρος, now clearly legible thanks to the joining of tablets 35 and 36, is derived from the homonymous island in the river Selinous and the homonymous nearby city mentioned by Steph. Byz. s.v.; this is further testimony of the interaction of Lokrian and Sicilian onomastics in the 4th/3rd cent. B.C., for which see A.Landi (cf. *SEG* XXIX 950; on 139 note 1, D.M. criticizes some of L.'s suggestions); in fine: among the names on record in the other Lokrian tablets, Φ̣[αι]κίωνος or, less preferably, Δ̣[ορ]κίωνος are the only names filling the lacuna, D.M. || 7. initio: among the names on record in the other Lokrian tablets, [Νέαρ]χος is the only possibility; in fine: either the city's decision ([κὰτ] τ̣ὸ̣ [δόγμα]) or the purpose of the loan ([ποὶ] τ̣ὸ̣ [- ca. 5-6 -] or [ποὶ] τ̣ὼ̣[ς - ca. 4-5 -]), D.M. || 8-9. [δι]π̣λεῖ (read by A.De Franciscis; cf. *SEG* XXVII 675) is the only possible reading; it is used adverbially to indicate two distinct elements mentioned together (cf. ἅμα, ὁμοῦ): here the two monetary standards χρυσίω πεντακορινθίω καὶ πεντεκαιικοσιλίτρων. The latter is probably money in silver, to be distinguished from the golden pentakorinths. There is also a neat distinction between the 'cash of Zeus' and the 'cash of the kotiai', both known from other tablets (and both administrated by the hieromnamones) but mentioned together only here. The 'cash of Zeus' provided values in silver and possibly bronze, that of the kotiai values in gold. Consequently, the sequence in LL. 8/9 is chiastical: the city borrowed (L. 7) both golden pentakorinths and pentekaiikosilitrai (sum total at the end of L. 8), viz. from the cash of Zeus (sum) and from the kotiai (sum). The sums mentioned in L. 9 are 1266 talents, 1 stater, 14

litrai, 4 ounces and 236 talents, 1 stater, 0.5 litra, 2 ounces, respectively; this amounts to the sum total of 1502 talents, 2 staters, 15 litrai in L. 8, D.M. || on 145-149 D.M. reflects on earlier theories concerning the relative chronology of the Lokrian tablets, inter alia that of F.Ghinatti, *Assemblee greche d'Occidente* (cf. *SEG* XLVI 2294) 89-101, and points out that their results are contradictory since they are all based on different but single points-of-view. As to the present document, the only certain conclusion is that it belongs to the same chronological range as tablet 33 (cf. above ad LL. 4/5: same person as prodikos and probolos respectively, which implies a difference of only a few years according to the principle of progression in the magisterial career as established by D.Musti in his study mentioned in *SEG* XXIX 950).

1483. Lokroi Epizephyrioi. Defixio, late 3rd cent. B.C. F.Costabile, *Municipium Locrensium* (Napoli 1976) 68 note 15; D.R.Jordan, *GRBS* 26 (1985) 180 no. 23; A.Zumbo in: *I Brettii II. Fonti letterarie ed epigrafiche* (Messina 1995) 269 B13. Republished by L.D'Amore, *ZPE* 117 (1997) 95-98 (ph.), with commentary. She points out that the text contains names with Greek, Roman, and Italian elements, illustrative of the assimilation of the Lokrian polis to the Roman world. Cf. J.Mylonopoulos, *EBGR* (1997) [2000] 37 no. 99 [For other new readings see now also F.Costabile, *Minima epigraphica et papyrologica* 2 (1999) 53-74].

[--- Η]ερμᾶ καὶ Γᾶ
[---] καὶ Φίντωνα.
[---] παρτίθεμαί τοι
[---]ελανεα τὸν
[--- Μ]αρυλλίδαν ἀδελφὰν
[--- κ]αὶ Νόϋιλαν
[---]νταισίναν
[---] Νοϋίαν
[---]. Ἀκύλαν
[---] Λεύκιον
[---]ταισίνου
[---]αν[.]τιδα
[--- ε]λανεος

1. M. points out that the facsimile of ed.pr. gave ..ΜΑΚΑΙΓΑ || 3. M. points out that ed.pr. gave ΠΑΝΤΙΘΕΜΑΠΟΙ; παρτίθεμαι = παρατίθεμαι, D'A., who argues that the following τοι (Doric form of σοι) probably refers to the preceding but lost name of a chthonic divinity (cf. our lemma no. 510) || 4. -]ελανεα: accusative of a name composed with -ηϝ-, like Μελανεύς or Πελανεύς, or an uncontracted accusative of a name composed with -εσ-, for example Μελάνης. The following τὸν probably introduced the patronymic, D'A. || 5. Μ]αρυλλίδαν: accusative of the female name Μαρυλλίς with parasitic *nu*, cf. Μάρυλ(λ)α, Μαρυλῖνα, Μάρυλος, D'A.; L.Dubois, *BE* (1998) no. 598, points out that Μάρυλλος is on record at Megara Hyblaea, *IGDS* 21 || 6. Νόϋι(λ)λα: diminutive of Νοϋία (L. 8), D'A. || 7. and 10. perhaps end of an ethnikon ending in -νταισίνα/-νταισῖνος or of a cognomen in -sinus, D'A. || 8. D'A. accepts the reading Νοϋίαν rather than Νοψίαν, suggested by F.Costabile, *Istituzioni e forme costituzionali nelle città del Bruzzio in età romana* (Napoli 1984) 90 with note 58; she interprets Νοϋία as the hellenized form of an Oscan female name, derived from the praenomen Νόϋιος; L.Dubois, *loc.cit.*, takes it as the equivalent of Italic Noviam || 10. D'A. does not exclude that Λεύκιος is the Greek version of the Oscan praenomen Lúvkis || 12. [--]αν[.]τιδα: end of a personal name in the accusative?, D'A. || 13. - ε]λανεος: perhaps the same name as in L. 4, D'A.

1484. Matera (area of: Pomarico Vecchio). Dipinto on a vase, 330-320 B.C. Inscription painted in white along the rim on the outside of a Gnathia skyphos. Ed.pr. M.C.Preacco Ancona in M.Barra Bagnasco (ed.), *Pomarico Vecchio I. Abitato, mura, necropoli, materiali* (Galatina 1997) 134/135 (ph.; dr.): [--]ιμα Κονακὶς ἀ[νέθ]ηκε

For the name Κον(ν)ακίς cf. our lemma no. 1521, ed.pr. ‖ C.Maturo, *ibid.* 250, briefly mentions the stamped tile *SEG* XLVI 1321 sub (4).

1485. Montesarchio (Samnium, Valle Caudina). Commercial graffito on an Attic vase, late 5th/early 4th cent. B.C. Graffito incised under the foot of a red-figured Attic krater assigned to the workshop of the Pronomos Painter; found in a tomb. Ed.pr. G.d'Henry, *Ostraka* 6 (1997) 426 with note 39 (dr. on 428); we give the reading of M.Sève, *BE* (1999) no. 123, which is clearly confirmed by the drawing.

Ὀξίδες δ′ | πλάσματα δ′ | κοριθιοργεῖς (sic)

'ΟΞΙΔΕ'Δ οξιδες (cratere, seguito da un numerale); ΠΛΑΕΜΑΤΑ'Δ πλασματα (vasi configurati? seguito da un numerale); ΚΟΡΙΟΙΟΡ+ΕΚ κοριντιογεις (cratere a colonnette)', ed.pr. ‖ on 425/426 (ph.) ed.pr. refers to another Attic krater from Montesarchio with commercial graffiti published by A.W.Johnston, *Trademarks on Greek Vases* (London 1979) 112, 18 C, 48; 161, 14 F, 6 and 167, 23 F, 3.

1486. Ostia. Dedication of the ark of the torah, 150-200/late 3rd cent. A.D. *SEG* XLII 916. Published as an ineditum after examination of the stone by L.M.White, *HThR* 90 (1997) 38-42 (translation) [W. ignores both Guarducci, *EG* III 15-17, and the republication by M.L.Lazzarini (*SEG* XLII)]. The readings are those of *SEG* XLII, except for Μίνδι(ο)ς in L. 6 [unnecessary 'correction' of Μίνδις = Μίνδι(ο)ς] and unrestored L. 7 ([--]ΔΙΩ[--]; μει[τὰ τῶν] ἰδίω[ν], *SEG*). W. takes οἰκοδόμησεν κὲ αἰπόἰησεν (LL. 2/3) to refer to the synagogue itself rather than to the torah shrine; only the κ(ε)ιβωτός (L. 4; 'ark'; 'portable chest') is the object of ἀνέθηκεν (L. 5; placed on the western end of the bema; the installation of the aedicula belongs to a later stage); these two distinct acts were both sponsored by Mindius Faustus. Accordingly W. interprets the inscription as evidence of the renovation of the existing private edifice for use as a synagogue (construction of an assembly hall) known from archaeological data. W. considers the possibility that δομάτων (LL. 3/4: ἐκ τῶν αὐτοῦ δο|μάτων; 'from his funds') is an orthographical variant of δωμάτων, referring to the house or rooms from which the synagogue was renovated. Mindius Faustus may have been related or attached somehow to the families of L. Mindius Diocas and L. Mindius Dius on record in the Latin epitaphs H.Thylander, *Inscriptions du port d'Ostie* (Lund 1952) nos. A 181 and A 182, respectively. The invocation *pro salute Aug(usti)* (L. 1) suggests ties of clientage to members of the imperial household and links Jewish residents to the non-Jewish population of Ostia.

Our inscription and a Latin honorary inscription (for the Jewish gerusiarch C. Iulius Iustus *CIJ* 533; W. 42-48: evidence of Jewish upward social mobility) are discussed in the context of an article (23-58) mainly devoted to a reexamination of the Ostia synagogue building. The latter's establishment and later renovation testify to growing acceptance of the Jewish congregation. Likewise other Latin epigraphical texts from Ostia and Puteoli point to a high degree of Jewish social acculturation.

1487. Ostia. Epitaph, Roman Imperial period. Marble plaque from the 'Sede degli Augustali'. Published on the basis of a plastercast in the Pontificio Istituto di Archeologia Cristiana by ed.pr. S.Frascati, *op.cit.* (cf. our lemma no. 1496) 207.

[--]ς καὶ Καρίαν διοδεύσας καὶ Ἀδρίαν τρὶς διαπλεύσας ἐνθάδε κεῖμαι
[--]νίων· θεοῖς καταχθονίοις· βονις βενε ❦

[F.'s transcription contains several errors and is incomplete; we present the correct text as read by Lazzarini after ré-examination of the stone in Ostia].

1488. Pithekoussai. The early inscriptions. A.Bartoněk - G.Buchner, *Sprache* 37 (1995) [1997] 129-237 (ph.; dr.; commentary; bibliography; indices), (re)publish the 46 oldest inscriptions from Pithekoussai (750-550 B.C.; all on vases or vase fragments): 15 known texts and 31 inedita. They distinguish the following categories: A) incised after firing: I) on tableware: a) on drinking vessels (poteria; nineteen: 146-163 nos. 1-19): α) long metrical inscription referring to drinking (Nestor cup; 146-154 no. 1); β) fragmentary inscriptions of unknown character (four: 154-157 nos. 2-5); γ) owner inscriptions (name in genitive with or without ἐμί; twelve: 157-162 nos. 6-17); δ) graffiti of one or two letters (two: 162/163 nos. 18/19); b) on oinochoai (two: 163/164 nos. 20/21; owner inscription and fragment of unknown character); II) on an aryballos (one: 165 no. 22; owner inscription); III) on large commercial amphoras (twenty: 165-176 nos. 23-42): a) owner inscriptions (two: 165-167 nos. 23/24); b) abbreviated indications probably concerning the contents: α) on amphoras of local production (three: 168/169 nos. 25-27); β) on Attic amphoras of the 'SOS' type (three: 169-171 nos. 28-30); γ) on another imported amphora (probably eastern Greek; 171/172 no. 31); c) large single letters of uncertain meaning (eleven: 173-176 nos. 32-42); B) painted before firing (three: 177-179 nos. 43-45): I) signature of a vase painter (177 no. 43); II) sacral inscriptions (two: 177-179 nos. 44/45); C) ostrakon with astronomical (?) graffito (one: 179/180 no. 46 = *SEG* XLVI 1328). In 'Exkurs A', (187-189) B.-B. present four Semitic inscriptions found at Pithekoussai (= A 1-4; 187/188 no. A 1 = 171/172 no. 31: see below sub 'New readings --'), in 'Exkurs B' (189-199) 19 early Greek inscriptions from Euboia (= B 1-19; cf. our lemma no. 1363) and one from Al Mina (= B 20; cf. our lemma no. 1921), in 'Exkurs C' (199-204) the three oldest inscriptions from Cumae (= C 1-3; cf. our lemmata nos. 1475-1477), and in 'Exkurs D' (204/205) the oldest inscription from Gabies (= D 1; cf. our lemma no. 1478).

In the Introduction, B.-B. discuss the following main topics: 1) history of scholarship: excavations (map) and earlier publications of inscriptions (129-137); 2) inscriptions (137-145): a) ownerinscriptions: their rarity (fourteen on tableware and two on amphoras) suggests that they

have no practical purpose like protection from theft; however, ownerinscriptions never occur on the more expensive figural - late Geometric or proto-Attic - vases. They were probably written for fun ('Spielerei') by children, or, on their behalf, by parents in the case of more experienced writing (however, on 140, A.B. argues that at least the calligraphic graffiti of the 8th cent. (e.g. nos. 6/7 and 20) should rather be assigned to a pottery-workshop specialized in inscribing vases for adult clients who liked to possess an example of the relatively new art of writing; this explanation seems more plausible and may apply also to vases inscribed by less experienced hands, possibly those of the vaseowners themselves, Tybout); b) graffiti on amphoras (mostly one or two letters, probably abbreviated references to the contents; 'Querstriche' on handles may represent numerals); c) inscribed vases found in funerary context (previously used and inscribed in the household of the deceased, except perhaps in the case of aryballoi which may have been bought for funeral purposes); d) percentage of inscribed pots as compared to the totals known so far (very low on table ware and relatively high on amphoras: 0,1% or even less and 13,9%, respectively); 3) the introduction of the alphabet in Pithekoussai: far more late 8th/early 7th cent. inscriptions have been found at P. than in Attica or P.'s mother-city Eretria; alphabetization in P. was apparently widespread, since it included women (nos. 20 and 22; cf. also the Tataie lekythos from Cumae: our lemma no. 1475) and the graffiti on amphoras must have been understood by those who handled them; knowledge of the alphabet probably faded after ca. 700 B.C., when commercial relations declined, and came to a standstill in the late 7th/early 6th cent. B.C., when vessels were not inscribed any more; cf. also 181-184 for the technical aspects of the alphabet of P. (table of letters [See now also A.Bartoněk, '*Das Alphabet der archaischen griechischen Inschriften von Pithekoussai*' in *Atti XI Congresso* 177-181]) and the conclusions on 185/186: importance of Euboia as a Greek cultural center in the Dark Ages; introduction of the Phoenician alphabet by the Euboians both in Greece and in the West (survey of Euboian colonization); cf. also the aforementioned inscriptions from Gabies and Cumae, and, for the activities of the Euboians in the Near East, the inscription from Al Mina [See now also A.Bartoněk, '*Le iscrizioni greche arcaiche dei secoli VIII e VII da Ischia*' in A.C.Cassio (ed.), *Katà diálekton. Atti del III Colloquio internazionale di dialettologia greca. Napoli - Fiaiano d'Ischia, 25-28 settembre 1996* (Naples 1999) 109-127].

New readings and observations:

1 (146-154 and addendum on 230): see *SEG* XLVI 1327 on p. 367;
2 (154-156): see *SEG* XLVI 1329;
4 (156/157): *IGDGG*'s [--]λακις μ' [ἐποίησε] should be rejected; λάκισμ[α] ('Fetzen') or [πολ]λάκις μ[--] are possible but improbable;
23 (165/166): A.W.Johnston apud B.-B. reads the name in fragment (A) L. 1 as Μαλον[ος], apparently assuming that it is preceded by [ἐ]μί (rejected by B.-B. since one expects the inverse word order; Μιμα(λ)λον[ος --], Arena III; [--?]μιμαιον[ος ἐμί], B.-B. and others);
24 (166/167): either Δαζιμō (previous readings) or perhaps Δαζιμιō; on the 'Henkelansatz' a delta (Dazimos or a numeral?; incisions on the other handle are probably numerals);
25 (168): τελε: perhaps τέλε(ος), τέλε(ιος), τελή(εις) ('ausgezeichnet, völlig reif', though the expression is not attested as referring to wine) or perhaps (φάρμακον) τελε(ώτατον) (cf. Plato, *Crit.* 106b); G.Annibaldis - O.Vox apud edd.pr. prefer τήλη = τῆλις, 'trigonella foenum-graecum L.', 'Bockshornklee', a medicinal herb);

28 (170): the inscription (λεια) is not necessarily Attic (A.W.Johnston apud edd.pr.; cf. also *SEG* XXVIII 37 (8)); derived from λεῖος/λεαίνω (cf. λεαντικός, 'sweet wine' and λειαύστηρος, 'sweet-sour wine') rather than from λεία ('booty'); G.Annibaldis - O.Vox apud edd.pr. prefer λήϊα, plural of λήϊον 'seed, cereals'.
31 (171/172; Rhodian (?) amphora mainly known for its Semitic graffiti, presented by B.-B. on 187/188 no. A 1). See most recently J.N.Coldstream, *AH* 20 (1990) 154, who suggested interpreting the Greek graffito ιφ as ἴφιος, 'strong', referring to wine; followed by B.-B., who, however, argue that 'strong' could be the equivalent of Aramaic *kpln* (= 187 no. A 1a; 'double', previously interpreted as twice a certain standard capacity). The reference may be to perfume rather than wine: produced by Phoenician metics on Rhodes, it was transported in a concentrated form in large containers to Pithekoussai, where it had to be diluted with olive oil before being poured into aryballoi.

Inedita (sinistrorsum unless otherwise indicated):
3 (156): [--]αιιανσφοδ[--] (local kantharos; undated; probably two words: [--]αιιαν and σφοδ[--], perhaps a verb in the optative followed by σφόδ[ρα]; the latter was suggested by A.W.Johnston apud B.-B., though they point out that σφον̣[--] is equally possible; perhaps σφόν̣[δυλος], 'Spinnwirtel'? The inscription seems to contain an adhortation: 'Wenn sie doch heftig täten ... (z.B. tränken)!');
5 (157): [--]εαγι or [--]εαπ̣ι (local kantharos; undated);
8 (158): Καλ̣[-- ἐμί] (local kotyle; ca. 720-690 B.C.; name, e.g. Καλ̣[λι--]);
9 (158/159): Σōστράτō (Ionic kylix; early 6th cent. B.C.; owner inscription);
10 (159/160): [--]τορομιδō (Ionic kylix; early 6th cent. B.C.; dextrorsum; probably the genitive singular of a patronymic in -ίδης);
11 (160): [--]ιδο (Ionic kylix; early 6th cent. B.C.; dextrorsum; probably the genitive singular of a patronymic in -ίδης);
12 (160): αγ[--] or (dextrorsum) [--]γα (Ionic kylix; early 6th cent. B.C.; possibly Αγ[--]: beginning of a name?);
13 (160/161): [--]ō ἐμί (Ionic kylix; early 6th cent. B.C.; cf. *SEG* XLVI 1329 in fine);
14 (161): [--]ιρος ἐμί (local cup; 600-550 B.C.; e.g. a genitive in [--χε]ιρος);
15 (161): [--]μ̣νō (local cup; 6th cent. B.C.; probaby a name in the genitive);
16 (161/162): αμ[--] or (dextrorsum) [--]μα (lid of a local pyxis; 6th cent. B.C.; perhaps the beginning of a name: Αμ[--], though the dextrorsum reading seems more plausible);
17 (162): [--]σ̣ινιφος or [Φ]ο̣ινιφος (Campanian (?) bucchero kantharos; late 7th/early 6th cent. B.C.; genitive of unattested Σινιξ or rather of Φοῖνιξ);
18 (162): Υ (= Euboian chi; local skyphos; ca. 720-690 B.C.);
19 (162/163): δε (local cup; 600-550 B.C.; dextrorsum; perhaps δε̄(--) = δη(μοσία κύλιξ), for which there are parallels from the Athenian agora - kylix for a public banquet -, or, preferably, δή(μιος οἶκος), i.e., belonging to the inventory of a public guesthouse for the poor);
21 (164): [--].κλ.[--] (large Corinthian (?) vase; late 7th/early 6th cent. B.C.);
26 (168/169): ελεκλ̣[εκτον] (local amphora; late 8th-mid 7th cent. B.C.; possibly ἔλ(αιον) ἐκλ̣(εκτόν), corresponding to the modern 'olio d'oliva puro extravergine');

27 (169): ει (local amphora; ca. 720-690 B.C. or earlier; perhaps εἰ(αρινός) = ἐαρινός, 'Frühlings-'?);
29 (170): λι[--] (Attic 'SOS'-amphora; 725-650 B.C.; perhaps λί[πος], 'fat');
30 (171): hα (Attic 'SOS'-amphora; 725-650 B.C.; perhaps ἅ(λς), 'salt');
32-42 (173-176; large single letters on amphoras; 32-34: unknown provenance; 35 and 40-42: local; 36: Phoenician; 37: Corinthian; 38/39 (Attic 'SOS'); before the 6th cent. B.C.): 32-34: A (perhaps ἄλευρον, ἄλειαρ or ἄλφιτον); 35: E (ἐρέβινθος or ἔλυμος rather than an unspecified ἔλαιον); 36: ϝ (an unspecified ϝοῖνος seems improbable); 37/38: Ƴ (asymmetrical upsilon); 39: (double upsilon); 40: ligature or Φ; 41/42: Ψ (Euboian chi; χέδροψ or χόνδρος). Most of these words refer to cereals and their derivates (meal; barley) and to pulses;
45 (178/179): λειτ[--] (local (?) skyphos or cup; 725-700 B.C.; possibly a form of λέϊτος = λήιτος ('public') or λειτουργεῖν: an abbreviation indicating 'die Spende zu öffentlichen Zwecken').

We provide a comparatio numerorum for the inscriptions from Pithekoussai.

SEG	B.-B.	*SEG*	B.-B.	*IGDGG*	B.-B.
XIV		XL		9	43
604	1	850	1	10	24
XVI		XLI			
588	1	866	1	**Arena III**	
XVIII		XLII		1	23
418	1	919	1	2	1
XIX		920	43	3a	6
621	1	XLIII		3b	7
XXVI		655bis	23-	4	43
1144	1		25, 44	5	44
XXVII		XLV		6	2
679	1	1454	1	7	4
XXVIII		XLVI		8	20
37 (8)	28	1327	1	9	25
795	A 2	1328	46	10	24
796	23	1329	2,	11	28
XXIX			6/7, 20, 22/23		
975	1			*LSAG*^{2}	
XXXIII		*IGDGG*		239 no. 1	1
1249	B 20	1	23	453 1a	43
XXXVII		2	1	453 1b	6/7
789	1	3	44	453 A	23
XXXIX		4	4	453 B	2, 4
1058	1	5	2	453 C	24
1059	23	6a	7		
1060	2	6b	6	*CEG*	
		7	20	454	1
		8	45		

1489. Pithekoussai. Inscribed amphora handle and cup, ca. 350-ca. 200 B.C. Two fragments of the handle of an amphora of the so-called Graeco-Italian type stamped with a name in Greek letters (A) and six fragmentary cups with the same stamped name (B); different moulds were used for amphora and cups; both inscriptions are retrograde. Ed.pr. S.Buchner, *AION (archeol)* 4 (1997) 161-172 (ph.).

A: Μαμάρκου B: Δη(μόσιος) Μαμάρ(κου) (undated)

A. Dated to ca. 330-300 B.C. by ed.pr.; the amphora is ∎ local product; Μάμαρκος: Greek equivalent of the Oscan praenomen Mamereks; cf. Etruscan Mamarce/Mamerce, the expression Mamar[cus m]ed f[eced] (on a pot from Latium (ca. 630-620 B.C.)), and the Roman praenomen and nomen Mamerc(i)us. For Μάμαρκος ed.pr. refers to *I.Napoli* (see *SEG* XL 845 and XLV 1450) nos. 5, 141, 146, 165, to an amphora stamp from Gela, and to a sling bullet from Centuripae. In the process, she suggests that Pythagoras' patronymic Μνήσαρχος may have been 'italicized' into Μάμαρκος in Kroton (see Μάρμακος given by Diog., *Laert.* 8,1 as the alternative patronymic).

1490. Pompeii. Inscribed bowl, 1st cent. B.C. Fragment of a bowl with inscription incised inside. Ed.pr. G.Stefani in E.A.Arslan (ed.), *op.cit.* (cf. our lemma no. 2223) 438 V 63. A.Chaniotis, *EBGR* (1997) [2000] no. 14, reads from the photo: [--] καὶ θεῶν | εὐειλάτων Φιλάδελφος εὐχήν. G.Stefani identifies these gods with the Isiac triad.

1491. Poseidonia. The Greek inscriptions. G.Sacco in M.Cipriani - F.Longo (edd.), *I Greci in Occidente. Poseidonia e i Lucani* (Naples 1996) 204-209, briefly surveys Poseidonia's history and epigraphy and provides a catalogue of inscriptions on vases (nos. 101-112), on clay moulds for statuettes (nos. 113-115), on a marble block (no. 116), and on a limestone altar (no. 117), all presented in an exhibition. Ph. of each. The following nos. are worthy of note (an asterisk indicates an *ineditum*): 101 (red figured vase, with the dipinto Σάγων (name of a man!) on the shoulder of ∎ female; end 4th cent. B.C.; Σάγων seems new, S., who refers to Σάκων, for which see *SEG* XXXIV 1711); 102 = *SEG* XLII 918 (2); 104-109 = *SEG* XLII 918 (3); 110 = *SEG* XXX 1894 (XXXIII 774); 111* (black-glazed cup from the Asklepieion; inscription sinistrorsum: [τ]ᾶς 'Αφροδ[ίτας]; end 4th cent. B.C.); 112* (foot of a black-glazed cup; inscription on the exterior, covered with paint: Φίλιστος (owner of the cup?); ca. 300 B.C.); 113, 114, and 115* (three clay moulds; two for statuettes, with ['Αλ]έξιδος and ΠΑ, respectively; one (115*) for a phiale, with Πολυξένο; ca. 300 B.C.); 116 (white marble block with [-- ἀν]έθηκε δεκάτα[ν]; probably for Athena; 4th cent. B.C.), and 117* (large limestone altar; dipinto on one side: [--]ικαλος [---]α (4th cent. B.C.); under the dipinto an inscription ΚΩΚΑ: Κώκα[λος]?, ed.pr.).

1492. Poseidonia (area of: Foce del Sele). Inscribed ceramic fragments and an inscribed silver disk. G.Greco in S.Cerasulo (ed.), *op.cit.* (cf. our lemma no. 753) 105

and in J. de la Genière (ed.), *Héra. Images, espaces, cultes* (Naples 1997) 197, interprets the graffiti EY on archaic vase fragments (see P.Zancani Montuoro - M.W.Stoop, *ASMG* 6/7, 1965 /1966, 109) as an abbreviation of Hera's epithet Εὐ(εργεσία) (the goddess who protects the work of women) or Εὐ(αγγελίς); cf., however, L.Dubois, *BE* (1998) no. 600: 'deux lettres banales ne prouvent rien'. In the contribution to *Mathesis* 87-106, G. suggests that the square building in the Heraion at Foce del Sele was used for the production of textiles offered to Hera on her festival. The vase fragments were found in this building.

M.Cipriani, *ibidem* 217, interprets *SEG* XII 412 (Arena IV no. 19) as indicating the 'nature guerrière' of Hera (cf. Hera 'Οπλοσμία in Kroton); but see Dubois' criticism in *BE*, *loc. cit.*

1493. Ricàdi (area of: Palazzi, in Bruttium). Christian epitaph, Roman imperial period? White marble plaque; the back was reused for a Latin inscription; found shortly before WW II and now in a private collection. Ed.pr. F.Costabile, *RAC* 73 (1997) 176 no. 1 (ph.); cf. now also F.Costabile, *Minima epigraphica et papyrologica* 2 (1999) 301 (ph.).

[--]ΕΦΑΙ̣[--|--]ΚΑΙΜ[--]

[In *An.Ép.* (1997) [2000] no. 416 (a) it is pointed out that in L. 1 the photo suggests Ψ instead of Φ, in L. 2 Λ instead of M].

1494. Rome. Christian Greek inscriptions. See P.Lombardi in I.Di Stefano Manzella (ed.), *Le iscrizioni dei Cristiani in Vaticano. Materiali e contributi scientifici per una mostra epigrafica (Inscriptiones Sanctae Sedis* 2; Città del Vaticano 1997) 45-51, for brief reflections on: 1) provenance and typology of the monuments; 2) sex and age of the deceased and relations between the latter and those who erected the epitaph; 3) legal status and occupations; 4) onomastics; 5) formulas, vocabulary; 6) symbols; 7) palaeography and date.

G.Bevilacqua, *ibidem* 37-43, briefly studies some general characteristics of the Jewish 'iscrizioni della Catacomba di Monteverde nei Musei Vaticani', 202 in number: 157 Greek, 37 Latin, five Hebrew and three bilingual (Greek-Aramaic). The following aspects are examined: symbols (menorah, lulab, ethrog, shofar, Aron Ha-Kodesh = 'Arca delle Legge'), language (many elements of spoken language), script (lunate letters) and phonetical renderings (the rendering of Latin words in Greek letters included), formulas, epithets, names and age at death, the συναγωγαί in Rome, the Jewish γερουσία and its officials.

1495. Rome. Concordances for *ICUR*. A.E.Felle, *Inscriptiones Christianae Urbis Romae, Nova Series. Concordantiae verborum, nominum et imaginum. Tituli Graeci* (Bari 1997), presents an Index volume for the ten volumes of *ICUR*, based on a computerized database. For a description of the contents and some comment see E.Sironen, *Arctos* 31 (1997) 242/243 and H.W.Pleket, *Gnomon* (forthcoming).

1496. Rome. Inscriptions from the collection of G.B.De Rossi. S.Frascati, *La collezione epigrafica di Giovanni Battista De Rossi presso il Pontificio Istituto di Archeologia Cristiana* (Rome 1997) 183-191 nos. 145-153 (re)publishes the nine Greek inscriptions from the former collection of G.B.De Rossi (ph.; commentary); for the two inedita (nos. 151/152) see our lemmata nos. 1506/1507; see also our lemma no. 1487 for an ineditum from Ostia. The seven known inscriptions are (page numbers within brackets are those of F.): 1) *IG* XIV 1050 (*IGUR* 25; *IGR* I 120; 183/184 no. 145); 2) *IGUR* 482 (*CIJ* 16*; 185 no. 146); 3) *IG* XIV 1874 (*IGUR* 811; 185/186 no. 147); 4) *IGUR* 688 (186/187 no. 148); 5) *IGUR* 985 (187 no. 149); 6) *IGUR* 1473 (188 no. 150); 7) *CIJ* 277 (189-191 no. 153).

1497. Rome. Inscriptions in the Museo Pio Cristiano. C.Gennaccari, *'Museo Pio Cristiano Vaticano. Inediti e additamenta'*, *MEFRA* 109 (1997) 833-854, includes two Greek inscriptions: 852/853 nos. 16/17 = *ICUR* IV 9478/9479.

1498. Rome. Old inscriptions republished. In I.Di Stefano Manzella (ed.), *op.cit.* (cf. our lemma no. 1494), various scholars republish a series of Greek and bilingual Greek/Latin inscriptions, with comment, translation, and excellent photos. We provide a *comparatio numerorum*; following the pp. of Manzella's book we add the names of the scholars who republished the inscriptions concerned.

CIG	**Manzella, pp.**	*ICUR*	**Manzella, pp.**
9825	287 (A.E.Felle)	19767	349 (C.Ricci)
9837	345 (C.Ricci)	19820	345/346 (C.Ricci)
		23380	262/263 (G.Filippi)
ICUR		24315	226/227 (A.E.Felle)
1778	225 (G.Filippi)	26161	263/264 (G.Filippi)
1856	287 (A.E.Felle)	27228	345 (C.Ricci)
1857	349 (C.Ricci)		
1860	350 (C.Ricci)	*CIJ*	
1867	353/354 (P.Lombardi)	370	341/342 (G.Bevilacqua)
1891	346 (C.Ricci)		
2151	349/350 (C.Ricci)	*ILCV*	
2585	344 (C.Ricci)	1611 B	218-220 (G.Filippi)
4246	218-220 (G.Filippi)		
12423	258/259 (P.Lombardi)	*IGCVO*	
12474	258/259 (P.Lombardi)	390	218-220 (G.Filippi)

1499. Rome. The poem of the boy Q. Sulpicius Maximus, shortly after 94 A.D. *IG* XIV 2012; *IGUR* 1336 (*SEG* XLVI 1338*). H.Bernsdorff, *ZPE* 118 (1997) 105-112, argues contra S.Döpp that LL. 25/26 of the poem are not inspired by Ovid, but that LL. 12/13 are

influenced by *Met.* 238/239. Further, LL. 14-16 may be inspired by Homer, *Od.* 13.31-34, and possibly also by Apollonios Rhodios, 3.1340-1342. Other passages of Apollonios that may have influenced the same verses of Maximus are 1.1174 and 4.1629/1630.

1500. Rome. Christian (?) epigram, Antonine period. *SEG* XVI 603. Contra M.Guarducci, *BCAR* 79 (1963/1964) 117-134 (cf. ead., *MDAI(R)* 80, 1973, 169-189, and 81, 1974, 341-343), and P.Lampe, *Die stadtrömischen Christen in den ersten beiden Jahrhunderten* (Tübingen 1989[2]) 257-261, C.Scholten, *ZNTW* 79 (1988) 244-261, argues that this epigram is either ■ pagan wedding inscription or a pagan epitaph. Rejected by P.Lampe in D.Hellholm - H.Moxnes - T.Karlsen Seim (edd.), *Mighty Minorities? Minorities in Early Christianity - Positions and Strategies. Essays in honour of Jacob Jervell on his 70th birthday 21 May 1995* (Oslo 1995) 79-92 (ph.; photo montage of his restored text; translation), who presents new restorations and returns to G.'s and his own earlier view that the epigram should be assigned to Valentinian Christians. Cf. also V.Blomkvist, *ZNTW* 88 (1997) 143/144. We present the text of Lampe (1995), indicating the differences with *SEG* XVI (L.Moretti) in the app.cr.

[Λου]τ̣ρ̣ὰ δ' ἐμοὶ παστῶν δᾳδουχοῦσιν συ[νάδελφοι]
[εἰλ]α̣πίνας πεινοῦσιν ἐν ἡμετέρο[ισι δόμοισι],
[ὑμ]ν̣οῦντες γενέτην καὶ υἱέα δοξάζον[τες]·
[πη]γῆς ἔνθα μόνης καὶ ἀληθε̣ίης ῥύ[σις εἴη]

1. [Στοι]β̣ά̣δ̣' ἐμοὶ κτλ. συ[νέφηβοι], *SEG*; συ[νάδελφοι] (first suggested by J. and L.Robert, *BE* 1958, no. 554) or an analogous term, e.g. σύ[ντεκνοι], L. ‖ 2. [κ' εἰλ]α̣πίνας, *SEG*; in fine possibly, but less preferably, ἡμετέρο[ις ἀναγαίοις], L. ‖ 3. [αἰ]ν̣οῦντες, *SEG*; [ὑμ]ν̣οῦντες or [αἰ]ν̣οῦντες or [σεμ]ν̣οῦντες, L. ‖ 4. [στορ]γῆς κτλ. ῥύ[σις μοι], *SEG*; [πη]γῆς or [αὐ]γῆς or [σι]γῆς ('the only silence': a Valentinian technical term), L. ‖ contra S., L. argues that the text is complete (δέ in the opening was inserted to avoid hiatus and, moreover, can be paralleled: cf. *AP* 11.296 and 11.440; Homer, *Od.* 4.400). According to L., the speaker is a host opening his or her residence for Christian ritual: baptisms (L. 1) with eucharistic meals afterwards (L. 2), and songs of praise to the Father and the Son (L. 3); he expresses the hope that these celebrations may bring 'flowing of the only spring and of the truth' (L. 4). L. argues that the following motives reflect Valentinian concepts: ἀλήθεια, 'co(brothers) or -(children) of the bridal chambers', water ('baths'; 'spring'; 'flowing'), fire and light ('to illuminate with torches'), Father, Son (and Monogenes). The most compelling of these are the 'bridal chambers': Valentinians celebrated the sacraments as anticipations of the eschatological unions of the pneumatics with their angels; L. considers the plural ('chambers') a case in point. Contra, B., who points out that the (non-allegorical) bridal chamber is often referred to in the plural in pagan texts (e.g. Homer, *Od.* 20.58; *AP* 7.487 LL. 1-3; for παστῶν referring to a single chamber see *AP* 10.21 L. 3); consequently the plural form can be used neither for nor against a Valentinian interpretation. L. considers our epigram as evidence of early Christianity in Rome consisting of 'minorities', i.e., of various groups with different theological orientations and meeting in private homes.

1501. Rome. Epigram commemorating the building of a hostel by Faustus, after 408 A.D. *SEG* XIII 471 (XLII 931*); *GV* 820 with Add. on p. 693; *IGUR* 69. R.Santangeli Valenzani, *RIA* 19 (1996/1997) [1998] 205-207 (dr.), discusses this epigram in the context of an article on xenodochia at Rome from the 5th to the 9th cent. A.D. (203-226; list of 15 hostels, based on literary sources except for our inscription). S.V. accepts M.Guarducci's restoration ἔπαρχος in L. 1 in fine, which yields two possible identifications of Faustus: (1) Anicius Acilius Glabrio Faustus, praefectus urbi in 408, 425 and 437 A.D., or (2) Anicius Acilius Aginantius Faustus, who held the same office once between 475 and 482, and for ■ second time in 502/503 A.D. Consequently, 408 is the terminus post quem for the foundation of Faustus' hostel, identified as the *xenodochium Anichiorum* on record inter alia in a letter of Gregory the Great. It was located near S.Lucia de Calcario (Via delle Botteghe Oscure, now demolished), close to the place where our inscription was found. Another activity of Faustus (1) in the same area is probably attested in *CIL* VI 1676 (dr.): restoration of a building (porticus Minucia?) probably damaged during the earthquake of 408 A.D. [S.V. ignores G.Manganaro's new restoration presented in *SEG* XLII, which turns the hostel into a bath house].

1502. Rome. Bilingual dedication to a Nabataean ruler, reign of Augustus. *IGUR* 16 (*SEG* XV 616). G.W.Bowersock, *Hyperboreus* 3, 2 (1997) 347-352, suggests restoring the text as follows.

[Rex Aretas Nabataeorum rex]
[Rabeibel]us Th[aemi f. Thaemo Ob]-
ḍadalli f. legati
Βασιλε[ὺς 'Αρέτας]
Ναβαταίων βασι[λεὺς φιλόδημος]
'Ραβειβηλος [Θαιμου υἱός]
Θαιμο 'Οβδα[δαλλου υἱός]
οἱ πρεσβ[ευταί]

B. argues that the context is provided by Flavius Josephus: *Ant. Jud.* (16.295/296 and 335-355; 17.52-57) and *Bell. Jud.* (574-577): Syllaeus tried to discredit Aretas in Rome under Augustus but ultimately Aretas' supporters prevailed upon the emperor and managed to get Aretas confirmed by the emperor as king of the Nabataeans.

1503. Rome. Dedication to Asklepios, 2nd/3rd cent. A.D. *SEG* XLIII 661. S. Follet, *BE* (1997) no. 24, wonders whether in L. 1 we should restore Λοῦπο[ν], in which case Παιὰν Θύβρ[ις] is subject of ἀκέσατο; she points out that in L. 6 Πλατωνική may be either ■ cognomen (Arria Platonice) or a signum ('Arria la Platonicienne').

1504. Rome. Epitaph of Aurelia Caelerina, 2nd/3rd cent. A.D. *CIJ* 215, cf. *SEG* XXXIX 1065. Republished by B.Rochette, *ZPE* 115 (1997) 169/170, with translation. The text, in Latin, is written with Greek letters (for this phenomenon, see *SEG* XLV 2269). R. argues that the writer and (presumably) the readers of the text were Greek-speaking people living in a Latin

environment; Greek was the daily language of the Jews in Rome. R. points out that Latin i has been transcribed twice by Greek Z (L. 3 and 8: ΚΟΖΟΥΓΕΙ = co(n)iugi). By writing ΖΟΥΓ- instead of iug-, the stonecutter made an etymological link without being aware of it, between Greek ζυγόν and Latin iugum (*yeug-/yug-): we are halfway between transliteration and equivalence (σύζυγος). [This was already suggested by G.R.H.Horsley: see *SEG* XXXIX 1065].

1505. Rome. Epitaph of Barbara, Roman Imperial period. *ICUR* 25018. J.B.Curbera, *ZPE* 118 (1997) 235/236, argues that the name of the deceased woman (Βαρβαρανη) is not *Barbarane, but Barbara. Βαρβαρανη is either an itacist spelling (= Barbarani, with dative ending in -ni; cf. Νυμφηνι, dative of Nymphe in *ICUR* 4648) or a dative in -e, well attested in Imperial times (cf. *I.Kios* 46: Φλαβία Σόφη (nom.), Flaviae Sophene (dat.)).

1506-1507. Rome. Two inscriptions, Roman Imperial period. Two inscriptions from the collection of G.B.De Rossi. Ed.pr. S.Frascati, *op.cit.* (cf. our lemma no. 1496) 188/189 nos. 151/152 (ph.).

1506: 188/189 no. 151. **Epitaph.** Marble plaque; inscription in a recessed field within a moulded frame; at right a relief representing a male youth with curly hair, nude except for a cape draped over the shoulders and involved in an action not identifiable from the photo (holding a bowl?; libating?; parts of garlands?).

[--]ωσεβης | [--]τιος | [--] πατὴρ | [-- ἐ]τῶν || [--]νων | [--]ọν κυρι|[--] | [--]ε ψυ|[--]ήνη

P (L. 3) and PI (L. 6) are engraved on the frame || 1. ẹὐσεβῆς, ed.pr. [on the photo one reads [--]ωσεβης ; perhaps [Λε]ωσέβης, Lazzarini] || 6-8. perhaps references to the Lord (Κύρι|[ος]), the soul (ψυ|[χή]) and a wish for peace ([ἐν εἰρ]ήνῃ), which would point to a Christian or Jewish epitaph, ed.pr.

1507: 189 no. 152. **Fragment.** White marble plaque (perhaps originally closing a loculus of a catacomb): [--]ΝΚΕΙ

[The photo shows traces of at least one preceding line].

1508. Rome. Portrait of Anaximander, Hellenistic period. *IG* XIV 1231; *IGUR* 1500. H.Blanck, *PP* 52 (1997) 249/250 (ph.), dates this relief portrait to the Hellenistic rather than the Roman Imperial period on the basis of the lettering. He thinks he discerns a Θ after [Ἀ]ναξίμανδρος and suggests that the latter's predecessor Θ[αλῆς] may have been represented in the now lost right part of the relief; cf. our lemma no. 1464 Fragment V, where Anaximander is mentioned in connection with Thales [both *IG* XIV and *IGUR* are ignored by B.; Moretti re-examined

the piece ('contuli', *IGUR*) and apparently saw nothing after ΟΣ. The photos in *IGUR* and other publications mentioned ibidem show that the surface of the stone is damaged after ΟΣ (curved crack and dot-like notch faintly resembling a theta); evidently B. fell victim to optical illusion, Tybout].

1509. Rome. Orphic gold tablet, 1st/2nd cent. A.D. F.H.Marshall, *Catalogue of the Jewellery, Greek, Etruscan and Roman, in the Department of Antiquities, British Museum* (Oxford 1911) 380 no. 3154. M.Chicoteau, *ZPE* 119 (1997) 81-83, cites the text of this tablet and uses *IG* XIV 641/642 from Thourioi (4th/3rd cent. B.C.) in his discussion of one of the mural frescoes in the catacomb of Viale Manzoni (ph.; ca. 250 A.D.?). He argues that it is a direct representation of orphic ritual elements, as described in the texts.

1510. Rome. Defixio, ca. 270-280 A.D.? Small lead tablet, broken at right. Divided by horizontal lines into four registers. The upper register is empty, in the second are magical signs, in the third are two large letters (Χ, Α). The inscription is in the lower register; at its left a magical sign? At the right of the tablet a vertical line; perhaps the inscription continued at right and was engraved in two columns. Found in a grave near the Porta Ardeatina; now in the Antiquarium Comunale. Ed.pr. G.Bevilacqua, *ZPE* 117 (1997) 291-293 (ph.; dr.), with translation and commentary; the text was mentioned before by M.Guarducci, *BCAR* 74 (1951/52) 62, and by D.R.Jordan, *GRBS* 26 (1985) 182 ad no. 129.

Πρὸς μίσηθρον ἵνα ἀπομισήσι Ἔρως Φη-
λικίσιμαν κὲ ἀπομισηθῇ ἀπὸ αὐτῆς
[--------------------------]

1. Μίσηθρον: this form is only recorded in papyri; it denotes the means to arouse hatred; πρὸς μίσηθρον here means 'per ottenere odio', ed.pr.; the writer no doubt wanted to win for himself the love of Felicissima; ἀπομισήσι: apparently fut. ind. instead of aorist conj. or opt., ed.pr. || 3ff. in the lost part the rites that brought about hatred and separation, and the names of the gods involved, must have been mentioned, ed.pr.

1511. Rome. Graffito from the Vatican referring to St. Peter, 3rd cent. A.D. *SEG* XIII 470 (XVI 613). L.Reekmans, *'Bemerkungen zum Petrusgrab unter der Konstantinischen Basilika am Vatikan'*, *Boreas* 20 (1997) 49-82, on 70/71 (dr.) briefly discusses this graffito. If read Πέτρος | ἔνι (= ἔνεστιν) following M.Guarducci, *I Graffiti sotto la Confessione di San Pietro in Vaticano* II (Città del Vaticano 1958) 396-407 (cf. ead., *AClass* 23, 1971, 131-141, and 24, 1972, 117-126), it testifies to the presence of the grave of St. Peter. However, according to E.Kirschbaum, *Die Gräber der Apostelfürsten* (Frankfurt am Main 1974[3]) 243, the graffito should be read Πέτρος ΕΝΙ[----] which renders this interpretation dubious. Cf. *SEG* XIII and XVI for earlier readings, and G.Pugliese Carratelli, *PP* 25 (1970) 348-351, and 31 (1976) 466/467, for the reading Πέτρος [οὐκ] | ἔνι.

1512. Rome. Blasphemous graffito from the Palatine, 3rd cent. A.D. *IGR* I 178 (b); *ILCV* 1352 C. adn.; *IGCVO* 402 (cf. *SEG* XLVI 2293 (2)): Ἀλε|ξαμενὸς | σέβετε (= σέβεται) | θεόν. See G.Sacco in I.Di Stefano Manzella (ed.), *op.cit.* (cf. our lemma no. 1494) 192-194 (ph.), for a survey of the various interpretations previously given, and a return to the view that we have a caricature of Christ, produced by somebody who wanted to ridicule Alexamenos. As to the Y engraved above the right arm of the 'cross', S. believes in a symbolic value: either the Pythagoraean upsilon or an upsilon for ὑ(γίεια). As to *ILCV* 1352 C (Ἀλεξαμενὸς | fidelis), S. points out that various scholars considered it to be a falsum but that in 1952 R.Marichal (*REL* 45, 1967, 162) wrote that he had rediscovered the graffito and considered it to be authentic. A year later he found out that the inscription 'era stata cancellata'.

1513. Rome. Graffito referring to Kybele, 3rd/4th cent. A.D. *SEG* XXXII 1047. F.Van Haeperen, *BIBR* 67 (1997) 65-98, identifies the remains of a building found under Santa Maria Maggiore with the sanctuary of Kybele situated at the site of that church in several medieval texts (inter alia *Mirabilia* 28: *Ubi est Sancta Maria Maior, fuit templum Cibeles*). The graffito as read by M.Guarducci (cf. *SEG* XXXII) strongly supports this thesis (discussed on 91-93; dr.). Consequently, the view of Guarducci that the building was a market, where the graffito was incised in a taberna between 322 and 350 A.D. (i.e., in the period in which the cult of Kybele in the Phrygianum of the Vatican was interrupted), should be rejected. Rather the question 'where is Kybele?' was written by a devotee of the goddess at the moment the sanctuary was definitively abandoned. The careless script renders impossible a more precise date of this event.

1514. Rome. Inscription on a lead pipe, Late Roman Imperial period? *IG* XIV 1788; *CIL* XV 7569. M.Heil, *ZPE* 119 (1997) 295/296, points to several specific aspects of this text (Κοσμᾶ ἰατροῦ). There exists only one other pipe with a Greek inscription at Rome (*CIL* XV 7732); the indication of the occupation is unique; the name Kosmas is very rare (in Rome only one example, on a glass of the 4th cent. A.D.). The name Kosmas became more popular after the martyrdom of Kosmas and Damianos under Diocletian; this suggests that our Kosmas lived in late antiquity. Literary sources record a physician Kosmas, who was sent from the East to Italy perhaps by the Emperor Justin, in 519 A.D. The identification of the two persons remains doubtful.

1515. Rome (Crypta Balbi). Inscribed gem, 7th cent. A.D. Fragment of an agate gem; to be inserted in a cross or reliquary; incised inscription and cross; found in the monastery of S.Lorenzo in Pallacinis. Ed.pr. M.Ricci in L.Paroli (ed.), *L'Italia centro-settentrionale in età longobarda. Atti del Convegno, Ascoli Piceno, 6-7 ottobre 1995* (Florence 1997) 258 (ph.). Non vidimus; cf. *An.Ép.* (1997) [2000] no. 234: [--] ἀθάνατος ἅγιος [--]. Probably a fragment of the Trisagion (*An.Ép.*).

1516. Rome. Inscription on a vase, undated. Fragment of a black varnished cup; inscription on the exterior; found in the Baths of Diocletian (in the room called 'S.Isidoro in Thermis'). Ed.pr. P.Maisto, *NSA* 7/8 (1996/1997) [1998] 405 (ph.): Σωκράτης

Possibly the name of a slave owning the vase, ed.pr.

1517. Signia (area of: Colle Maiorana). Epigram dedicated to Herakles, ca. 150-250 A.D. Square white marble column found in the garden of a villa in S.Nicola in Artena, north of Colle Maiorana; said to come from Colle Maiorana. Ed.pr. M.Kajava, *Arctos* 31 (1997) [1998] 55-86 (ph.; ample comment on all terms and expressions, especially on their occurrence in Homeric and later poetry) [For a French translation see *An.Ép.* (1997) [2000] no. 278].

Παῖ Διός, εὐκήλου μεδέων, Ἡράκλεες, ὅρμου,
  σῶτερ ἀλιτρύτων, χαῖρε, Μόνοικε, νεῶν·
ἐς σὲ γὰρ ἢ Ζεφύροιο θοῇ κελάδοντος ἀέλλῃ
  ἠὲ πολυφλοίσβῳ ῥαιόμεναι Βορέῃ
ἀσπάσιαι κατίασιν ὑπὸ σκέπας ἀστυφέλικτον,
  ἔνθ' ἵνα μαινομένης οὐκ ὀθέουσιν ἁλός·
ὥς ῥα καὶ ἡμέας, ὦνα, περισπερχῆας ἐδέξω
  αἰπὰ κορυσσαμένης ὑψόθεν ἀτρυγέτης·
ἐν δὲ σέο ξείνοιο δύο τ' ἤματα καὶ δύο νύκτας
  μείναμεν ἰσχόμενοι πρόφρονες ἀπλοίῃ·
αὐτὰρ ἐπεὶ τριτάτῃ ἀκραέι θεύσαμεν οὔρῳ
  ῥίμφα θαλασσαίων πὰρ πόλιας Λιγύων·
μνῆμα δ' εὐξενίης γλυφά̣[ν]οις θ̣η̣η̣τ̣ὰ κύπελ[λα?]
  δέχνυσο [-------------------]
ἀντὶ δὲ Τ[-------------------------]
  ἀνέρα [----------------------]

The epigram consists of three parts: invocation of Herakles-the-saviour-of-the-shipwrecked (LL. 1-6), the personal story of a sea voyage (LL. 7-12), and the offering and description of the object dedicated (LL. 13-16, lost for the greater part). Ed.pr. discusses the apotropaic nature of Herakles (ἀλεξίκακος), especially his protection of roads and travellers and his (rather loose) association with the sea and seafaring. For Herakles as a guardian of seafarers cf. Ael. Aristid., *Or.* 40.12 and Liban., *Or.* 18.186. He also comments on literary and epigraphical descriptions of (dangerous) travels by sea. He considers the voyage recorded in our poem based on fact rather than fiction and reconstructs its stages: departure from a coastal town west of Monaco (Massilia?), stay of three days in Monaco or some nearby shelter during one of the severe storms typical of the area, continuation of the voyage eastwards by Ligurian towns (cf. L. 12) and arrival at Ostia or another port somewhere in Latium (Antium?) or Etruria. For a very similar epigram dedicated to Herakles in the countryside cf. *IG* XIV 1003 (Kaibel, *EG* 831; *SEG* XXX 1197; Tusculum; ca. 2nd cent. A.D.), in which the poet states that the hero saved his life during a journey to Italy through the Celtic and Ligurian (!) lands (LL. 9-14; see also below ad L. 13). For other metrical inscriptions found in Colle Maiorana and the literate atmosphere probably centered around a Roman villa from which our inscription

may come, see *SEG* XLVI 1350/1351 ‖ 2. Μόνοικος = Monoecus (from Monaco), originally called Μονοίκου λιμήν: Herculis Monoeci portus (cf. the mention of the Ligurians in L. 12); the sanctuary of Herakles Monoikos in the Ligurian port is on record in Strabo 4.6.3; here attested independently for Herakles for the first time, ed.pr. ‖ 9. the verse shows the only metric slip in the poem, ed.pr. ‖ 13. probably referring to another μνῆμα than the inscribed column itself: probably a γλυφάνοις θηητὰ (= θεατὰ) κύπελλα, for which the dedication to Herakles *IG* XIV 1003 (see above) provides a parallel (a 'wondrous krater decorated with carved figures'), ed.pr. ‖ 14. δέχνυσο: imperative singular, ed.pr.

1518. Suasa. Stamped amphora handles, 2nd cent. B.C. Two amphora stamps found during excavation of a late Republican house. Ed.pr. L.Mazzeo Saracino, *Ocnus* 5 (1997) 151-156 (ph.; dr.): 1) Ἑρμίου (rectangular Koan or Rhodian stamp; 152/153 no. 2); 2) [--]ΑΝΘΕ[--] (circular Rhodian stamp with rose; 153 no. 3).

1519. Tarentum. Small terracotta objects. F.Ghinatti, *Sileno* 23 (1997) 120-126, discusses the function of the many small terracotta disks found in Tarentum; they contain proper names, single letters, or letters in ligature, and small relief-figures. He focuses on the most frequent inscriptions: ⊢ημιω(δέλιον), τετάρ(τιον), τριταῖα, τρίτω and δυοτρι(ταῖα); see *SEG* XXXVI 892-906 and 1538. He prefers to interpret the figures as indicators of taxes or customs-dues paid on goods in Tarentum's harbor; the names are those of manufacturers or merchants. He refers to similar objects from Lokroi, with the letters ΠΡΑ, interpreted by G. as πρά(κτορες). In Tarentum the πράκτορες may have been customs-officials, who levied taxes on goods in transit. The goods were divided into at least four categories of payment, based on the value of the goods: those paying a tetartemorion/tetartion (1/48 stater), half an obol (⊢ημιωδέλιον; 1/24 stater), a tritemorion (τριταῖα; 1/16 stater), and a triemiobolos (δυοτριταῖα; 1/8 stater); the corresponding tax-rates were 2, 4, 6 and 12%.

1520. Tarentum. Dedications to Taras, ca. 2nd cent. A.D. *SEG* XXXIV 1020/1021 (XXXVI 943; cf. XLV 1475). L.Gasperini, *MGR* 21 (1997) [1998] 10-15 and *Gerión* 16 (1998) 155-159 (Spanish translation), collects the - mainly literary - evidence of the cult of the founder hero Taras and discusses these inscriptions on 14/15 and 158/159 (text and translation; dr. of XXXIV 1020). Discussion of the expression θεὸν θεῷ ἀνατιθέναι (to dedicate an image of a deity to that deity) and of the chthonic character of θεὸς Τάρας (cf. the serpent represented on the bases). The first of the three dedicants of XXXIV 1020 was an Athenian, who paid homage to the city god par excellence probably because he was keen on integration.

1521. Tarentum? Inscription on a vase, shortly before 350 B.C. Gnathia krater with representation of a naked woman dancing before a door and labelled ΚΟΝΝΑΚΙΣ. T.B.L. Webster, *BICS* 15 (1968) 5; L.Forti, *La ceramica di Gnathia* (Naples 1965) 113, Pl. 10(b); E.De Juliis - D.Loiacono, *Taranto. Il Museo Archeologico* (Taranto 1985) 272, Pl. 314. A.Hughes,

EMC 41 (1997) 237-246 (ph.), argues that the nudity of Konnakis - rendered with large, pendulous breasts and luxuriant growth of pubic hair, and consequently not intended to be aesthetically pleasing - should be considered her theatrical costume. Konnakis may have been a famous performer in the comic theatre rather than a hetaira or an acrobat, just as two other portraits of named personages on Gnathia vases: ΦΙΛΟΠΟΤΙΣ (A.Greifenhagen, *Gymnasium* 82, 1975, 26-32; ca. 340 B.C.) and ΔΕΡΚΥΛΟΣ (J.R.Green, *Theatre in ancient Greek society*, London 1964, frontispiece), both of men masked and costumed in the style of comedy. For Κονακίς see our lemma no. 1484.

1522. Tarentum. Inscriptions on a tessera, 1st-3rd cent. A.D. *SEG* XLII 956 in fine. F.Ferrandini Troisi, *Epigraphica* 59 (1997) 225-229 (ph.), argues that this tessera is a gaming counter belonging to a series of the type first recognized by M.Rostovtzev, *RA* 1 (1905) 111-124: 15 ivory or bone counters used for a table game and bearing an emblem on the obverse (deity, emperor or monument in Alexandria, sometimes with an epigraphical label), and invariably both Roman and Greek numerals on the reverse (ranging from I | α´ to XV | ιε´). The representation on the obverse of our tessera is unparalleled: an amphora inscribed Ἴσιδ(ος), probably flanked by the elements of a sistrum; the obverse has I | α´. F.T. points to *IG* XIV 2414 (61-75) for a complete series from Rudiae (numerals only; no emblems on the obverse) [for similar gaming counters see *SEG* XXXVIII 914 and XLVI 1309-1312, the latter probably also from Italy; like our example, 1309-1311 have objects on the obverse: cornucopia, purse and fish, possibly representing divine attributes like the Tarentum amphora; the numeral of 1310 should be read as I | α´ instead of ι|α´, Tybout].

1523. Tiriolo (ca. 18 km from Catanzaro). Defixio on a lead tablet, ca. 300 B.C. *SEG* XLIV 844. Republished by E.Dettori, *ZPE* 119 (1997) 132-134, who suggests reading in L. 2 -- κα]ὶ (?) παρκατ(ί)θεμα(ι) (*SEG*: -- ἐπ]ὶ παρκάτθεμα), cf. *SEG* XLII 823 (XLV 1349) L. 1: παρκατίθεται. He provides some parallels for ψυχρά in L. 4 (sympathetic magic). He accepts the suggestion of ed.pr. that μ[ι]σετά in L. 4 is to be interpreted as the substantive μιστητή, 'prostitute'. This word is found in comedies and in everyday language (*Agora* XXI C1, ca. 675-650 B.C.). D. refers to similar insults: D.R.Jordan, *GRBS* 26 (1985) 164/165 no. 48B L. 16 (Athens, ca. 323 B.C.): λαικάστρια (cf. *SEG* XLII p. 554 ad XLI 1876) and M.A.Lopez Jimeno, *Las Tabellas Defixionis de la Sicilia Griega* (see *SEG* XLI 773) 38 (*SEG* IV 47; Messana, 2nd cent. A.D.): τὴν σκύζαν. Both terms of insult occur only in comedies.

1524. Tusculum. Funerary epigram for the comic actor Moschianos, 2nd cent. A.D. *IG* XIV 1860 (*IGR* I 396; *GV* 438; Kaibel, *EG* 604). Republished by M.Parca, *The Franchetti collection in Rome. Inscriptions and sculptural fragments* (Rome 1995) 50-55 no. 12 (ph.; translation), who reads in LL. 5/6 μήτ' ἐν ζῴοις ἔτ' ἐόντα | νοσφισθείς· βιότου κτλ. instead of ἐόντα· | νοσφισθεὶς βιότου κτλ. (νοσφισθεὶς echoes προλιπών in L. 5: 'neither did he abandon me in death nor did he neglect me during my lifetime'). Ample commentary, mainly on dramatic performers and their organizations. Since guilds of actors had a religious and funerary

character, it is likely that Μαρκιανός, who erected the epitaph, belonged to the same performing group as the deceased.

1525. Velia. Ethnikon. F.Di Bello, *Elea-Velia. Polis, zecca e monete di bronzo* (Naples 1997) 16/17, briefly discusses numismatic and epigraphical evidence for the ethnikon of the city. He mentions a loom weight with Φιλίστας Αἰλέαι (= Ὑλέαι) (ca. 350 B.C.), two epitaphs from Lipara (*SEG* XXXII 921/922; Ϝελεάτας (ph.) and Ἐλεάτας), and an inscription from Velia on the base of a statue of a physician with Ὑελήτης (ph.; P.Ebner, *Rassegna Storica Salernitana* 23, 1962, 4-6; cf. G.Pugliese Carratelli, *PP* 18, 1963, 384/385 no. 1). On 68-70 he expresses doubt about the inscription ΕΡ engraved on a block and interpreted by previous scholars as Ἔρ(ως).

1526. Velia. Dedications to Hera. G.Tocco Sciarelli in J. de la Genière (ed.), *op.cit.* (cf. our lemma no. 1492) 227-230, mentions two blocks reused in the city wall and in a building in the habitation area, respectively, both inscribed Ἥρης, and various graffiti on fragments of 5th cent. B.C. black-glazed vases reading ΗΡΗ (ph.).

GAUL

1527. Gaul. Greek contests in Gallia Narbonensis. M.L.Caldelli, *'Gli agoni alla greca nelle regioni occidentali dell'impero. La Gallia Narbonensis'*, *MAL* 9 (1997) 389-481 (= fasc. 4), collects and studies the (mainly epigraphical) evidence concerning Greek agonistic festivals celebrated in three cities of Gallia Narbonensis: Massalia (= M), Nemausus (= N) and Vienna (= V). The latter two were not Greek foundations, but they were thoroughly Hellenized under the influence of Massalia [doubts about the Hellenization of Vienna in *An.Ép.* (1997) [2000] no. 1022]. In three catalogues, C. presents texts, with bibliography and commentary, of 28 inscriptions (10 Latin; 17 Greek: M 3 and 6; N 2-6, 11-16 and N I-IV; one bilingual: N 1; ph. of M 6, N 1, 11/12 and 14-16; dr. of N 2/3 and 16): 397-405 nos. M 1-M 6; 413-435 nos. N 1-N 17 (N I- N IV are incerta; *IG* XIV 2512 is excluded on 435-437); 447-452 nos. V 1 - V 5 (V 1-4 are non-epigraphical; V 5 is an - insignificant Latin - inscription); on 455 a discussion of *SEG* XXX 1229 from Forum Iulii. Most inscriptions date to the 2nd cent. A.D., which leads C. to the hypothesis that the *Capitolia*, instituted by Domitian in 96 A.D., were a major stimulus to the diffusion of Greek contests in Gaul. C. points to the relations between these festivals and the imperial cult (patronage of Trajan and Hadrian of the ἱερὰ σύνοδος θυμελική of Nemausus, residing in the *Augusteum* of the city), and to the important role of local elites in the organization of both.

C. presents the following new readings as compared to *IG* XIV and *IGR* I [G.-D., A. = E.Germer-Durand, A.Allmer, *Inscriptions de Nîmes* (Toulouse 1893)]:

M 6 (*IG* XIV 2466): ---? | [--] τὸ στάδιο̣[ν --] | ---? (ΟΣΤΑΔΙC, *IG*);
N 1 (*IG* XIV 2495; *IGR* I 17): in L. 5 [περὶ τὸν Διόνυσον καὶ] instead of [περὶ τὸν] and in L. 6 Διόνυ[σον τεχνιτῶν καὶ] instead of Διόνυ[σον] (*CIG* 6786, reproduced in *IG* and *IGR*); also some new suggestions for the Latin text;
N 13 (*IG* XIV 2499; *IGR* I 21): in LL. 2/3 in fine π[αραδόξου --] and παρ[αδόξου], respectively (no restorations, *IG*, *IGR*); in L. 6 initio [-- τῆς] (no restoration, *IG*, *IGR*); in L. 7 Καπετ[ωλιονείκης --] (Καπετ[ώλια, *IG*; Καπετ[ώλια ἐν Ῥώμῃ], *IGR*);
N 14 (G.-D., A. 579): in L. 5 perhaps [-- β]ωμόν;
N 16 (*IG* XIV 2496; *IGR* I 18); for LL. 2/3, C. accepts the restoration of F.Poland, *De collegiis artificum Dionysiacorum* (Dresden 1895) 20, with note 123, with the addition of a line division: [-- ἱερᾶς συνόδου θυ]μελικῆς [ἐ]ν Νεμαύσῳ τῶν ἀ[πὸ τῆς οἰκουμένης περὶ τὸν | Διόνυσον καὶ αὐτοκράτορα Νέρ]ουαν Τραιανὸν Καίσαρα Σεβαστὸν [τεχνιτῶν --]; in the lacuna in fine, C. suggests restoring a verb like ἀνατίθημι or κατασκευάζω; she expresses doubts about P.'s restoration [Ψήφισμα] initio, preferring the name of the dedicant, who was connected with the synodos; L. 1 may have contained the name in the dative of the dedicatee of the building (emperor or city?) and L. 4 a dating formula ([Ψήφισμα τῆς ἱερᾶς θυ]μελικῆς [ἐ]ν Νεμαύσῳ τῶν ἀ[γωνιστῶν | τῶν περὶ τὸν αὐτοκράτορα Νέρ]ουαν Τραιανὸν Καίσαρα Σεβαστὸν [συνόδου --], *IG*, *IGR*);
N I (*IG* XIV 2513a): in L. 1 Ω[--] instead of Ο[--].

We present a comparatio numerorum for the Greek and bilingual inscriptions [G.-D., A.: see above; *I.Gaule* = E.Espérandieu, *Inscriptions latines de Gaule (Narbonnaise)* (Paris 1929)]. These stones come from Massalia or Nemausus except for M 3 (= *IAG* 74, from Argos; 150-200 A.D.; honorary decree for the Milesian and Roman citizen Γ. Ἰούλιος Βάσσος; cf. LL. 12/13: Μασσαλίαν κωμῳδούς, | [τραγ]ῳδούς; the honorand is also on record in *I.Didyma* 183 [*SEG* XXX 374, XXXIII 296, and XLI 1750 (on the expression ἡ ἐξ Ἄργους ἀσπίς) should be added to C.'s bibliography, Tybout]).

IG XIV	Caldelli	*CIG*	Caldelli	*ILS*	Caldelli
2466	M 6	6786	N 1	5082	N 1
2495	N 1	6787	N 11		
2496	N 16	6788a	N 2	*IAG*	
2497a	N 2	6788b	N 3	74	M 3
2497b	N 11	6788c	N 13		
2497c	N 12			G.-D., A.	
2498	N 3	*IGR* I		128	N 1
2499	N 13	17	N 1	189	N 16
2500	N 4	18	N 16	190	N 2, N 11/12
2501	N 5	19	N 2/3	191	N IV
2502	N 6	20	N 4	193	N II
2511	N IV	21	N 13	194	N III
2513a	N I			579	N 14
2513b	N II	*CIL* XII		*I.Gaule*	
2513c	N III	3232	N 1	427	N 15

1528. Arausio (Orange). Inscribed terracotta beakers, before 10 B.C. Five terracotta beakers found in a 'remblai' on the floor of a house, which was left ca. 20-30 A.D. On all beakers a signature. Ed.pr. I.Doray, *Bulletin Archéologique de Provence* 23 (1994) 81-87 (dr.): Νικοστράτου. Dated by ed.pr. on typological and contextual grounds. Nikostratos is known as a potter in Puteoli, where he signed first in Greek, later in Latin. Subsequently, he had a workshop in the Po Valley where he signed in Latin (Nico(stratus); Nicos(tratus)). The Arausio beakers may have been imported from the Po Valley.

1529. Elusa (Eauze). Inscribed ring, 3rd cent. A.D. *SEG* XLIII 678bis; *An.Ép.* (1993) [1996] no. 1185. O.Masson †, *ZPE* 119 (1997) 61/62 (ph.), rejects the 'symbolic' interpretation of J.-M.Pailler in: *Le Trésor d'Eauze* (Toulouse 1992) 79ff., and argues that we have to do with three female names (there is no indication that they were hetairai); cf. already the commentary of M. in *An.Ép., loc. cit.* Εἰκονίς may be a hapax (cf. Εἰκόνιον/Ἰκόνιον and Latin equivalents). Λακωνίς is rare; it is recorded only in Egypt (cf. Λάκων in papyri). Γοργονίς is on record in *IG* XIV 2094 (cf. our lemma no. 2276), perhaps in *IG* XIV 1498 (Rome) and 2479 (Glanum), in *MAMA* VII 429 (Burunsiz, N.W. of Kozanlı) and 442 (Kozanlı), in *Corinth* 12 1810, and in M.Henig, *The Content Family Collection of Ancient Cameos* (Oxford 1990) 34; cf. Γοργονία, Γοργόνιον. M. points out that there exists a series of names derived from Gorgo as an apotropaic figure. On 62, he gives a list with references: Γοργονίσκα, Γοργόνας (or Γοργονᾶς), Γοργόνα, Γοργονία, Γοργόνιλλα, Γοργόνι(ο)ς.

1530. Nemausus. Epitaph of Cassia Onesime, Roman Imperial period. Pedimental stele; now in a private collection in Nîmes. Ed.pr. M.Christol in *Archéologie à Nîmes. Bilan de 40 années de recherches et découvertes 1950-1960* (Nîmes 1990) 204 no. 32 (translation); cf. also J.C.Decourt, *BE* (1999) no. 634.

Θεοῖς καταχθḷονίοις Ὀνη|σᾶς πατήρ, | Καινὶς μήτηρ ‖ Κασσία̣ Ὀνησίμῃ | θυγατρί

Undated by ed.pr.; Roman Imperial period, D. ‖ all names are attested in Rome as slave-names; probably a slave family, either with the child being manumitted by its master or the family manumitted as a whole, ed.pr. ‖ the present epitaph should be added to the three known funerary texts from Nemausus: *IG* XIV 2504, 2505 and 2508 (= *CIL* XII 4015: Latin text with Greek epigram); cf. however D., who reports on a forthcoming corpus of Greek inscriptions from Nîmes with 25 texts, including six mono- or bilingual epitaphs [five rather than three epitaphs are already known: cf. also *IG* XIV 2506 and 2509, Lazzarini].

1531. Olbia. Defixio, 2nd/1st cent. B.C. Lead tablet pierced by a nail; inscription sinistrorsum; found in 1963 in the western sanctuary. Edd.pr. M.Bats - M.Giffault, *REA* 99 (1997) 459-462 (ph.; dr.).

Διονύσι[ος --------]

Διονύσιο[ς --]δο[--]

Ποσιδων[--]λ̣εω[.]ε̣[--]

4 Καλλίστρ[ατος] Ἀριστίω̣ν̣[ος]

Ἥρυλος [--]νακτος

πάντας [τοὺς ἀν]τιδίκους

[καταδῶ]

Juridical defixio (cf. L. 6), edd.pr. ‖ 2. perhaps ['Αγορά]δο[υ], [Θεομέ]δο[ντος], [Θηρί]δο[υ], or [Θεμί]δο[υ], all on record in the same sanctuary, edd.pr. ‖ 3. perhaps Ποσιδῶν[αξ] (attested in the sanctuary: cf. ad L. 5) rather than Ποσιδών[ιος], ed.pr. ‖ 5. Ἥρυλος: 13 other examples of this name attested in the sanctuary, inter alia Ποσειδῶναξ Ἡρύλου, which suggests restoring [Ποσιδώ]νακτος; alternatives are ['Αρχή]νακτος, ['Αστυά]νακτος, or [Πυθώ]νακτος, all attested in the sanctuary, edd.pr. ‖ 7. either καταδέω, καταδίδημι, vel sim., or the verb may have been suppressed altogether, edd.pr.

1532. Sigean (area of: Pech-Maho). Commercial transaction, ca. 450-440 B.C. *SEG* XXXVIII 1036; XLVI 1366*. D. and Y.Roman, *Histoire de la Gaule (VI^e s. av. J.-C.-I^er s. ap. J.-C.). Une confrontation culturelle* (Paris 1997) 251/252, give a French translation and suggest that L. 2 (Ἐμποριτέων) does not refer to the inhabitants of Emporion (Ampurias) but to those of the nearest emporion, i.e., Narbonne; see J.-C.Decourt, *BE* (1998) no. 591: 'sans convaincre'.

SPAIN

1533. Spain. The Greek inscriptions. M.P.de Hoz, *Epigraphica* 59 (1997) 29-96 (in Spanish; rich indices on 91-95; no ph.), presents a corpus-like collection of all Greek inscriptions and Greek-Latin bilinguals found in the Iberian peninsula, i.e., Hispania and Lusitania, dating from the 7th cent. B.C. to the 4th cent. A.D. There are three main categories: 1) early testimonia concerning the contacts of the Phoenician colonies and indigenous settlements with the Greeks (graffiti; 7th/6th cent. B.C.); 2) inscriptions from the Greek colonies (6th cent. B.C. - 4th cent. A.D.): Rhode (one inscription: no. 1.1) and especially Emporion (nearly half of the material: nos. 2.1-57; mainly graffiti, amphora stamps, private letters or contracts on lead tablets, mosaic inscriptions and, from the Roman period, epitaphs and dedications); 3) inscriptions from the Roman colonies (1st-4th cent. A.D., especially 2nd/3rd cent.; mainly epitaphs and dedications).

The following categories are excluded: Christian and Jewish texts, inscriptions transported to Spain from abroad in post-Roman times (e.g. *IG* XIV 2543/2544; *SEG* IX 899; *CIG* 6804), graffiti and dipinti on vases inscribed outside the peninsula (but amphora stamps are included), vases with fragmentary letters or signs, Latin epitaphs with χαῖρε or zeses as the only (pseudo-) Greek element, and some Iberic inscriptions erroneously considered Greek (*SEG* XVII 489a and XXXIII 826-832). The remaining texts are presented in geographical order (37 find-spots; map on 96), with descriptions of the objects, app.cr., and updated bibliography. With the exclusion of nos. 1.2 and 2.57 (legends on coins), there are 125 texts [the following inscriptions should be added:

SEG XVII 490, XXXII 1086 and XLVI 1371; the mosaic inscriptions presented in our lemma no. 1534 sub (5) and (6) (= *SEG* XLIV 851 bis (3)), 7 and 9 (= our lemma no. 1542); the text in our lemmata 1540), Tybout].

A corpusculum of 30 Greek inscriptions from Spain dating before the 4th cent. B.C. (*Inscriptiones Graecae Antiquissimae Iberiae*) is published by H.Rodrígues Somolinos in J.Mangas - D. Plácido (edd.), *Testimonia Hispaniae Antiqua* II A (Madrid 1998) 333-362 (texts based on earlier editions but incorporating later corrections or suggestions; elaborate app.cr.; commentary; ample bibliography; Spanish translations; henceforth: *IGAI*). Three texts in *IGAI* are not given by De Hoz: nos. 7 (= *SEG* XXXVIII 1036; XLVI 1366*; found in Pech-Maho in Gaul), 9 (= *SEG* XXXII 1086; from Huelva) and 11 (= *SEG* XVII 490; from Málaga).

We give a concordance of De Hoz with the major corpora and with *IGAI* (separate entry in fine; the *IGAI*-nos. corresponding with those of the corpora are given in parenthesis after the De Hoz-nos. in question) [Almagro = M.Almagro, *Las inscripciones ampuritanas griegas, ibéricas y latinas* (Barcelona 1952); we add numerous *SEG*-references missed by De Hoz and correct some erroneous *CIL*-references].

IG XIV	de Hoz
2538	4.1
2539	5.4
2540	15.1
2541	25.1
2542	30.1
SEG	
IV	
164	23.4
165	20.1
XIII	
485	2.49
XVII	
486	5.1
487	5.2
488	10.1 (*IGAI* 17)
489b	10.2
491	23.2
492	19.2
XIX	
640	11.1
XXVI	
1215	23.3
1216	18.2
1217	5.5

SEG	de Hoz
XXVII	
711	23.3
712	15.1
713	5.6
714	5.7
XXVIII	
827	2.5
827 bis	2.38 (*IGAI* 2) and 2.41
XXXII	
1082 bis	26.2
1082 ter	26.5 (cf. our lemma no. 1535)
1082 quater	26.1
1085	23.3
XXXIII	
834	11.2
835	11.1
836	23.5 (cf. our lemma no. 1534 sub (3))
837	2.3 (cf. our lemma no. 1537)
838	2.50 (*IGAI* 17)
841	1.1 (cf. our lemma no. 1536 sub (3))

SEG	de Hoz
XXXIII	
842 (forgery)	37.1 (a)
XXXIV	
1039	19.1
XXXV	
1070	26.3
1071	2.16 (*IGAI* 5)
1072	35.1
XXXVI	
953	23.4
954	22.1 (*IGAI* 10)
XXXVII	
838	2.14 (*IGAI* 1)
839	2.38 (*IGAI* 2)
XXXVIII	
1038	33.1-3 (cf. above sub 8)
1039	2.14 (*IGAI* 1)
1040	2.21
1041	24.1
XXXIX	
1085	11.2
1086	11.1
1088	2.15 (*IGAI* 8)
XL	
915	2.14 (*IGAI* 1)

SEG	de Hoz
XL	
916	2.55 (*IGAI* 30)
917	29.1
XLI	
893	30.1
XLII	
970	23.3
972	2.14 (*IGAI* 1)
973	2.16 (*IGAI* 5)
974	2.6
975	2.19 and 21 (cf. our lemma no. 1534 sub (4a))
976	2.37 (cf. our lemma no. 1536 sub (5))
XLIII	
684	21.1
XLIV	
851 bis (1)	4.1 (cf. our lemma no. 1534 sub (1))
851 bis (2a)	32.1 (cf. our lemma no. 1534 sub (8))
852	2.14 (*IGAI* 1)
XLV	
1494	2.14/15 (*IGAI* 1 and 8)
1495	17.1 (*IGAI* 14)
XLVI	
1368bis	23.3
1369	21.1
1373	28.1
1374	30.1
CIG	
6802	5.3
6803	5.4
6805	25.1
***IGR* I**	
26	15.1

*LSAG*²	de Hoz
288 no. 4	2.38 (*IGAI* 2), 2.39-45 and 2.50
288 no. 5	2.16 (*IGAI* 5)
464 no. A	2.56 (*IGAI* 4)
464 no. B	2.14 (*IGAI* 1)
464 no. C	2.17 (*IGAI* 6; cf. our lemma no.1538)
Kaibel, *EG*	
704	25.1
***CIL* II**	
410/411	2.54 (cf. our lemma no. 1536 sub (7))
562	25.1
4315	5.4
4623	2.2
pp. 251/252	15.1
***CIL* II Suppl.**	
5171	30.1
5665	26.5 (cf. our lemma no. 1535)
6085	5.6
6146 (= 5129)	4.1
6243 (wrong no., after 6248 on p. 1002 and doubling with the 'real' no. 6243)	9.2
6254 I a	2.37 (cf. our lemma no. 1536 sub (5))
6254 I b	9.3
6254 II	23.1
6254 III	9.4
p. 1025 XII (3)	27.1
p. 1025 XII (4)	18.3
ILS	
1560	5.6
5301	5.4

Almagro	de Hoz
1	2.2
2	2.6
3	2.1 (cf. our lemma no. 1536 sub (9))
4-8	2.3 (cf. our lemma no. 1537)
9 (and add. 2)	2.4
10	2.5
11	2.7
12	2.9
13	2.10
14	2.11
15	2.12
16	2.13
19	2.17 (*IGAI* 6; cf. our lemma no. 1538)
20	2.18 (cf. our lemma no. 1539)
21	2.16
22	2.19
23	2.21
24	2.22 (cf. our lemma no. 1534 sub (4b))
25	2.20 (cf. our lemma no. 1534 sub (4c))
26	2.27
27	2.33
28	2.28
29	2.34
30	2.23
31	2.29
32	2.32
33	2.35
34	2.30
35	2.37 (cf. our lemma no. 1536 sub (5))
36	2.49
37	2.41 (*IGAI* 24)
38	2.44 (*IGAI* 23)
39	2.45 (*IGAI* 18)
40	2.50 (*IGAI* 27)
41	2.52

Almagro	de Hoz	*IGAI*	de Hoz	*IGAI*	de Hoz
42	2.43 (*IGAI* 3)	1	2.14	17	10.1
43	2.40 (*IGAI* 22)	2	2.38	18	2.45
44	2.38 (*IGAI* 2)	3	2.43	19	2.42
45	2.42 (*IGAI* 19)	4	2.56	20	2.39
46	2.46 (*IGAI* 28)	5	2.16	21	7.1
47	2.47 (*IGAI* 29)	6	2.17 (cf. our lemma no. 1538)	22	2.40
48	2.39 (*IGAI* 20)			23	2.44
49	2.48	8	2.15	24	2.41
50	2.53 (*IGAI* 26)	10	22.1	25	2.50(a)
53 (and add. 6)	2.54 (cf. our lemma no. 1536 sub (7))	12	16.1	26	2.53
		13	22.2	27	2.50
54 (and add. 7)	2.31	14	17.1	28	2.46
55 (and add. 8)	2.36	15	3.1	29	2.47
56 (and add. 9)	2.25	16	11.3	30	2.55
57 (and add. 10)	2.26				

Texts not in *SEG*

The following texts were never included in *SEG* (most were published in inaccessible, local periodicals and books): nos. 2.8*, 2.24*, 2.50(a) (*IGAI* 25)*, 2.51, 3.1 (*IGAI* 15)*, 3.2/3, 6.1, 7.1 (*IGAI* 21)*, 8.1*, 9.1, 11.3 (*IGAI* 16)*, 12.1, 13.1*/2, 14.1, 16.1 (*IGAI* 12), 18.1 (= C.Fernández Chicarro, G.Dunst, *Chiron* 3, 1973, 439/440), 22.2 (*IGAI* 13)*, 23.6, 25.2/3, 25.4*, 31.1*, 33.1-3*, 34.1*, 36.1, and 37.1 (b)*. Those first published between 1976 and 1996 and not recorded in *SEG* are indicated with an asterisk; they are unrewarding fragments (mostly on vases), except for:

1) no. 2.8: ---- | [--]ỌNₒOYḲ[--|--]AZEKAIΠA[--|--]AHN°KAITẸ[--] (Emporion; marble block; undated; M.J.Pena, *Epigrafía Ampuritana (1953-1980)*, Barcelona 1981, 7 no. 1; read by De Hoz on the basis of the photo in Pena);
2) no. 7.1 (*IGAI* 21): Ἀπολόνιος | ἀνέθε̄κεν (Valencia; male bronze statuette now in the Museum of Prehistory at Valencia; 5th cent. B.C.; J.de Hoz, *Zephyrus* 26/27, 1976, 401-404);
3) no. 8.1: Ἔρ[ω]τος (Olocau; black glazed krateriskos; late 4th/3rd cent. B.C.; H.Bonet - C.Mata, *El poblado ibérico del Puntal dels Llops*, Valencia 1981, 117-119 no. 297; owner's inscription: Ἔρ[ω]τος, A.Melero apud B.-M., followed by De Hoz; Ἐρ[ῦ]τος (= Εὐρῦτος), J.Siles apud B.-M.);
4) no. 11.3 (*IGAI* 16): Λέω or [--]λεω (Cabezo Lucero; Attic black-figured cup; early 5th cent. B.C.; C.Aranegui - A.Jordin - E.Llobregat - P.Rouillard - J.Uroz, *La nécropole ibérique de Cabezo Lucero*, Madrid-Alicante 1993, 225/226, who read Κ̣λεωνι̣λ, interpreted by A.W.Johnston apud A.-J.-L.-R.-U. as Κ̣λέωνι δ̣(ῶρον); cf., however, J.de Hoz, *Veleia* 12, 1995 [1997] 168/169, who argues that all letters except ΛΕΩ belong to an Iberic graffito: either Λεώς, Λεω[.] (abbreviation) or a composite name in -λεως (genitive));
5) no. 13.1: ῥοφίδια ΞΔΔΔ | ΠΙΙ (Villaricos; graffito on the foot of a Campanian krater; 375-350 B.C.; now in the local Archaeological Museum; C.Sánchez in P.Cabrera - R.Olmos - E.Sanmartí (edd.), *Iberos y Griegos. Simposio Internacional celebrado en Ampurias in 1991 (= Huelva Arqueologica* 13, 1, 1994) Huelva 1994, 213; A.W.Johnston apud S. interprets ῥοφίδιον (previously unattested) as a vase name: 'little object from which one sups', similar to oxides and oxybapha [cf. *SEG* XLV 2345*]; the numeral in L. 2 either indicates the price in obols of the rophidia transported in the krater or of the krater itself, or the number of kraters transported; the letters ΞΔΔΔ in L. 1 are recorded by S. with hesitation: either a numeral (?) or a mark followed by the numeral 30, De Hoz);
6) no. 25.4: a) Χ[είλ]ων | Λ[ακε]δαι|μόνιος; b) Θαλῆς Μι|λήσιος; c) Βίας | Πριη|νεύς; d) Περίανδρος | Κορίνθιος; e) Κλεόβουλος | (Λ)ίνδιος; f) Σόλων | Ἀθηναῖο[ς]; g) [Πίττακος | Μυτιληναῖος] (Emerita Augusta; labels on a mosaic representing the Seven Sages banquetting; ca. 350 A.D.; J.M.Álvarez Martínez, *Anas* 1, 1988, 99-120; *Hispania Epigraphica* 1, 1990, no. 41; M.H.Quett, *Bulletin de Liaison de la Société des Amis de la Bibliothèque Salomon-Reinach* 5, 1987, 47-55); cf. also J.Lancha, *Mosaïque et culture dans l'Occident romain (I^er^-IV^e^ s.)* (Rome 1997) 218-220 no. 106 (ph.) and our lemma no. 1534 sub (2);
7) 31.1: Φωτιων (?) (Villa del Val; owner's inscription (?) on the outside of a Spanish terra sigillata cup; 3rd/4th cent. A.D.; J.Sánchez Lafuente, *Terra sigillata de Segóbriga y ciudades del entorno*, Madrid 1990, 402, and id., *Hispania Antiqua* 15, 1991, 224 no. 40; presented as uncertain by I.Velázquez, *Hispania Epigraphica* 4, 1994, no. 525);
8) nos. 33.1-3: **1)** ΥΜΗΟΝΙΟΝΣΟΙ (graffito on a fish-plate; 4th cent. B.C.; J.de Hoz in A.Arribas - G.Trias - D.Cerda - J.de Hoz, *El pecio del SEC en la costa de Calviá*, Palma de Mallorca 1987, 609 no. 51: ἡμιόν(ε)ιον σοι, the hapax ἡμιόνιον being derived from ἡμίονος; cf. ὄνος indicating a container in Aristophanes, *Vespae* 616-618 [or rather from ὄνος indicating 'a fish of the cod family'?; cf. *LSJ* s.v. ὄνος II]); **2)** Λύ[κι]ο[ς] (amphora stamp; Samian?; 4th cent. B.C.; J.de Hoz in *op.cit.* 609 no. 53); **3)** Ἐ[π' Ἐν]δή(μου) | Σ[ι]ν̣ωπίω(ν) (amphora stamp; 4th cent. B.C.; J.de Hoz in *op.cit.* 609 no. 54). These objects belong to the wreck of El Sec, for which see also J.de Hoz, *REA* 89 (1988) 117-130, summarized in *SEG* XXXVIII 1038. Nos. 33.1/2 are not in *SEG*, whereas 33.3 seems to be the stamp mentioned in 1038 in fine and read by C. Koehler as Ἐνδή(μου) | Τ[ί]μωρις;
9) no. 34.1: Ἑρμίας (Na Guardis, Mallorca; black dipinto on an urn; now in the Museum of Mallorca; 150-30 B.C.; artist's signature; J.de Hoz in A.Arribas - G.Trias - D.Cerda - J.de Hoz, *El pecio del SEC en la costa de Calviá*, Palma de Mallorca 1987, 633);
10) no. 37.1 (b): ἀγορανο|μοῦντος | Μενεσθέ|ως χρηστ|οῦ δίλειτρον (three bronze tablets of unknown provenance with identical texts, now in various collections: on the obverse, text (a) transcribed by P.Debord: see *SEG* XXXIII 842; (b) on the reverse; the tablets are forgeries modelled after *IG* XIV 2417(2) = *IGR* I 524).

New readings

We present a survey of new readings both by De Hoz and others (the latter in so far we missed them in *SEG* XXVI-XLVI, i.e., published between 1976 and 1996).

No. 1.1 (*SEG* XXXIII 841): [---]νις | [---].ANYΔ | [---].ΛK? | [---]AETE[?] || [---]YNΔE | [---].KAΠO[?] | [---].ΓE?NN? | [---]χει (De Hoz on the basis of a photo;

many letters are hard to identify; some may represent numerals; cf. *SEG* XXXIII for A.N.Oikonomides' fanciful restorations);

No. 2.2 (*CIL* II 4623; Almagro 1): Δημοκρίτ[ωι] | Σωστράτ̣[ου] | Paulla | Aemilia | p(ecunia) s(ua) [f(ecit)] (G.Fabre - M.Mayer - I.Rodà, *Inscriptions romaines de Catalogne* III, *Gérone*, Paris 1991, no. 30) instead of Δημόκριτ[ος] (earlier editors; Paulla | Aemilia | h(ic) s(iti) s(unt), Almagro);

No. 2.4 (Almagro 9): --- | ΖΗ[--] | καὶ Α̣ (or Μ or Λ) | ΑΓΙ̣[---] (De Hoz on the basis of the photo in Almagro; Ζη[νὶ] | καὶ Ν[ύμφαις], Almagro, add. 2);

No. 2.16 (Almagro 21; *SEG* XXXV 1071; XLII 973; *IGAI* 5): in LL. 2 and 7 ὑμέων and ὑμέας (De Hoz) instead of ὑμέων and ὑμέας; in L. 5 Νυμ[..]ιτην (De Hoz; Νυμ[φ]ηιτην (ethnic), L.H.Jeffery apud A.E.Prescott Piera in *XIV Congreso Nacional de Arqueología (Vitoria 1975)* (Zaragoza 1977) 829/830; Νυμ[-]ρίτην, Almagro);

No. 2.30 (Almagro 34): [--]ωιππου(?) (De Hoz on the basis of the photo in Almagro) instead of [--]ωππου (Almagro) or ['Ρόδ]ιππου (P.Pericay in *Simposio Internacional de Colonizaciones, Barcelona 1971*, Barcelona 1974, 243); perhaps [Ζ]ωΐππου or [Σ]ωΐππου (De Hoz);

No. 2.36 (Almagro 55, add. 8): 'Ε[πὶ 'Αντ?]ιμά|χου, ο ['Υα]κιν|θίο vacat? υ (De Hoz on the basis of the photo in Almagro, who did not give a transcription; 'Ε[π]ὶ [-]μά|χου, ['Υα]κινθί-ου, J. and L.Robert, *BE* 1955, no. 282);

No. 2.40 (Almagro 43; *IGAI* 22): [--]ν̣ι δίψαν τ[--] (De Hoz on the basis of photos in Almagro and others; [--]νι δίψαντ[--], earlier editors);

No. 2.44 (Almagro 38; *IGAI* 23): [--]Ε̣(?)ΙΝΗΤΩΝ[--] (i.e., either [Αἰγ]ε̣ινητῶν or [--]ε̣ινη τῶν (De Hoz);

No. 3.3 (P.Pericay in *Simposio* -- (cf. above sub no. 2.30) 244 no. 65; M.Picazo, *La cerámica ática de Ullastret*, Barcelona 1977, 61 no. 167 bis): ἐνηνάκοντα π (numeral followed by the corresponding cipher, Pericay; this does not fit the transcription in Picazo, De Hoz, who suggests that the pi is either a mark or an abbreviation of e.g. π(οικίλα) or π(οτήρια) and points out that the form ἐνηνάκοντα is previously unattested);

No. 19.2 (*SEG* XVII 492): οω[..]ωεκοενβλομ[--] (De Hoz on the basis of the photo in C.Fernández-Chicarro: cf. *SEG* XVII; [--] Οὐ[άρο]υ ἔ(χω) ἐν βλ(ω)μ[οῖς] ἕν, *SEG*);

No. 24.1 (*SEG* XXXVIII 1041): Εὐτύ|χου (De Hoz on the basis of the photo in A.Y.Stylow: cf. *SEG* XXXVIII; Εὔτυ|χον, *SEG*);

No. 26.2 (*SEG* XXXII 1082 bis, where the reference to *CIL* - repeated by De Hoz - should be deleted): in L. 7 ἐπίτρ(οπος) Σεβ(αστῶν) (De Hoz; ἐπίτρ(οπος) Σεβ(αστοῦ), earlier editors).

1534. Spain. Mosaic inscriptions. J.Gómez Pallarès, *Edición y comentario de las inscripciones sobre mosaico de Hispania. Inscripciones no cristianas* (Rome 1997), mentions the following Greek inscriptions (ph. of all): **1)** mosaic from Barcelona with circus scenes including a nilometer bearing numerals = *SEG* XLIV 851 bis (1) = *CIL* II 5129 and 6146 (49-54; ca. 300-350 A.D.); **2)** mosaic from Emerita representing the Seven Sages with their names; for the texts see our lemma no. 1533 sub (6) (67-71; ca. 350 A.D. [G.P. prints Κλεόβουλος | Ἴνδιος instead of M.P.de Hoz's ⟨Λ⟩ίνδιος; the photo seems to show traces of a lambda; for the Seven Sages see S.Dillon, *JRA* 13 (2000) 30-34, Pleket]; **3)** mosaic from Cordoba = *SEG* XXXIII 836 (80/81; 3rd cent. A.D.); **4)** mosaics from Emporion: **a)** = *SEG* XLII 975: Χαῖρε, 'Αγαθὸς Δαίμων and 'Ηδύκοιτος (90-92; 2nd half of the 1st cent. B.C.); **b/c)** two other mosaics from the same house = M.Almagro, *Las inscripciones ampuritanas griegas, ibéricas y latinas* (Barcelona 1952) nos. 24/25; **b)** (Almagro 24) has ΕΥ[Τ]ΥΧΕ[.?]: Εὐτύχη (variant of 'Αγαθὴ Τύχη), Εὐτύχε̄[ς] (proper name), Εὐτύχες (neuter adj.), Εὐτύχε[ι] (imperative of εὐτυχέω; cf. Latin *salve*), or Εὐτυχέω (reading of Almagro); **c)** (Almagro 25) has χαίρετε (93-96; ph.; 2nd half of the 1st cent. B.C.); **5)** mosaic from Malaga with [--] ΠΟΥ̣^ΧΙ̣Α (110; possibly a forgery); **6)** mosaic from Italica = *SEG* XLIV 851 bis (3) (132-134; ca. 250-300 A.D.); **7)** unpublished mosaic from Valencia, with representation of a domus, with garden, and of a standing woman; inscription: [--]ΟΡΗ [illegible], interpreted as [Τερψιχ]όρη; alternatively one could read [--]ΟΡΗΟ: [Τερψιχ]ορῆο⟨ν⟩ ('house dedicated to Terpsichore'). G.P. prefers the first version (157-159; ca. 150 A.D.); **8)** mosaic from Valladolid = *SEG* XLIV 851 bis (2) (160-162; ca. 350 A.D.); **9)** see our lemma no. 1542. For nos. 1, 3, 4 (a-c) and 8, see also the comparatio numerorum of our lemma no. 1533.

1535. Asturica Augusta (area of: Quintanilla de Somoza). Acclamation to Zeus Serapis Iao, 3rd/4th cent. A.D. *CIL* II 5665; *SEG* XXXII 1082 ter; M.P.de Hoz, *art.cit.* (cf. our lemma no. 1533) 83/84 no. 26.5. Republished by M.P.de Hoz, *ZPE* 118 (1997) 227-230 (ph.): Εἷς Ζεὺς | {Σ}Σέραπις | 'Ιαώ. She comments on the syncretistic and henotheistic background of the phrase Εἷς Ζεὺς Σέραπις, characteristic of paganism in late antiquity, cf. magical papyri, amulets etc. She argues that both the invocation to Zeus Serapis and the name Iao have an apotropaic character. The same is true for the iconography, sc. a raised hand under a pediment. The stone may have been intended to protect a sanctuary or a house. The formula and the iconography point to an Oriental origin of the author (Egyptian or more probably Syrian). For other testimonies of the presence of Orientals in the province of León, see M.P.de Hoz, *art.cit.* (cf. our lemma no.1533) nos. 26.1-4 [Cf. G.Paci (ed.), *Miscellanea L.Gasperini* (Rome 2000) 711-736].

1536. Emporion. Various inscriptions. I.Canós in *Hispania i Roma. D'August a Carlemany. Congrès d'homenatge al Dr Pere de Palol* (*Annals* 37, 1996/1997) 639-646 (ph.), republishes the following texts found in the beginning of the 20th cent. in Ampurias and now in Museums in Gerona (cf. *An.Ép.* 1997 [2000] nos. 968-971): **1)** *SEG* XXXIII 837: see our lemma no. 1537; **2)** *Ampurias* 11 (1949) 134/135 (Byzantine bronze weight, probably from Alexandria; Γ° † Β = οὐγγίαι δύο); **3)** *SEG* XXXIII 841; M.P.de Hoz, *art.cit.* (cf. our lemma no. 1533) no. 1.1; formerly in a Museum of Gerona but destroyed during the Civil War; on the basis of a photo C. reads in L. 2 [--]ΚΑΛΙΑ (ending of a feminine adjective?), in L. 3 [--]ΟΝ and in L. 6 [--]ΝΚΑΠΟ (krasis of καὶ ἀπό?); **4)** *MMAR* 9/10 (1948/1949) 243 no. 18: lamp of the Dressel (4) type: 'Αλεξ(άνδρου) (2nd cent. B.C.-1st cent. A.D.); **5)** *CIL* II Suppl. 6254 I A; *SEG* XLII 976; Almagro, *op.cit.* (cf. our lemma no. 1533) no. 35; M.P.de Hoz, *art.cit.* (cf. our lemma no. 1533) no. 2.37; four stamped tiles: δημ(οσία) (1st cent. B.C.); **6)** A.Oxé - H.Comfort, *Corpus vasorum Arretinorum. A catalogue of the signatures, shapes and chronology of Italian sigillata* (Bonn 1968) no. 600: Διον|υσίου (on a piece of terra sigillata from Southern

Gaul; undated); 7) *CIL* II 410/411; Almagro, *op.cit.* (cf. our lemma no. 1533) no. 53; M.P.de Hoz, *art.cit.* (cf. our lemma no. 1533) no. 2.54; black-glazed kylix: [--]σοτο ΚΕΛΤΟΡ, interpreted by C. as the genitive of the owner (--σοτο(υ)) and a recommendation not to steal the object; undated; 8) Almagro, *op.cit.* (cf. our lemma no. 1533) no. 51: 'Αγίου | Μηνᾶ | εὐλογ[ία]; 9) Almagro, *op.cit.* (cf. our lemma no. 1533) no. 3; M.P.de Hoz, *art.cit.* (cf. our lemma no. 1533) no. 2.1.

On 645 (ph.) C. publishes a new stamped amphora handle from Rhodes 'Επὶ 'Αριστοκλεῦς (3rd/2nd cent. B.C.).

1537. Emporion. Funerary epigram for (Pr?)omachos, 1st cent. A.D. *SEG* XXXIII 837 (Almagro, *op.cit.* (cf. our lemma no. 1533) nos. 4-8). Republished by I.Canós in *Sylloge Epigraphica Barcinonensis* I (Barcelona 1994) 139-147 (ph.; non vidimus) and in *Hispania i Roma* (cf. our lemma no. 1536) 639-641 (ph.); cf. also M.P.de Hoz, *art.cit.* (cf. our lemma no. 1533) 34-36 no. 2.3. We derive C.'s text from her contribution in *Hispania i Roma* and from *Hispania Epigraphica* 6 (1996) [2000] 173 no. 582. C. includes some of L.Moretti's restorations (cf. *SEG* XXXIII), integrates Almagro no. 7 (= LL. 4, 5^{I}, 6^{I}, and 7^{I}, not used by L.Moretti), and suggests some alternative restorations. For the differences with Moretti's text we refer to *SEG* XXXIII.

[Ταῖς βο]υλαῖς Μο[ιρῶν ---]ẹ ἤνυσα Πό[τμον]
[---] συμπο[---]ναμεν
[--- το]ῦτο [---]τε καὶ
4 [---]ρ[---]ονι
[--- τή]νδε φερ[---] ἀπ' ἐμπορί[ου]
[---]ος γενόμη[ν ἀπόθ]ετο καὶ πόλιν ἄλλ[ην]
[---]ραμεν πoυ[---]ους ἐθέμην·
8 [---] τόδε μ[---] μηδ' ἐπὶ γαῖαν
[πατρίδο]ς ἤδε[---]μαχον·
[---]ιτηνι[---]η μέγαν
[---]ον ἐμφ[---]
12 [---]τιστ[---]

2. A form of συμπό[σιον] or συμπο[νέω]; no letters after NAMEN, C. || 10. after ιτην ([πολε]ίτην?) perhaps τ[--]; after μέγαν there is room for only one letter, C. || 11. a form of ἐμφ[ύω] or ἐμφ[έρω], C., who points out that there is no room for Moretti's ἐμ φθ[ιμένοις].

1538-1539. Emporion. Curse tablets, ca. 3rd cent. B.C. Almagro, *op.cit.* (cf. our lemma no. 1533) nos. 19/20; D.R.Jordan, *GRBS* 26 (1985) 183/184 nos. 133 and 135; M.P.de Hoz, *art.cit.* (cf. our lemma no. 1533) nos. 2.17 (= *IGAI* 6; see ibid.) and 2.18. After revision, republished by J.B.Curbera, *ZPE* 117 (1997) 90-94 nos. 1/2 (dr.), with commentary on the proper names (cf. L.Robert, *OMS* VII, 141-157). 'Ερμοκάϊκος is derived from the Lydian river Hermos and the Aiolian river Kaikos (cf. 'Ερμοκαϊκόξανθος at Massilia: see *SEG* XXXVI

1546). Καΰστριος is derived from the river Kaystros or from the Homeric and Herodotean name of this river used as a personal name. Both these names show the persistence of Ionic onomastics at Emporion. 'Εόρτων is previously unattested, but see *CIL* VI 17361 from Rome, which has Euortoni, dative of Euorto = Heorto. The small *epsilon* added shows that initially the scribe wrote the Ionic form Ὅρτων (cf. Ὅρτιος, 'Ορτάσιος for 'Εόρτιος, 'Εορτάσιος). The names Ποσιδωνᾶς and Πυθογένης are related to Ionic cults. 'Επίκορος is either a result of the fluctuation in the spelling of /ọ̄/ or an artificial variant of 'Επίκουρος. The form does not seem to be Ionic. Τιντίνων is related to the Roman gentilicium Titinius. The suffix -ων apparently was used to hellenize non-Greek names (cf. Celtic Κομέντων, Τρέκκων in *SEG* XXXIV 1037; Italic Στρίνπων in *SEG* XXXIV 1019, cf. XLII 934).

1538: 90/91 no. 1. Defixio, 4th/3rd cent. B.C.

9 πάντα⟨ς⟩ τοὺς ὑπὲρ
'Αριστάρχ[ου]
vacat
'Αρίστραχος,
'Αριστοτέλης,
Σωσίδημος,
4 'Επίκορος,
Παρμένων,
Καΰστριος,
Δημήτ[ριος],
8 Πυθọγένης,

1. For 'Αρίσταρχος, C. || 3. Σωζίδημος, A., corrected by J. and L.Robert, *BE* (1955) no. 282 || 7. Δημήτριο[ς], A. || 8. Πυ[...]νης, A. || 9. πάντα, A., restored by J. and L.Robert, *loc.cit.* Such a generalizing phrase regularly follows the list of names; D.R.Jordan has suggested that the scribe noticed that there was no space for it and added it on top, C. One expects καὶ before πάντας, but the absence is not unattested (cf. Audollent, *DefixTab* 61). Over L. 9 there are traces of 4 small letters: TEXN, unexplained, C.

1539: 91/92 no. 2. Defixio, 3rd cent. B.C. or later.

Τιντίνων,
Ποσιδωνᾶς,
'Εόρτων,
4 Σωσίπατρος,
'Ερμοκάϊκος,
Παρμένων

1. Τιντιναξ, A. || 3. Ωρτων, A; the small initial *epsilon* is a later addition, C. (see the commentary above) || 4. Σωσίπατρο(ς), A.

1540. Segobriga. Dedication to Zeus Megistos, Severan period. Square limestone altar or statue base with mouldings below; found in the palaestra of the Baths; now in the Museo Monográfico at Segobriga. Edd.pr. J.M.Abascal - G.Alföldy, *AEA* 71 (1998) 157-168 (ph.; translation).

[Δ]ịị̣ | Θεῷ Μεlγίστῳ | Γ(άϊος) 'Ιούλιος || Σιλουαlνὸς | κατ' εὐχὴν | ἱερὸν | εἰ̣δρύσατο

4-6. The dedicant is C. Iulius Silvanus Melanio, an equestrian who was inter alia procurator Augustorum provinciae Hispaniae Citerioris. He is known from six Latin and one Greek inscription: *CIL* II 3136 (also from Segobriga); *An.Ép.* (1968) nos. 229/230 (Asturica Augusta); *SEG* XXXII 1082 bis (cf. our lemma no. 1533, in the concordance of M.P.de Hoz; Asturica Augusta; ph.); *CIL* XIII 1729 (Lugdunum); *CIL* III 12732 (Domavia in Dalmatia); R.G.Collingwood - R.P.Wright, *The Roman Inscriptions of Britain* I (Oxford 1965; see also 1995², with the corrigendum by R.S.O.Tomlin on p. 781) 1273 (Bremenium). Edd.pr. present the texts of these inscriptions and discuss their chronology, the cults on record (that of Zeus Megistos established by Iulius Silvanus in Segobriga was previously unattested) and the career of Iulius Silvanus, especially his activities in Segobriga.

1541. Tarraco. Epitaph of Nektari(o)s, 3rd cent. A.D. (or somewhat later). G.Alföldi, *Die römischen Inschriften von Tarraco* (Berlin 1975) 400 (ph.). After re-examination of the stone F.Marziani, *Simblos. Scritti di storia antica* 2 (1997) 183-189, points out that in L. 3 there is a ligature of C and Γ and that Γαλήτης (for Γαλάτης) is to be read instead of Ταλήτης. She assigns the χωρίον Πιτερμῶν (LL. 4/5) to Galatia (and not to Egypt), referring to *IG* XIV 2331 (*ICUR* 870, with *SEG* XXX 1149); the new reading Γαλήτης fits in with this view. The text runs: Ἐνθάδε κατ(ά)|κιται Νεκτά|ρις Γαλήτης, | χωρίῳ Πιτερ||μῶν [The photo apud Alföldi shows CΓ and HΓ].

LUSITANIA

1542. Estremoz (Evora). Mosaic inscription, 3rd/4th cent. A.D. Mosaic representing a nude standing man holding a palm branch; inscription to the left of his head; found in a villa and now in the National Archaeological Museum at Lisbon. Published in various local Spanish publications; republished by J.Gómez Pallarès, *op.cit.* (cf. our lemma no. 1534) 178-80 (ph.): [--]IONYCI|[--]TΩHP|[--]ΛHMH|[--]MIKE[.]

4. [--]ΙΚΕΝ, previous editors || the mosaic shows four pairs of wrestlers representing several stages of a game; on our fragment the victorious wrestler is contrasted with his beaten opponent.

BRITANNIA

1543. Peterborough (area of: West Deeping, on the Roman road from Durobrivae to Lindum). Uterine phylactery, 4th cent. A.D. Thin rectangular sheet of lead. Ed.pr. R.S.O.Tomlin, *ZPE* 115 (1997) 291-294 (ph., dr.), with translation and commentary. He argues that the use of Greek *omega* in LL. 5-7 suggests that the writer was translating a Greek spell. T. cites in his commentary a few parallels from Greek spells against 'movement of the womb' (cf. *SEG* XXXIX 1847): *CIG* 9062 (R.Kotansky, *Greek Magical Amulets* I (cf. *SEG* XLIV 1737) 51) from Berytos; C.Bonner, *Studies in Magical Amulets chiefly Graeco-Egyptian* (1950) 81/82.

Ma[t]r[i]x, [t]i[bi]
dico: sede in
tuo loco VO[..]
[..]S dedit tibi. Ad-
iuro te per Iaω
et per Sabaω et
per Adωnai ne
latus teneas, se-
d sede in tuo lo-
co nec nocea[s]
Cleuomedem
[f]iliam A[...]
[...]

GERMANIA

1544. Langenhain. Graffito on a vase, 3rd cent. A.D. Stamp on a fragment of a terra sigillata vase (type Dragendorff 37). Edd.pr. H.-G.Simon, H.-J.Köhler, *Ein Geschirrdepot des 3. Jahrhunderts. Grabungen im Lagerdorf des Kastells Langenhain* (Bonn 1992) 26 no. 170 (dr.); mentioned by W.Binsfeld, *TZ* 60 (1997) 28 no. 52, in the context of an article on '*Gefäßnamen auf Keramik im Nordwesten des Römischen Reiches*' (19-30; all other inscriptions are in Latin): Παννα • Εὐδ[--]

ΓΑΝΝΑ•ΕΥΔ, graffito (according to the dr. given by edd.pr., who, however, give ΠΑΝΝΑ•ΕΥΔ in their text); ΓΑΝΝΑ•ΕΥ, B. (with delta apparently missing *per errorem*) || παννα = Latin *panna*, edd.pr., B.; Εὐδ[--]: owner's name in the genitive (possibly Εὐδ[ήμου]) rather than an adjective qualifying the pot, B.

RAETIA

1545. Lousonna (Lausanne; area of: Contigny). Graffito on a wall painting, 60 - 80/90 A.D. (or later?). *CIL* IV Suppl. p. 465 ad no. 2400 a; H.Nesselhauf - H.Lieb, *BRGK* 40 (1959) 135/136 no. 37: [Ἥ]δη μοι Διὸς ἄρ' ἀπ[άτα] | παρὰ σοί, Διομή[δη]. M.Fuchs - Y.Dubois, *JSGU* 80 (1997) 182/183 (ph.; dr.), discuss this text in a study (173-186) of the wall paintings and graffiti found in the Roman villa in Contigny. Our graffito, a palindrome composed as a dactylic hexameter, is also known from *CIL* IV 2400 (a: Greek; b: Latin transcription; Pompeii) and, with a slight variation (ἄρα πηγή instead of ἄρ' ἀπάτα), in *AP* 16.387 c L. 1. As in Pompeii, the graffito was probably written by someone learning Greek; at the same time it should be considered a 'signe de culture que tenait à donner aux siens le propriétaire de la *villa*, très probablement un Quintinius, du nom qui a subsisté dans le toponyme de Contigny' (173). F. - D. reconstruct the physical context of the graffito, which was incised on

the lower part of a Fourth Style wall painting consisting of white rectangular panels with ornamental borders to be dated between ca. 60 and 80/90 A.D. Consequently ca. 60 A.D. is *terminus post quem* for the graffito.

NORICUM

1546. Unknown provenance. Lead tablet, Roman Imperial period. E.Weber, *Römisches Österreich* 3 (1975) 286; C.Harrauer, *Tyche* 5 (1990) 14 note 3. D.R.Jordan - R.D. Kotansky in *op.cit.* (cf. our lemma no. 2151) 71 note 1, suggest reading the text as follows.

Ἀθηνᾶ ׀ Ἀβαλαναθ̣αναλ׀βα Ἰαω, πα̣[ῦσον] ׀ τὸν πόν[ον --]

2-3: ἀβ(η)λαναθ̣αναλ̣׀βα, W.; 'das bekannte Ablanathanalba-Palindrom', H. ‖ 3. Ιαω π[--], W.; Ιαω Πα̣[κερνηθ], H. ‖ 4. τὸν Πόν̣[τιον], W. and H. hesitatingly.

PANNONIA

1547. Cibalae (Vinkovci). Inscribed gold ring, 3rd/4th cent. A.D. Gold ring with eleven facets; in each facet a letter; found in 1895. Ed.pr. B.Migotti, *Evidence for Christianity in Roman Southern Pannonia (Northern Croatia). A catalogue of finds and sites* (Oxford 1997) 72 (dr.): Σαρίων ζῆσαι

Parallels in *Gallia* 46 (1989) 196-198, ed.pr.; cf. also M.Perrin, *An.Ép.* (1997) [2000] no. 1271, who points out that nothing indicates the Christian character of this text.

CARIA

1548. Alakışla (between Keramos and Halikarnassos). Inscriptions on frescoes, early 6th cent. A.D. V.Ruggieri, *AST* 15, 1 (1997) [1998] 202/203, reports on frescoes found in a Byzantine church; on the intrados of the south arch there are two tondos; one bears the letters PIAC (probably [Ζαχα]ρίας), the other ὁ ἅγιος Γε[ώρ]γιος. Dated by R. on palaeographical grounds: the rho has the same shape as the text in our lemma no. 1558. For other inscriptions from the same building see *SEG* XLVI 1387.

1549. Amyzon. Fragment of a Milesian isopoliteia treaty, 200-188 B.C. *I.Amyzon* 27 C/D. F.Pontani, *EA* 28 (1997) 5-8, suggests restoring the text of LL. 1-6 as follows.

Τὸν μὲν στεφα[νηφόρον - - - - - - - - - - εὔ]-
ξασθαι τῶι τε Ἀπόλλ[ωνι τῷ Δελφινίῳ καὶ τοῖς]
ἐντεμενίοις θεοῖς [- - - - - - - - - - - - - - -]
4 Μιλησ[ί]οις ἐπιτελέ[σαι θυσίας καὶ προσόδους]
ἱερῶν τὰς νομιζο[μένας - - - - - - - - - - Μεσ]-
σαβαεῖς καὶ Ὑμ[εσσεῖς - - - - - - - - - - - - -]

1-2. The stephanephoros is known to have sacrificed to Apollo Delphinios in four isopoliteia treaties: *Milet* I 3 143 A LL. 41/42; 144 A LL. 10/11; 146 A LL. 53/54, and 150 LL. 22/23, P. ‖ 3. ἐντεμένιοι θεοί: the expression occurs in *I.Priene* 123 L. 10 and in *Milet* I 3 159 (g) L. 2, P. ‖ 4. or ἐπιτελέ[σαντας, P. ‖ 5. see the formula θυσίας καὶ προσόδους ἱερῶν τὰς νομιζομένας in *Milet* I 3 143 LL. 40/41 and 146 LL. 151/152, P. ‖ 5-6. ---] ׀ ΣΑΒΑεις καὶ ὑμ[--, *I.Amyzon*; P. refers to Steph. Byz., *Ethnika* p. 447 (Meineke) = *FGrHist* 1 F 252 for the Carian polis Μέσσαβα; at the time of the treaty the Messab(a)eis may have inhabited a village near Amyzon and participated in the isopoliteia; Ὑμεσσός lies close to Mylasa, possibly north of it, between the latter and Amyzon, P. [cf. L.Robert, *Hellenica* X 223, Herrmann].

1550. Amyzon. Funerary epigram for Demetrius, earlier 2nd cent. B.C. *I.Amyzon* 259-263 no. 65; *GV* 1120; *SEG* XXXIII 1608; Merkelbach - Stauber, *SGO* I 209 no. 02/03/01. Republished, with translation and commentary, especially on the phenomenon of crucifixion of slaves, by S.R.Llewelyn, *New Documents* 8, 1-3.

1551. Aphrodisias. Corpus. In a review of C.Roueché, *Performers and Partisans* -- (cf. *SEG* XLIII 698), G.W.Bowersock, *Gnomon* 69 (1997) 46-50, presents the following new readings and observations:
1.1 I: in L. 1 Βιλιστίωνος instead of Φιλιστίωνος;
1.1 III: in fine Πρασίνο̮υ instead of Πρασίν(ου);

1.1 I, 1.3 II, 1.4, 1.5 I, 1.5 IV and 1.6 I: following C.P.Jones apud R. on p. 19, B. reads (name in the genitive) διὰ σκεύη ('for the equipment of so-and-so') rather than διασκεύη ('equipment of --', postulating the unparalleled neuter *διασκεῦος as a nominative singular for a plural διασκεύη; however, διασκευή (singular) refers to the reworking of earlier comedies). Cf. 1 room 1 II and 1 room 5 III, where the simple σκεύη is used; 1 room 5 I has Νεικάνορος | διασκεύη | ἄμαχα; R. assumes ἄμαχα to be a neuter plural in agreement with the noun, but B. argues that the performer rather than the equipment is likely to have been described as 'unbeatable' (cf. 1 room 3 II, where ἄμαχα occurs twice: Αὐτολύκου διασκεύη ἄμαχα, | Νεμεακοῦ ἄμαχα). 'Could this be adverbial, used as an acclamation?' (48);
12: on the basis of autopsy, B. follows C.P.Jones apud R. on p. 42 in reading τῆξας instead of π̣ῆξας (the latter would imply that the performer Chrysomallos 'fastened the marble'/'had the marble fastened'). 'Goldilocks was one hot number who made the marble melt' (48);
46 A 6: B. assumes that P.Herrmann apud R. suggested [π]υγίζι rather than [π]υγίξι; in **46 A 8** [πυ]γιζ may be conjectured (ΓΙΖ, R.). Cf. also **46 K 9** (ἐγὼ πυγιστ̣ή̣ς | εἶμε), serving to oppose the speaker to his or his faction's adversaries rather than to denote his sexual preference; the same interpretation may apply to πέρδε in *SEG* XXXIV 1051 (Aphrodisias) and πέρδου on the temple of Aphrodite at Syrian Aphaka (*BE* 1939 no. 474); see also the final paragraph of this lemma;
47 [not 46 as B. has it] **D 6:** in L. 2 Ἑβρήων τῶν τ̣ε̣λείων ('adults') instead of Ἑβρέ̣ων τῶν π̣α̣λεῶν;
65 (= *ALA* 40; *SEG* XLVI 1395): B. offers additional bibliography on the Maiuma festival [to which *SEG* XLVI 2389 should now be added; cf. also our lemma no. 1991] and points out that ἤγειρεν κρατερὴν χεῖρ' ἐπορεξάμενος (L. 4) is derived from a biblical phrase referring to the hand of God. Therefore, the Maioumarch is probably a Christian, which may explain why, after a prohibition of the festival in the 4th cent., it was allowed in 396 A.D., to be forbidden again three years later, and ultimately tolerated in the Code of Justinian [but the concept of the 'hand of God' is certainly not *exclusively* Christian: see *SEG* XL 1716 and T.Drew-Bear, C.M.Thomas, M.Yildizturan, *Phrygian Votive Steles* (Ankara 1999) 373/374, Pleket].

As to R.'s essay on partisans (129-140), B. rejects her view that the various social groups were committed, as such, to one or the other of the factions. He follows A.Cameron's argument (*Circus factions: blues and greens at Rome and Byzantium*, Oxford 1976, 80-95) for a complete separation of social categories from factions.

D.Bain, *ZPE* 117 (1997) 81-84, draws attention to **11 A I** (= *ALA* 218 II) and **46 K 9**, which provide the first unambiguous attestations of two terms of the Greek sexual vocabulary: παθηκός (L. 2; = παθικός, Latin pathicus, denoting a passive homosexual) and πυγιστής (L. 1), respectively. C.Roueché apud Bain suggests that in 11 A 1, παθηκός might possibly carry some theatrical meaning (cf. κίναιδος used of performers); Bain suggests reading LL. 1/2 as Καρ[μ]ιδιανὸς καὶ ὢν | παθηκός (ΚΑΙΩΝ, R.), which would make a purely abusive function appear more likely. As to 46 K 9, Bain agrees with Bowersock (see above) that 'this graffito is obviously boastful and aggressive and it must be distinguished from the type of inscription where a person is insulted by being named and having a sexually insulting word like καταπύγων or εὐρύπρωκτος appended to his name' (84). However, Bain rejects Bowersock's view that the

inscriptions with πέρδε and πέρδου are liable to a similar interpretation and prefers explaining them as apotropaic. See also *SEG* XLVI 1250 and our lemmata nos. 2099 and 2137.

1552. Aphrodisias. The Trojan myth and relations with Rome. N.de Chaisemartin, *ArchClass* 49 (1997) [1998] 29-46, argues that the Aphrodisians exploited the Trojan myths in order to strengthen their relations with Rome. The evidence includes reliefs representing persons with a Phrygian cap (probably Trojans), the occurrence of Αἰνείας as a personal name (e.g. *MAMA* VIII 514; cf. *Aphrodisias and Rome* 165 no. 16), and possible relations with the Roman family of the Memmii (e.g. *MAMA* VIII 405), who considered themselves descendants of the Trojan Mnestheus.

1553. Aphrodisias. Honorary decree for Peritas?, ca. 50 B.C.-30 A.D. Marble block found reused in the northeast stretch of the city wall; now in the local museum. Ed.pr. J.Reynolds, *ArchClass* 49 (1997) [1998] 423-428 (ph.; translation).

- -
[- 5-6 - εἰκόνα χα]λκῆν ἐν τῇ ἀγορᾷ κα̣[ὶ v]
[ἄλλην γραπτὴν] ἐν τῷ ἱερῷ τοῦ Ἄρεως ἐ- v [v?]
[χούσας ἐ]πιγραφὴν τήνδε ' ὁ δῆμος ἐτίμη- [v?]
[σεν - 2-3 -]Ι̣Ι̣ΤΑΝ Ἀδράστου ἱερῆ Ἄρεως ἄνδρα [v?]
[καλὸν] καὶ ἀγαθὸν ἐπαίνῳ, χρυσῷ στεφά- [v?]
[νῳ, εἰκ]όνι χαλκῇ καὶ ἄλλῃ γραπτῇ, προεδρ- [v?]
[ίᾳ ἐν τ]οῖς ἀγῶσιν ἀρετῆς ἕνεκεν καὶ εὐν- [v?]
[οίας] ἣν ἔχων διετέλεσεν εἰς τὸν σύμ- [v?]
[παν]τα δῆμον '· ἀναθεῖναι δὲ καὶ στήλην [v?]
[λευ]κοῦ λίθου ἐν τῷ ἱερῷ τοῦ Ἄρεως ἐ[φ' v?]
[ἧς ἐ]πιγραφήσεται τόδε τὸ ψήφισ- vacat [vacat]
[vacat] vv μα vacat

Before L. 1: introductory formula followed by δεδόχθαι and the verbs indicating the action decreed, probably τετιμῆσθαι, ἐπῃνῆσθαι, ἐστεφανῶσθαι, and ἀνατεθῆναι vel sim., ed.pr. ‖ 1. the first bronze statue certainly attested for Aphrodisias (the restoration of a *bronze* statue in *MAMA* VIII 460 is not quite convincing, and the one in *MAMA* VIII 418 b LL. 10/11 was set up in Halikarnassos); bronze statues must have been reserved for outstanding honorands, ed.pr., who points to statue bases adapted to carry bronzes rather than marbles ‖ 4. the honorand's name is probably Περίτας: the only name used in Aphrodisias which fits the traces, and moreover attested in combination with Ἄδραστος for three elite members in the 1st cent. A.D.: *Aphrodisias and Rome* nos. 8 LL. 37-42 and 12 LL. 17/18. Our honorand presumably belongs to an earlier generation than those three members [For the frequency of the name Περίτας cf. *La Carie* 87, Herrmann]. The form ἱερῆ is unexpected; all other Aphrodisian inscriptions have ἱερέα, ed.pr. ‖ 7. the first sigma is cut as a correction of epsilon, ed.pr. ‖ 10-12. the stone belongs to the stele erected in the (unidentified) sanctuary of Ares, since it carries the end of the decree which

should be engraved ibidem. The honorand may have favored the cult of Ares (cf. also LL. 2 and 4). Our text provides the first epigraphic reference to Ares in Aphrodisias, who is known from coins, ed.pr., who reflects on the occasion for the introduction or expansion of this cult.

1554. Aphrodisias. Letter of Valerian and Gallienus, 23 August 257 A.D. *ALA* 4-8 no. 1. M.Christol, *CCG* 8 (1997) 249-252, argues that the emperors wrote this letter in Cologne (ἐ[ν Ἀγρι]ππείνῃ in *ALA* 1 (b) L. 6) in August 257 A.D. (*ALA*: 254 or 256 A.D.?). He reconstructs the activities of Valerian on the eastern and western front in the years 254-258 A.D.

1555. Aphrodisias. Epigram on the base of the restored statue of Fl. Eutolmius Tatianos, shortly before 450 A.D. *SEG* XV 661 (cf. XLI 919); R.Merkelbach, *ZPE* 6 (1970) 132; *ALA* 37; Merkelbach - Stauber, *SGO* I 246 no. 02/09/24. Republished by E.Livrea, *ZPE* 119 (1997) 43-49, who reads in L. 10 στήλαις ἐπέθηκεν (στήλης ἔπι θῆκεν, *SEG*; στήλης ἐπίθηκεν, ALA). D.Feissel, *BE* (1998) no. 646, points out that in *JRA* (1991) 372 note 25, cf. *BE* (1992) no. 615, he had suggested reading στήλης ἔπι θῆκεν. In L. 18, F. prefers reading ἐελδομένοισι (so *SEG*, M.) instead of ἔθ' ἀδομένοισι (ALA, L.). L. argues that the author of the epigram is without doubt the homonymous grandson of Tatianos. Just like his grandfather, Tatianos jr. was a poet and pursued a political career (for that of Tatianos sr., see *TAM* II 186/187 from Sidyma, cf. *SEG* XXVIII 1223, reprinted by L. on 44). For a critique on L.'s view, see D.Feissel, *loc.cit.*

1556-1557. Aphrodisias. Two epitaphs with imprecation, 3rd cent. A.D. R.R.R.Smith- C.Ratté, *AJA* 100 (1996) 26-28, have published a photo and a description without Greek text. J.H.M.Strubbe, *Arai Epitymbioi* (cf. our lemma no. 2278) nos. 111/112, publishes the interdiction and imprecation on the basis of the photo.

1556: 111. **Epitaph of two owners for themselves, their two sons and daughters, after ca. 200 A.D.** Marble sarcophagus with lid. The inside of the chest has small stone bosses, positioned at mid-height to support a horizontal (wooden?) panel, that would make a false floor (abakeion). The inscription is on the chest, except for the word ζῶσιν, which is on the lid. Found in the eastern nekropolis.

Οὐδεὶς δὲ ἕξει ἐξου-
[σία]ν ἐνθάψαι τινὰ ἕτερον ἐν τῇ σορῷ ἢ οὓς ἐγὼ βεβούλημαι ἢ ἐκ-
θάψαι τοὺς ἐνκεκηδευ-
[μέ]νους, ἐπεὶ ἔστω ἀσεβὴς καὶ ἐπάρατος καὶ τυνβωρύχος καὶ προσ-
αποτεισάτω εἰς τὸ
12 [ἱε]ρώτατον ταμεῖον ἀργυρίου * δισχείλια πεντακόσια ὧν τὸ τρίτον
ἔσται τοῦ ἐκδική-
[σ]αντος

1557: 112. **Epitaph of Aur. Tate and her family, after 212 A.D.** Marble sarcophagus with lid. The chest is decorated with the figures of a man and a wife (with unworked portraits), who flank a tabula ansata. Below the tabula two workers sit on either side of a round-topped furnace. The figure at the left wears a short skirt or tunic; he leans forward with both arms outstretched, holding some utensil (long tongs?) in front of the open mouth of the furnace. He may be a metalworker. The man at the right holds a long straight tube or pipe to his mouth with one hand; he is clearly blowing into the tube. This man is probably represented naked: he may be a slave tending the furnace. Alternatively the man at the right may be blowing glass, while the man at the left may be tending the furnace. This craft scene presumably illustrates the deceased's occupation, perhaps in the workshop that he owned. The inscription is on the lid (LL.1/2), on the upper border of the chest (L.3), on and inside the tabula (LL. 4-16). Found in the eastern nekropolis.

Ἕτερος δὲ οὐδεὶς ἕξει
8 ἐξουσίαν ἐθάψαι τινὰ ἐν τῇ σορῷ ἢ
ἔστω ἀσεβὴς καὶ ἐπάρατος καὶ τυν-
βωρύχος καὶ προσαποτεισάτω ἱερὰ
Ἀφροδείτῃ ἀργυρίου * ,γ ὧν τὸ τρίτον
12 ἔσται τοῦ ἐκδικήσαντος

8. ἐθάψαι with omission of *nu*, a common phenomenon, S.

1558. Aşaği Mazı (between Mazı and Alakışla). Fragment. White stone fragment; mentioned by V.Ruggieri, *AST* 15, 1 (1997) [1998] 204 note 7.

Αὐτοκράˡτορος ꞁ [Καί]σαροˡς [Ἀν]αστ[ασίου ---]

1559. Bargylia. Sacred law for the cult of Artemis Kindyas, 2nd/1st cent. B.C. *SEG* XLV 1508. A.Chaniotis (per ep.) provides the following new restorations for 1508B:
L. 8: [τὴν θυσίαν καὶ τὴν πομπήν?];
L. 17: e.g. [καθότι καὶ περὶ τῶν πολιτῶν προεψήφιστα]ι· (cf. L. 13);
L. 18: possibly [πρὸς ὥραν τρίτη]ν (cf. *SEG* XLV 1508 A 12);
L. 22: καθότι instead of καθάπερ (cf. LL. 13 and 25).

1560. Bargylia. Fragment, 2nd/1st cent. B.C. Large marble block; inscription in two columns; at the left side *SEG* XLV 1508 B; at the right side the beginning of another inscription. Ed.pr. W.Blümel, *EA* 28 (1997) 156 (ph.).

Γινομενωι[- - - - - - - - - - - - - -]
θῆναι διὰ [- - - - - - - - - - - - - -]
διὰ τὴν προ[- - - - - - - - - - - - -]
καθήκουσ[αν - - - - - - - - - - - -]
εὐεργεσιῶ[ν - - - - - - - - - - - -]
ας τιμὰς κ[- - - - - - - - - - - - -]
βείαν τυχη[- - - - - - - - - - - -]
καὶ τὴν χωρ[- - - - - - - - - - - -]
μάχων δεδ[- - - - - - - - - - - - -]
νοις χρόνοι[ς - - - - - - - - - - -]
σίας τῇ θεω[ρία - - - - - - - - - -]
συντελεῖτ[αι - - - - - - - - - - - -]
θαι δὲ καὶ σ[- - - - - - - - - - - -]
σύντελο[υ- - - - - - - - - - - - -]
ὑϊκὸν ἐν τ[- - - - - - - - - - - - -]
προγεγρα[μμεν- - - - - - - - - - -]
καὶ τούτω[ν - - - - - - - - - - - -]
οἱ δὲ αἱρεθ[έντες - - - - - - - - - -]
τοὺς δὲ Α[- - - - - - - - - - - - - -]
οφύλακες ι[- - - - - - - - - - - - -]
τες αἱ πράξ[εις - - - - - - - - - - -]
ἀρχόντω[ν - - - - - - - - - - - - -]
ἀξιοχρεο[- - - - - - - - - - - - - -]
αὐτῶν ἢ ἐν[- - - - - - - - - - - - -]
δὲ αὐτῶν τῶν προγε[γραμμένων - - -]
θησαυρὸν [- - - - - - - - - - - - - -]

[6-7. εὐσέ]|βειαν, Chaniotis, who also considers πρεσ]|βείαν ‖ 8-9. συμ]|μάχων, Chaniotis ‖ 11-12. τῇ θεῷ [- - -] | συντελεῖτ[αι, sc. ἡ θυσία, Chaniotis] ‖ 19-20. presumably ὀρε]|οφύλακες, ed.pr.

1561. Halikarnassos. List of priests of Poseidon Isthmios, ca. 250-140 B.C. *Syll.*³ 1020. R.Descat, *REA* 99 (1997) 413, points out that the second priest of Col. II, Πολείτης Ἀνδροσθένους, should be dated ca. 201-196 B.C. rather than in the 2nd half of the 2nd cent. B.C.: cf. our lemma no. 1611. The 23 names in Col. I were copied from an earlier document (μεταγράψαι [ἐκ τῆς ἀρχαίας | σ]τήλης; LL. 1/2), whereas the four names in Col. II were added after the renewal of the stele (cf. *Syll.*³, commentary). Since the first priest of Col. II served for 50 years, the decision to renew it was taken ca. 250 B.C.; the list was supplemented (Col. II) until ca. 140 B.C. (renewal and updating in the 1st cent. B.C., *Syll.*³). Adding the total of tenures of the 23 priests mentioned in Col. I, the first year of the first priest should be dated to ca. 645 B.C., 'ce qui est effectivement trop récent pour Télamon, fils de Poseidon lui-même'.

1562. Halikarnassos (area of: Siralik/Guvercinlik). Fragment of a milestone, undated. Right part of a white marble block found in the ruins of Siralik and mentioned by C.Foss, *AS* 38 (1988) 170 note 89. V.Ruggieri - F.Giordano - A.Zäh, *OCP* 63 (1997) 123 (ph.), republish the text.

vacat
[- - - - ἡγεμο]νεύοντος Οὐαλε[ρίου]
[- - - - - - -ο]υ τοῦ διασημ vacat
vacat

4th cent. A.D., F. ‖ 1. Οὐαλ[ηρίου], F.; Οὐαλε[ρίου, R.-G.-Z. [but on the photo one reads the entire name] ‖ 2. τοῦ διασημ|οτάτου|, F.; διασημ[οτάτου, R.-G.-Z. [on the photo there seems to be a vacat after the mu: διασημ(οτάτου), Pleket] ‖ 3. Μ̓ I: μί(λια) ι' or ζ'?, Pleket.

1563. Herakleia under Latmos. Sympoliteia treaty between Herakleia and Pidasa, 323-313/312 B.C. Marble stele broken above and below; found in 1998 in a private house in Kapıkırı and now in the Museum in Milas. Ed.pr. W.Blümel, *EA* 29 (1997) [1998] 135-142 (ph.; translation); see also C.Habicht, *EA* 30 (1998) 9/10; W.Blümel, *ibidem* 185 (= B 1); C.P.Jones, *EA* 31 (1999) 1-7; P.Gauthier, *BE* (1999) no. 462.

- -
[- - - - - - -] . ΚΑΙ[- - - - -]ΗΙΙ[- - - -]
[- - - -]ν· προσαγαγεῖν δὲ καὶ θυσίαν [- -]
[. . . .] τοὺς τιμούχους ἤδη ὅπως ἂν ἡ πό[λις]
[ὁ]μονοῇ· προσκατατάξαι δὲ καὶ φυλὴν μία[ν]
[π]ρὸς ταῖς ὑπαρχούσαις καὶ ὀνομάζεσθαι αὐ-
[τ]ὴν Ἀσανδρίδα· ἐπικληρῶσαι δ' εἰς αὐτὴν ἐκ πα-
[σ]ῶν τῶν φυλῶν καὶ τῶν φρατοριῶν τῶν τε ἐν Λά-
[τ]μωι ὑπαρχόντων καὶ τῶν ἐμ Πιδάσοις· τοὺς δὲ λο[ι]-
ποὺς Πιδασείων ἐπικληρῶσαι ἐπὶ τὰς ὑπαρχού-
σας φυλὰς ὡς ἰσότατα· τοὺς δὲ λαχόντας Πιδα-
[σ]εῖς μετέχειν ἱερῶν πάντων, τοὺς μὲν φράτο-
[ρ]ας τῶν φρατορικῶν, τὰς δὲ φυλὰς τῶν φυλετ[ι]-
[κ]ῶν, οὗ ἂν [ἕ]καστοι λάχωσιν· τὰς δὲ προσόδους
[τὰ]ς ὑπαρχούσας Πιδασεῦσιν καὶ Λατμίοις
[τῶ]ν ἱερῶν καὶ τῶν ἄλλων ἁπάντων εἶναι κοι-
[ν]άς, ἴδιον δὲ μηθὲν εἶναι μηδετέραι τῶν πό-
λεων· τὰ δὲ χρέα τὰ προϋπάρχοντα ἐν ἑκατ[έ]-
ραι τῶμ πόλεων εἵως μηνὸς Δίου διορθώσασθ[αι]
τὰ ἴδια ἑκατέραν τὰ αὐτῶν· σταθμοὺς δὲ παρέ-
χειν Πιδασεῦσιν ἱκανοὺς Λατμίους ἐνιαυτ[όν]·
[ὅπ]ως δ' ἂν καὶ ἐπιγαμίας ποιῶνται πρὸς ἀλλή-

λους, μὴ ἐξέστω Λάτμιον Λατμίωι διδόναι
θυγατέρα μηδὲ λαμβάνειν μηδὲ Πιδασέ(α) Πιδ[α]-
24 σεῖ, ἀλλὰ διδόναι καὶ λαμβάνειν Λάτμιομ μὲ[ν]
Πιδασεῖ, Πιδασέα δὲ Λατμίωι ἐφ' ἔτη ἕξ· τὰ δὲ [ἀρ]-
χεῖα κατιστάναι κοινῆι ἐκ Πιδασείων καὶ Λατμ[ίων]·
ἐξεῖναι δὲ Πιδασεῦσιν οἰκοδομεῖσθαι οἰκήσι[μα]
28 ἐν τῆι πόλει ἐν τῆι δημοσίαι οὗ ἂν βούλωνται· [ὀ]-
μόσαι δὲ Πιδασείων ἄνδρας ἑκατόν, οὓς ἂν Λά-
τμιοι γράψωσιν, καὶ Λατμίων διακοσίους, οὓς ἂν
Πιδασεῖς γράψωσιν, ταύρωι καὶ κάπρωι ἐν τῆι ἀγ[ο]-
32 ρᾶι ἐμμενεῖν ἐν τῶι ψηφίσματι καὶ τῶι πολιτεύμα-
τι τῶιδε· τὸ δὲ δόγμα ἀναγράψαι εἰς στήλας λι-
θίνας καὶ τὴμ μίαν ἀναθεῖναι εἰς τὸ τοῦ Διὸς το-
ῦ Λαμβραύνδου, τὴν δὲ μίαν ἐν Λάτμωι ἐν
36 τῶι τῆς Ἀθηνᾶς ἱερῶι· ἐπιμεληθῆναι δὲ τοὺς ἄρ-
χοντας τοὺς κατασταθέντας ἐπ' Ἀρόπου·
[ὅρ]κος ὃν δεῖ ὀμόσα[ι Λ]ατμίους· 'ὀμνύω Δία Γῆν Ἥλι-
[ον] Ποσειδῶ Ἀθ[ηνᾶν Ἀ]ρείαν καὶ τὴν Ταυροπόλον
40 [καὶ τοὺς ἄλλους θεούς]· πολιτεύσομαι μετὰ Π[ι]-
[δασείων - - - - - - - - - - -] πολιτεύματι τῶι Α[.]
[- - - - - - - - - - - - - - - -]ω̣ι̣ κοινῶι καὶ οὐ ΤΕ-
[-]τ̣ε ἄλλω[ι]
- -

Latmos, situated at the foot of the homonymous mountain, is on record in *I.Didyma* 12 and *SEG* XL 992 L. 11; at the end of the 4th century the original site was abandoned and the city was refounded, possibly by Antigonos Monophthalmos, as Herakleia under Latmos ca. half a kilometer eastward; in the 290s under Pleistarchos it was temporarily called Pleistarcheia. Pidasa is situated at Cert Osman Kale above the village of Danişment in the Ilbira Dağ, ed.pr. || the new phyle is called after the satrap Asander; between 323 and 313 he was satrap of Caria, ed.pr., who lists the recently published inscriptions concerning Asander: *I.Stratonikeia* 501 and 503; *I.Mylasa* 21; *I.Amyzon* 2; *SEG* XXXIII 872. Asander (and behind him Antigonos Monophthalmos) may well have promoted the union between the two towns; Antigonos also promoted the union of Teos and Lebedos, ed.pr. and all others || 6-10. ed.pr. suggests that people from the tribes and phratriai in both Latmos and Pidasa should be assigned by lot to the tribe Asandris; he interpreted τοὺς λοιποὺς Πιδασείων as persons not registered in tribes or phratries; H. and G. both restored παι[σ]ῶν in LL. 6/7; H. argues that τῶν τε ---- Πιδάσοις (LL. 7/8) qualifies only τῶν φρατορίων. Pidasa was too small for it to have had tribes; H. (and G.) interpreted τοὺς λοιπούς as those Pidasans who were not assigned by lot to the new tribe. B 1 accepts H.'s interpretation. J. rejects H.'s view concerning the absence of tribes in Pidasa; he argues that the phrase τῶν τε -- Πιδάσοις concerns a partitive genitive, syntactically separate from the preceding words: '(It was decreed) to assign to it [= Asandris] by lot, from all the tribes and phratries, some of those who are now in Latmos and Pidasa' [G.'s view seems by far the simplest and most sensible: it was decided to assign to Asandris by lot Latmians and Pidasans 'pris dans toutes les tribus, et dans toutes les phratries tant de Latmos que de Pidasa'; the λοιποί are those Pidasans not assigned by lot to Asandris; they will be distributed over the other Latmian tribes. The separation of the τῶν τε -clause from the preceding genitives

creates a 'harsh hyperbaton', as J. himself admits; ὀμόσαι -- ἐν τῆι ἀγορᾶι (LL. 28/29-31/32) is not a parallel; ἐν τῆι ἀγόραι goes with ταύρωι καὶ κάπρωι: 'über einem Stier und einem Eber auf der Agora'; and literary parallels from sophisticated Thucydides may not be useful for the interpretation of a pragmatic clause in an equally pragmatic text; we are not yet in the Hellenistic-Roman world, in which in increasingly verbose decrees an idiom is used which is heavily indebted to authors like Polybios, Diodoros, and Plutarch, Pleket] || 7. φρατοριῶν: genitive plural of φρατορία, ed.pr.; gen. plur. of φρατόριον, ■ 1; J. prefers the view of ed.pr. and rejects a suggestion of G.Petzl to read φρατόρ{ι}ων || 12. φρατορικός: irony has it that in the Revised Suppl. of *LSJ* (1996) one finds that the entry φρατορικός is to be deleted in favor of φρατερικός!, ed.pr. || 21-25. the measures taken to promote ἐπιγαμία are unparalleled in other sympoliteia texts, ed.pr.; G. suggests that Asander's influence may be visible here ('--- briser les anciens particularismes') || 27. in fine: perhaps rather οἴκησι[ν]: distributive singular ('(each his own) house'), J. || 29. ἄνδρας ἑκατόν: taken by H. as an indication of Pidasa's smallness; he suggests that they may have constituted almost the entire male adult citizen-population; contra, J. || 34-35. ed.pr. seems to suppose that the sanctuary of Zeus Labraundos is the one in Pidasa; contra G. and J., who argue that it is the one in Labraunda, dependent on Mylasa, where the satrap held domicile; Λαμβραύνδος for Λαβραύνδος is on record in inscriptions from Labraunda and Mylasa, ed.pr.; no copy is to be placed in a Pidasan sanctuary; this illustrates the subordination of Pidasa to Herakleia, J. || 38-40. ed.pr. provides parallels for similar oath-formulas (*I.Iasos* 2/3; *I.Pergamon* 13 = *OGIS* 266; *I.Smyrna* 573 II) || [41. in fine τῶι αὐ̣[---], Chaniotis] || 42. in fine: or οὔτε, ed.pr. || 42-43. οὔτε | [--- οὔ]τε, H., who reconstructs the general sense: 'I will live my citizen-life with the Pidasans [with (possibly χρησάμενος) ...] constitution [...] in common, and neither [will I ...] nor [will I allow] another, [to the best of my ability, to ....]' || [42-44. certainly καὶ οὔτε | [--- οὔ]τ̣ε ἄλλω[ι | ἐπιτρέψω], Chaniotis] || the union between Latmos and Pidasa was not lasting: Pidasa continued as an independent city before being swallowed up by Miletos in a sympoliteia in the 180s (*Milet* I 3 149 = P.Herrmann, *Milet* VI 1 184/185); J. infers from LL. 16/17 (μηδετέραι τῶν πόλεων) that Pidasa continued to exist as a subordinate polis in union with Latmos.

1564. Iasos. Three proxeny decrees for two Carians and a Knidian, early 4th cent. B.C. *SEG* XXXVI 982. On the basis of the lettering, P.Frei - C.Marek, *Kadmos* 36 (1997) 56 note 134, assign these texts to the early 4th cent. B.C. rather than ca. 500-450 B.C.

1565. Iasos. Honorary decree for M. Aurelius Daphnos, after 209-211 A.D. *SEG* XLIII 718; XLV 1521. A.Chaniotis, *Kernos* 10 (1997) 293 no. 192, argues that Daphnos probably organized a στεφανηφορία (L. 18) of the citizens who attended the sacrifice rather than that the stephanephoria refers to the crowning of the statues [so already H.W.Pleket in *SEG* XLIII 718 app.cr.]; in LL. 13/14 ἐπ[ιφα]|νῶς rather than ἐπ[ικοι]|νῶς should be restored.

C.P.Jones, *JHS* 118 (1998) 184/185, comments on the same subject in the context of a study on συνθυσία (183-186). Also J. restores ἐπ[ιφα]|νῶς. However, he argues that the stephanephoria refers to the office of stephanephoros (cf. e.g. *I.Iasos* 248 LL. 12-15). Aurelius Daphnos paid 'for the stephanephorate' (στεφανηφορίας, the simple genitive often expressing purpose or aim) by giving wine to 'those offering joint sacrifice', i.e., guests from elsewhere rather than his fellow-citizens. The occasion celebrates the inauguration either of his own or his wife's statues, or (less probably), of those of the emperors. The inscription is an example of synthysia, usually

associated in the Roman Imperial period with the emperors or imperial benefaction: either the erection of imperial statues or of those of a couple who had served as a high-priest and -priestess is involved.

1566. Iasos. Victory inscription. Limestone block; inscription above a wreath; mentioned by F.Berti, *KST* 19, 2 (1997) [1998] 168 and 171 (ph.): Νίκη | Δημητρίου

1567. Iasos. Inscribed ceramic fragment, Archaic period. Fragment of the rim of a bowl found in the agora, incised with the sign Ξ. Ed.pr. L.Donati, *Rassegna di Archeologia* 14 (1997) 225 no. 5 (dr.), who refers to parallels for this sign on Rhodian and Chian vases; interpreted by other scholars as a Carian letter. D. prefers to read it horizontally (H-I) and to interpret it as a numeral.

1568. Kaunos. Bilingual proxeny decree for the Athenians Nikokles and Lysikles, ca. 330-300 B.C. Two fragments of a rectangular bluish-gray marble stele with a bilingual inscription: 18 lines in Carian followed by 8 lines of Greek; found in 1996 near the harbor behind the stoa. Edd.pr. P.Frei - C.Marek, *Kadmos* 36 (1997) 1-89 (ph.; dr.), who provide numerous parallels for all expressions; in *Kadmos* 37 (1998) 1-18 (ph.) they publish a third fragment found in 1997 and containing almost the whole missing part of the Carian text plus the right hand parts of LL. 1-7 of the Greek text. The new fragment offers the satisfying confirmation of all restorations proposed by edd.pr. in 1997. We present the Greek text of the 1998 version. In the app.crit. we omit some observations of edd.pr. now superseded by the third fragment. On the Carian text cf. also I.Hajnal, *Kadmos* 36, 141-166, and various contributions in *Kadmos* 37, containing the proceedings of a conference on this new text; cf. also T.van den Hout, *Kadmos* 38 (1999) 31-42. On the historical context see also P.Funke, *ibid.* 211-228 and R.Descat, *REA* 100 (1998) 187-190. W.Blümel, *Kadmos* 37, 170-173, presents some observations on variants in the rendering of Carian names in Greek (e.g. Πελδεμως, gen. Πελδεμω in *I.Mylasa* 2; the same person is indicated as Πελδεμις, gen. Πελδεμιος in *SEG* XXXVI 983 and XXXVIII 1059) and vice versa, as in our inscription. ['edd.pr.' and 'edd.pr. (1998)' refer to the 1997 and 1998 publications respectively].

Ἔδοξẹ Καυν[ί]οις, ἐπὶ δημιο-
ργοῦ Ἱπποσθένους· Νικοκ-
λέα Λυσικλέους Ἀθηναῖο[ν]
4 καὶ Λυσικλέα̣ Λυσικράτ[ους]
[Ἀ]θηναῖον π̣ρο̣ξένους ẹ[ἶναι κ]-
[α]ὶ εὐεργέτας Καυνίω[ν αὐτο]-
ὺς καὶ ἐκγόνους καὶ [ὑπάρχει]-
8 ν αὐτοῖς Ε[--------------]
-------- 6-10 lines --------

Letter forms: Α, Γ, Δ, Ε, Η, Ο, Ρ, Τ and V have the same shape in Carian and Greek; the Carian and the Greek text are engraved by the same hand. Comparison of the Carian letters with their Greek equivalents (especially meaningful when applied to names) confirms the values of the signs of the Carian alphabet recently proposed by

J.D.Ray, D.J.Schürr, and I.-J.Adiego. We do not summarize edd.pr.'s ample linguistic comments on the Carian text (alphabet; phonology; morphology). Since the Carian text precedes its Greek pendant, the former must be considered the original; apparently, Carian was the official language (in the same sense Blümel), which surprises in view of the otherwise thorough hellenization of Caria at this time: cf. J. and L.Robert, *Amyzon* p. 117. Apart from some fragmentary texts, the only parallel for a *state* document in an epichoric language is the trilingual inscription from the Letoon (*SEG* XXVII 942; XLVI 1720). For the use of Greek in 4th cent B.C. Kaunos see also B.Schmalz, *Kadmos* 37 (1998) 208-210, who mentions *SEG* XLI 934/935 (both are exceptional in that they record foreigners) and a new graffito incised on an early 4th cent. B.C. skyphos found on the palaestra road and reading Ὀλυμπιχο(ῦ); another new graffito reads [--]-ΨΟΦ (or Φ) [Carian or Greek ?] ‖ date: 350-300 B.C. on the basis of the lettering; this period can be narrowed down on the basis of prosopographical observations: see below ad LL. 2-4 ‖ 2-4. Nikokles, son of Lysikles, is known from *IG* II^2 1597 L. 4 (ca. 350-300 B.C.), *SEG* XXXIV 157 L. 16 (4th cent. B.C.), *IG* II^2 417 (ca. 330-320 B.C.), and the defixio E.Ziebarth, *Sitzungsberichte Akad. Berlin, phil.-hist. Kl.* (1934) 1023-1027 no. 1 A L. 70 (323/322 B.C.; directed against a group of opponents of Macedonia: cf. the historical commentary below); together these documents show that Nikokles was active in the last third of the 4th cent. B.C. Lysikles, son of Lysikrates, is unknown, but perhaps his father is on record in *IG* II^2 4555 (shortly before 350 B.C.), edd.pr. ‖ 8. either ε[ἴσπλουν καὶ ἔκπλουν] or ε[ἰσαγωγὴν καὶ ἐξαγωγὴν]; another possibility is the ἔγκτησις formula, edd.pr.; edd.pr. (1998) prefer the latter possibility: ἔ[γκτησιν καὶ ἀτέλειαν or καὶ προεδρίαν or καὶ ἀσυλίαν vel sim.]; edd.pr. (1998) also mention the rarer and therefore less preferable formula ἔφοδος ἐπὶ τὴν βουλὴν καὶ τὸν δῆμον; they argue that one would expect πολιτεία rather than a privilege beginning in E- to be the first privilege listed; there are, however, examples from Caria where politeia is mentioned further on (*I.Knidos* 605; *SEG* XXXVI 982; *I.Iasos* 51 LL. 25-29) ‖ 9. [εἶναι δὲ αὐτοῖς καὶ -- or [δεδόσθαι δὲ αὐτοῖς καὶ -- or [ὑπάρχειν δὲ αὐτοῖς --, edd.pr. (1998) ‖ 9ff. the contents of the lost part cannot be reconstructed on the basis of the Carian text, which is not comprehensible without a Greek parallel. The length of the Carian text suggests that 6 to 10 lines are missing in the Greek part. Probably the text ended with prescriptions concerning the erection of the stele, edd.pr., with reference to a bilingual inscription from Kaunos found in 1996 and reading ἀναγράψαι δὲ κ[αὶ τοὺς ταμίας ?] τὸ ψήφισμα τό[δε ἐν στήληι λιθίνηι καὶ] ἀναθῆναι ἐν τ̣[ῶι τοῦ Ἀπόλλω]νος ἱερῶι· τ̣[ὸ δὲ ἀνάλωμα κτλ.]; edd.pr. (1998) also refer to the Kaunian decree *I.Smyrna* 579 LL. 103ff., and the text presented in our lemma no. 1569. For the structure of the entire inscription edd.pr. adduce *IG* XII 3 29 (Telos; 3rd cent. B.C.) and R.Herzog, *Koische Forschungen und Funde* (Leipzig 1899) no. 187 (3rd cent. B.C.) ‖ our honorary decree may have been awarded because of some personal merits of Nikokles and Lysikles, but edd.pr. also wonder whether a specific historical context might explain the presence of Athenians in Kaunos. There are three possibilities: the Hekatomnid period (contacts of Athens with the court ?), the early Diadoch period (late 4th/early 3rd cent. B.C.; the Athenians may have been officials or officers of a Diadoch), or the Lamian War; edd.pr. prefer the last: Rhodes may have been Athens' ally in the anti-Macedonian coalition. The absence of the satrap in the heading of *SEG* XL 996 (*I.Rhod. Peraia* 701) from Carian Pladasa may imply that in 319/318 B.C. Pladasa was incorporated into the Rhodian Peraia. In view of the similar absence of the satrap in our inscription, the same may apply to Kaunos, which perhaps revolted against Macedonia together with Rhodes and the Peraia from the outbreak of the Lamian War in 323 B.C. until Athens' naval defeat near Amorgos in 322 B.C. The naval expedition may have extended to the Carian coast. Contra, Descat, who points out that the absence of the satrap in *SEG* XL 996 is due to the specific situation in Pladasa in 319/318 B.C., which cannot apply to Kaunos in 323/322 B.C.: see *SEG* XL 996 app.crit. in fine (the first edition of XL 996 by D. and others - see *ibid.* - is ignored by edd.pr.). There are no indications that Rhodes sided with Athens in the Lamian War; most scholars argue that it remained neutral. The strategic events of the war strongly suggest that Amorgos is the far-

thermost eastern area reached by the Athenians. D. argues that our inscription was issued in 314 B.C., in the aftermath of the Athenian naval expedition under Thymochares on record in the first paragraph of the honorary inscription *IG* II^2 682 erected for his grandson Phaidros in 255 B.C. The context is the conflict between Kassander, residing in Athens, and Antigonos Monophthalmos. Lycia was the principal area of conflict, and the Athenians achieved a decisive victory near Cyprus, thereby preventing Antigonos from re-ordering his fleet. Our honorands may have been naval officers; the regional Carian rulers sided with Athens, viz. the satrap Asandros (honored by the Athenians: *IG* II^2 450) and the strategos-epimeletes Eupolemos. The absence of the satrap in our text is due to the fact that Asandros' authority did not extend to the Greek cities. The latter were his allies, but remained formally autonomous; this 'atmosphère d'autonomie' (190) may explain the bilingual character of our inscription. The absence of the king (Philip III is mentioned in *SEG* XL 996!) is due to the fact that Philip III is dead by now. Funke presents a survey of the relations between Athens and Asia Minor during the 4th cent. B.C., and argues that the situation in the late 40s and early 30s (before Chaironeia) offers the most likely occasion for the presence of the Athenians in Kaunos: the expansion of Philip II brought Athens closer together with the Greek states of the eastern Aegean. In 340/339 B.C. a coalition under Athenian command defended Byzantion against the attacks by Philip. Phokion was the most prominent of the commanders; he also participated in the suppression of the anti-Persian/Hekatomnid revolt of Cyprus in 344/343 B.C. Our Nikokles is perhaps identical with the Nikokles who belonged to Phokion's closest companions according to Plut., *Phok.* 17.3; 35.5; 36.5; his anti-Macedonian feelings are clear from his inclusion in the defixio mentioned above ad LL. 2-4 || on 76 edd.pr. mention an unpublished decree of the Kaunians beginning Βασιλεύοντος Ἀντιγόν[ου ἔτ]ει πεντεκαιδεκά[τ]ω[ι]: the only decree of a city of Asia Minor known so far to be dated after an Antigonos; they assign the text to 268/267 B.C., the 15th year of Antigonos Gonatas. Contra, D. 190 note 81, who points out that Kaunos belonged to the Ptolemaic empire at that time. He prefers Antigonos Monophthalmos (i.e. 303/302 B.C.) [but A.'s kingship dates from 306!, Herrmann].

1569. Kaunos. Honorary decree, Hellenistic period. Found in 1997; mentioned by P.Frei - C.Marek, *Kadmos* 37 (1998) 16/17. Cf. our lemma no. 1568, app.cr. ad LL. 9ff.

[- -]
[ἀναγράψαι εἰς στ]ήλην λιθίνην τ[ὸ ψήφισμα τόδε καὶ ἀνα]-
[θῆναι ἐν τῶι ἱερῶι τ]οῦ Ἀπόλλωνος· ὅπως [δὲ καὶ -----------]
[-----------] τὴν ἀναγραφὴν τῶν [ἐψηφισμένων τιμῶν]
[------ σκέψ]ασθαι τὴν βουλὴν καὶ [τὸν δῆμον· -----------]
[ἑλέσθαι ἄν]δρα ὃς ἐκδώσει τὰ ἐνφα[νιζόμενα ἀργύρια ὅσα]
[δότωσαν αὐτῶι οἱ τ]αμίαι ἐξ ἧς καθήκει π[ροσόδου· ἡρέθη]
[ὁ δεῖνα] vacat

1570. Kaunos. Inscriptions indicating phylai, 2nd/1st cent. B.C. Two inscriptions on the front of blocks belonging to the upper step of a circular building (2nd cent. B.C.); under each of the inscriptions, one step lower, a bronze attachment for a ring. Ed.pr. N.Ehrhardt, *AA* (1997) 45-50 (ph. on 11 and 16): A Ῥαδαμανθίς B Κραναΐς

First attestations of phylai at Kaunos. Rhadamanthis: called after the Cretan lawgiver Rhadamanthys; according to Herod. 1.172.1, the Kaunians claimed descent from the Cretans; similar founding traditions are known from Lycia and Ionia, mostly referring to Sarpedon, a brother of Minos like Rhadamanthys. Kranais (also known from an unpublished Kaunian inscription): derived from Kranaos; a founder hero Kranaos is also known from coins of Carian Antiochia-on-the-Maeander (cf. also Plin., *N.H.* 5.108: *Antiochia ubi fuere Symmaethos et Cranaos oppida*); probably a foundation myth linked the Carian Kranaos to the legendary homonymous king of Athens, successor of Kekrops [Kranaos guiding Athenian colonists appears now also in the poetic founders' list of Halikarnassos: *ZPE* 124 (1998) 1 LL. 27/28, with p. 8 (reference made by N.Ehrhardt]; the traditions claiming Cretan and Attic descent may have originated in different periods and refer to different waves of settlers. The function of the building remains unclear; the rings below the inscriptions may have served to attach the halters of sacrificial animals financed by the phylai and soon to be moved to another place (though in this case a phyle name in the genitive would have been more likely) or may have fixed some object (reliefs or statues representing the phylai?; notice-boards of the phylai?) [the first suggestion seems most plausible; for metal rings serving to immobilize sacrificial animals cf. *SEG* XLV 1469, Tybout || cf. the names of tribes written on the steps of the stadium at Saittai (*SEG* XL 1063); these tribes were named after gods (Apollonias, Asklepias, Dionysias) and heroes (Herakleis). It should be noted that there are some indications that the Seleucids promoted in Karia (Amyzon, Euromos, Mylasa, Olymos) cults which underlined the relations of Karia with Crete (Zeus Kretagenes, Diktynna, the Kouretes); cf. C.Brixhe, *BE* (1995) 525; A.Chaniotis, *EBGR* (2000) no. 126].

1571. Keramos. The history and ruins. M.Spanu, *Keramos di Caria. Storia e Monumenti* (Rome 1997), presents a survey of the history of the city and its cults (on 31-54 a discussion of the city's coinage and a catalogue of known coins, and on 54-57 a list of inscriptions from cities abroad recording citizens of Keramos), and a very elaborate study of the ancient remains of the city (nekropolis, harbor and aqueduct included). On 195-201 an English summary.

On 191-193 (ph.), S. publishes a fragmentary inscription engraved on a limestone block built into a wall.

vacat
Λευκίου Καλπορνίου Πείσωνος [- -]
vacat

The name of the honorand, whose statue probably stood on the block, in the genitive, ed.pr., who is not sure that the inscription continues after Πείσωνος and suggests identifying the honorand with L.Calpurnius Piso Augur, who was consul in 1 B.C. and governor of Asia between 5/6 and 9/10 A.D.; he prefers Augur to L.Calpurnius Piso Pontifex (consul in 15 and governor of Galatia/Pamphylia in 13/12 B.C.), since a governorship of Asia for the latter is uncertain [but see *SEG* XLVI 2353 for Eilers' view, quoted for other points by Spanu, that Pontifex may well have been governor of Asia in 9/8 or 8/7 B.C., Pleket]. For a C.Calpurnius Piso cf. our lemma no. 487 sub "Inscriptions concerning the sanctuary of Amphiaraos" in fine.

1572. Knidos. The so-called temple of Aphrodite and other sanctuaries. H. Bankel, *AA* (1997) 51-71, presents the results of an archaeological investigation of the sanctuaries located on terraces on the western edge of the city. The round temple on the upper terrace was

identified as the shelter of the Aphrodite of Praxiteles (cf. Ps.-Lucian., *Erotes* 11-17) by I.C. Love, *AJA* 76 (1972) 70-76, mainly on the basis of an inscription beginning Πραξ[--]. However, the text as read in *I.Knidos* 178 shows that Πραξ[ιτέλης] is a homonymous dedicant rather than the famous sculptor [*I.Knidos* has only Πραξ[--]. Herrmann]. B. assigns the tholos to Athena in view of another inscription found nearby: *I.Knidos* 175, a base of an altar or a dedication reading Ἀθάνα (ph.). The tholos (with cella and Corinthian order; not a Doric monopteros as reconstructed by Love) forms part of an architectural ensemble including at least the small altar in front of it and the large altar of Apollo Karneios on the middle terrace; it should be dated ca. 200-150 B.C. on archaeological grounds and in view of the signatures and dedications on the Apollo altar (*I.Knidos* 164-168; cf. *SEG* XLV 1530 [altar dated ca. 160-150 B.C. by C.Bruns-Özgan]). On the basis of a dedication of a tripod to Apollo (*I.Knidos* 163), B. identifies the altar and the two temples on the middle terrace with the Τριόπιον, the Doric sanctuary of Apollo mentioned in Herodotus 1.144; the games on record *ibid.* could have been performed on the spacious terrace. It remains unclear whether the Doric peripteros on the lower terrace was also dedicated to Apollo Karneios; the latter may be deduced from the dedication to this deity by C. Iulius Theopompos (*I.Knidos* 57), but a retaining wall clearly separates the lower from the middle terrace; possibly the inscription was brought from the latter to the former.

1573. Knidos. Honorary inscription for Androneikos, undated. Limestone statue base found during excavations in 1996 and now in the local depot. Mentioned by W.Blümel, *AST* 15, 1 (1997) [1998] 394.

Ἀνδρόνεικον Εὐκρατίωνος
δαμιουργήσαντα εὐσεβῶς
καὶ μεγαλοψύχως καὶ γυμνασια[ρ]-
χήσαντα τῶν νέων μετὰ τοῦ υἱ[οῦ]
ἐνιαυτῶν δωρεὰν καὶ τᾶς γερουσί-
ας καὶ πρεσβεύσαντα ὑπὲρ τῆς πόλε-
ως πλεονάκις δωρεὰν καὶ ἐκδικίας
τελέσαντα δωρεὰν καὶ τὰς λοι-
πὰς λειτουργίας μεγαλοψύχως
Δαμονείκη Καλικράτους (sic) ἐκ τῶν
ἰδίων φιλοστοργίας χάριν τὸν ἑ-
αυτᾶς ἄνδρα· θεοῖς

Undated by B.: 'époque impériale', C.Brixhe, *BE* (1999) no. 491 [presumably on the basis of the combined embassies (L. 6) and the ἐκδικίαι (L. 7) for his city; ἔκδικος denotes the lawyer who represents the city in court ‖ 3-6. the honorand was gymnasiarch of the νέοι together with his son (probably a νέος himself) 'for years', unless at the end of L. 4 a letter indicating a numeral (e.g. 'for [two] years') is to be restored, and of the gerousia (without his son, I suppose). Pleket].

1574. Knidos (area of: Murdala Mevkii). Inscription mentioning the woman Sagesis?, 4th/early 3rd cent. B.C. Marble statue base built into a barn; inscription on the left lateral side; mentioned by W.Blümel, *AST* 15, 1 (1997) [1998] 394/395: Σαγησιδος

Perhaps the genitive of a woman's name Σαγησις, previously unattested; Greek or indigenous Carian name?, B.

1575-1592. Lagina. Various inscriptions, Roman Imperial period. Ed.pr. M.Ç. Şahin, *EA* 29 (1997) 83-101 nos. 1-18 (ph.), publishes the following texts found during excavations in 1993-1997 in or near the precinct of Hekate. See the brief comment by A.Chaniotis, *EBGR* (1997) [2000] no. 326 [For a discussion of the function of ὁ δῆμος, ἡ βουλή, αἱ βουλαί (see our lemmata nos. 1579 and 1600), the φυλαί, the γερουσία and the ἄρχοντες in Stratonikeia see now V.Caldesi Valeri, *Minima Epigraphica et Papyrologica* II 2 (1999) 185-234; for the demes and phylai see R.van Bremen, *Chiron* 30 (2000) 389-401].

1575: 83/84 no. 1. **Dedication to Zeus Panamaros, ca. 100 A.D.** Rectangular marble base found in 1994 at the ancient pool in the temple precinct.

[Διὶ Παναμάρωι ἐπι]-
[φ]ανεσστάτωι Τιβ[έ]-
[ρι]ος Φλάβιος, Τίτο[υ]
[υἱός, Κ]υρεί[ν]α, Σαβεινι-
[ανὸ]ς Διομήδης Μένι-
[ππο]ς Ἱε(ροκωμήτης), φιλοσέβασσ[τος]
[κ]αὶ φιλόπατρις, υἱὸς τ[ῆς]
[π]όλεως, ὁ διὰ βίου ἱερε[ὺς]
[α]ὐτοῦ, ἱερατεύων καὶ τ[ῆς]
μεγίσστης καὶ ἐπιφανε[σσ]-
τάτης θεᾶς Ἑκάτης
[κ]αθιέρωσεν

[2nd cent. A.D. according to O.Salomies, *An.Ép.* (1997) [2000] no. 1465] ‖ 1. engraved on the upper edge of the base, ed.pr. ‖ 2-6. for the dedicant see *I.Stratonikeia* II 2, Indices on 88.

1576: 84/85 no. 2 = *SEG* XLV 1558; the stone does not come from Panamara (so *SEG*), but from Lagina (found in the ancient pool of the precinct of Hekate). Tib. Claudius Aeneas Aelianus was priest of Hekate, not of Zeus Panamaros.

1577: 85 no. 3. **Honorary inscription for Menekles, 50-1 B.C.** Marble base belonging to the oblong marble platform in the northwest of the Propylon, used for erecting statues.

Ὁ δῆμος ἐτίμησεν Μενεκλῆν Λέοντος
v {ι}καθ' ὑοθεσίαν δὲ Ἀντιπάτρου Κωραῆι v
ἀρετῆς ἕνεκεν καὶ εὐεργεσίας ἐπαίνωι,
χρυσέωι στεφάνωι, εἰκόνι, σιτήσει ἐν
πρυτανείωι, ὅτι ἀνὴρ ὢν ἀγαθὸς
καὶ εὔνους τῆι πατρίδι διατελεῖ
δ'
d

For the honorand's brother Epainetos see our lemma no. 1578 ‖ below the inscription a delta = 4, re-written in the Latin alphabet; cf. the next lemma with ε′ = 5: at least five statues were placed on the statue platform.

1578: 86 no. 4. **Honorary inscription for Epainetos, 50-1 B.C.** Marble statue base found together with the base in our lemma no. 1577.

Ὁ δῆμος ἐτίμησεν Ἐπαίνετον
Λέοντος καθ' ὑοθεσίαν δὲ
Ἀντιπάτρου Κ vacat ἐπαίνωι, χρυσῶι
στεφάνωι καὶ εἰκόνι χαλκῆι ἀρετῆς
ἕνεκεν καὶ εὐνοίας ἧς ἔχων διετέ-
λεσεν εἰς τὸν δῆμον vacat
ε′

1. For Epainetos' brother Menekles see the preceding lemma ‖ 3. the mason tried to erase the kappa; Menekles was from the deme Koraia (cf. Κωραῆι in L. 2 of our lemma no. 1577); Epainetos probably was not from that deme, ed.pr. [the mason may have assumed that E. belonged to the same deme as his brother but subsequently found out that this was not the case, Pleket] ‖ for the epsilon below the inscription cf. the app.cr. of the preceding lemma.

1579: 86/87 no. 5. **Honorary inscription for Claudia[--], Flavian period?** Marble stele.

[Ὁ δ]ῆμος καὶ αἱ βουλαὶ κ[αὶ ἡ ἱερὰ γερουσία]
[ἐτίμ]ησαν Κλαυδ[ίαν - - - - - - - - - - -]
[Κ]λαυδίου Ἀε[τίωνος θυγατέρα, κλειδοφο]-
[ρή]σασαν εὐ[σεβῶς μὲν πρὸς τὴν θεάν],
[φ]ιλοδόξως [δὲ πρὸς τοὺς ἀνθρώπους κτλ.]

1. αἱ βουλαί: see Indices in *I.Stratonikeia* II 2 104 s.v. βουλή, ed.pr. ‖ 2. perhaps to be identified with Κλαυ(δία) Ἄπφιον Τατιάς from *I.Stratonikeia* 177; for the family tree see *I.Stratonikeia* 168 ‖ 3. the name Ἀετίων occurs in *I.Stratonikeia* 652/653, ed.pr.

1580: 88 no. 6. **The priests Phanias and Chotarion, 1st cent. A.D.** Marble sima block; inscription engraved on the right side of the lion head.

Ἱερεὺς ἐπανγ[ειλάμενος]
Φανίας Λέοντος τοῦ Ἀντ[ιόχου Κο(λιοργεύς)],
ἱέρεια καὶ κλιδοφόρος γενο[μένη Χωτά]-
ριον Ἰάσονος Τατιάς, κλιδοφόρο[ς μετὰ τῶν]
γονέων ἡ θυγάτηρ αὐτῶν ἐπαν[γειλαμένη]
Λεοντὶς Φανίου τοῦ Λέοντο[ς Τατιάς, παρα]-
πονποὶ οἱ ἀδελφοὶ αὐτῆς Λέων [καὶ Φανίας Κο(λιοργεῖς)]

2. For Phanias see *I.Stratonikeia* 123, ed.pr. ‖ 3-4. for Chotarion see *I.Stratonikeia* 711, where she does not have the second name Τατιάς ‖ 5-6. for Leontis Tatias see *I.Stratonikeia* 123 LL. 6-8 ‖ 6-7. for the παραπομποί, who escorted their sister, see *I.Stratonikeia* 683 L. 7; for the restoration in fine see the next lemma.

1581: 89 no. 7. **The priests Phanias and Chotarion, 1st cent. A.D.** Marble block; on the front ■ copy of the same inscription as in the preceding lemma; on the right face another text (next lemma).

[Ἱερεὺς ἐπανγειλά]-
[μενος Φανί]ας Λ[έοντος]
[τοῦ Ἀν]τιόχ[ου Κο(λιορ-
γεύς)],
[ἱέρει]α καὶ κλε[ιδοφό]-
[ρος γε]νομένη Χ[ωτά]-
[ριον Ἰά]σονος Τατι[άς],
[κλει]δοφόρος μετὰ
[τῶν] γονέων ἡ θυγά-
[τηρ] αὐτῶν ἐπανγειλα-
[μέν]η Λεοντὶς Φανίου
[τοῦ Λέ]οντος Τατιάς, πα-
[ραπον]ποὶ οἱ ἀδελφοὶ αὐ-
[τῆς Λ]έων καὶ Φανίας
[Κ]ολιοργεῖς

Copies of the same inscription were regularly set up at different locations, ed.pr., who refers to *I.Stratonikeia* 1101 LL. 24-30.

1582: 89/90 no. 7 (a). **The priest Aristeides and his sons, 150-200 A.D.** On the right face of the marble block bearing the preceding text.

[Ἱερεὺς]
[Ἀριστείδης]
[Θευδώρου]
[Κο(λιοργεὺς)]
[- - - - - - - - - - -]
[- - - - - - - συν]-
[εφιλοτιμοῦ]-
[ντο οἱ υἱοὶ αὐ]-
[τ]οῦ Ἀρισ[τεί]-
δης Ἀριστεί-
δου τοῦ Θευ-
δώρου, Ἱερο-
κλῆς Ἀριστεί-
δου τοῦ Θευ-
δώρου v v Κο(λιοργεῖς)

10-11 (and 13-14). Grandfather Θεύδωρος also appears in *I.Stratonikeia* 645 L. 6, where the missing demoticum may now be restored as [Κολιοργεύς].

1583: 90 no. 8. **Honorary inscription for Alexandros and Veriane, undated.** Marble lintel from the Propylon.

Ἀλέξανδρον Ἰάσονος β′ • τοῦ Λέο(ν)τος Ἱε(ροκωμήτην)
καὶ {Βηρ·} Βηριανὴν ἱερατεύσαντας θεᾶς
vacat Ἑ[κ]άτης ἡ πατρίς vacat

1. ΛΕΟΤΟΣ, lapis; Alexandros is perhaps the son of Ἰάσων Ἰάσονος τοῦ Λέοντος Κωραζεύς (*I.Stratonikeia* 274 LL. 4/5; after 150 A.D.), though the demes are different, ed.pr., who conjectures that Alexandros and Veriane may have been a married couple.

1584: 90/91 no. 9. **Honorary inscription for the daughter of Theon and Flavia Athenodote, undated.** Marble block.

[Ἡ βουλὴ καὶ ὁ δῆμος - - - - - - - -]
[- - - -]σης [τῆς] Θέωνο[ς Κ]ο(λιοργίδος), κλε[ιδο]-
φόρου εὐσεβοῦς καὶ φιλοτείμ[ου],
τετειμημένης καὶ διὰ ψηφισμά-
των ὑπὸ τῆς βουλῆς καὶ τοῦ δήμου
με[τ]ὰ τῶν γονέων Θέωνος τοῦ Ἐπαι[νέ]-
του Κο(λιοργέως) καὶ Φλαβίας Ἀθηνοδότης

[Flavian period or just after it: *An.Ép.* (1997) [2000] no. 1467] ‖ 1-3. see *I.Stratonikeia* 711 for another inscription in which the honorand is in the genitive: ἡ βουλὴ καὶ ὁ δῆμος (τὴν ἀναγραφὴν) τῆς κλειδοφόρου (ἀνέθηκαν or ἔστησαν), ed.pr. ‖ 6-7. the parents are hitherto unattested, ed.pr.

1585: 91-93 no. 10. **Honorary inscription for Herakleitos Eudemos Demetrios and his wife Tatarion Polynike Apphia and their two sons, reign of Antoninus Pius.** Two fragments of a large stele: upper right side (A) and lower left side (B).

A: [Ὁ δῆμος καὶ ἡ βουλὴ ἐτείμησαν τοὺς ἱερέας καὶ τοὺς] πανοικίους
[αὐτῶν Ἡράκλειτον Ἀπολλωνίδου τοῦ Δημητρίου Εὔδημον Δημ]ήτριον
Ἱε(ροκωμήτην)
[ἱερέα διὰ βίου τῆς βουλῆς καὶ τὴν γυναῖκα αὐτοῦ Τατάριον Μυωνίδου]
Πολυνείκην
[τὴν καὶ Ἀπφίαν Λο(βολδίδα) ἱέριαν διὰ βίου τῆς ἐν Παναμάροις Ἀρτέμι-
δος καὶ τ]ῶν συνκαθει-
[δρυμένων αὐτῇ θεῶν, ἱερατεύσαντας δὲ τῆς μεγίστης καὶ ἐπιφανεστ]άτης
θεᾶς Ἑκάτης
[ἐξ ἐπανγελίας εὐσεβῶς καὶ φιλοδόξως παρ' ὅλον τὸν ἐνιαυτὸν καὶ μετ]ὰ
τῶν ἄλλων δόντας ἐν
[τοῖς γενεθλίοις ἑκάστῳ τῶν πολειτῶν ἀνὰ δραχμὰς τρῖς καὶ Ῥωμαίοι]ς καὶ
παροίκοις κ[αὶ]
B: ξέ[ν]οις π[λείστοις δίς (?), θέντας δὲ καὶ ἔλαιον δρακτοῖς καὶ ἐπαλείμματα]
πάσῃ τύχῃ καὶ ἡλικίᾳ ἀ[διαλείπτως, ποιησαμένους δὲ καὶ ἀποστολάς,
ποιήσαντας]
πάντα μεγάλως καὶ φιλο[δόξως δι' ὅλου τοῦ ἔτους, χαρισαμένους δὲ]

καὶ τοῖς θύουσιν τὰ γέρα, [ἱερατε]ύσ[αντας δὲ διὰ βίου καὶ Μάρκου]
Ἀγρίππα εὐσεβῶς μὲν πρὸς τοὺς [θεούς, φιλοτείμως δὲ καὶ μεγαλοφρόνως]
πρός τε τοὺς πολείτας καὶ τοὺς ἄ[λλους κατοικοῦντας τὴν πόλιν, δόντας
ἀνὰ]
δραχμὰς δύο· ἐτείμησαν δὲ ὁ [δῆμος καὶ ἡ βουλὴ Ἀπολλωνίδην Δημητρί-
ου]
τὸν καὶ Ἑρμίαν κ[αὶ Μυωνί]δην [Δημητρίου Δαμύλαν τὸν καὶ Μενεκλέα
Ἱε(ροκωμήτας)]
[τοὺς υἱοὺς αὐτῶν, ἰαχοῦντας ἐν πᾶσιν τοῖς τοῦ Διονύσου μυστηρίοις]
[καλῶς καὶ φιλοδόξως - - - κτλ. - - - - - - - - - - - - - - - - -]

Restorations based on *I.Stratonikeia* 527 ‖ for the parents see *I.Stratonikeia* II 2, *Indices* on 61 and 82 ‖ 11-12. first attestation of the cult of M.Agrippa in Stratonikeia, ed.pr., who refers to the text in the next lemma and points out that in the theater of Stratonikeia two round statue bases were found of Drusus and Tiberius, respectively [to be dated after 14 A.D. and possibly before Drusus' death in 23 A.D., *An.Ép.* (1997) [2000] nos. 1470/1471]; the temple of the Emperors was situated above the theater: A. Δροῦσον | Καίσαρα, Σεβασ|τοῦ υἱόν, θεὸν | ἐκχ (sic) θεῶν καθει|ιέρωσεν, εὐεργέ|την ἐξ εὐεργετῶν, | ὁ δῆμος; B. [Ὁ δ]ῆμος (τὴν εἰκονα) | [Αὐτο]κράτορος | [Τιβερ]ίου Καίσαρος | [Σεβαστ]οῦ υἱοῦ Σε|[βαστοῦ] (ἀνέθηκεν) [for the cult of Agrippa see the references in *An.Ép.* (1997) [2000] no. 1468 in fine].

1586: 93/94 no. 11. **Honorary inscription for the same priests [redacted] in our lemma no. 1585, reign of Antoninus Pius.** Oblong marble block from one of the walls of the Propylon; the left part of the inscription had been engraved on an adjoining block.

[- -δι]ηνεκῶς
[- χαρι]σαμένους δὲ
[καὶ τοῖς θύουσιν τὰ γέρα, ἱερατεύσαντας δὲ διὰ βί]ου καὶ Μάρκου
[Ἀγρίππα εὐσεβῶς μὲν πρὸς τοὺς θεούς, φιλοτείμως δὲ δι' ὅ]λου τοῦ ἔτους
[πρός τε τοὺς πολείτας καὶ τοὺς ἄλλους, δόντας ἐν] τῇ εἰσόδῳ ἀνὰ
[δραχμὰς δύο· ἐτείμησαν δὲ ὁ δῆμος καὶ ἡ βουλὴ - - - - - -] Δημητρίου,
Δημήτριον
[- - - - - - - - - - - καὶ - - - - - - - - - - - - - - - - -]να Δημητρίου

3-4. For M.Agrippa see the preceding lemma ‖ 5-6. for the restoration ed.pr. refers to *I.Stratonikeia* 254 L. 10 ‖ LL. 14-15 of the preceding lemma and LL. 6/7 of the present text do not match, ed.pr., who suggests that this may be due to the fact that one of the sons was probably called Ἀπολλωνίδην Δημητρίου] τὸν καὶ Ἑρμίαν (no. 10) and not Ἀπολλωνίδην] Δημητρίου Δημήτριον (no. 11) | τὸν καὶ Ἑρμίαν. For this person see the stemma in *I.Stratonikeia* 249-252.

1587: 94/95 no. 12. **The priests Kleoboulos Iason and Strateia, reign of Antoninus Pius / M. Aurelius.** Marble stele intact at right and left, broken above and below.

[Ἱερεὺς Κλεόβουλος Ἰάσονος]
[Ἰάσων Κο(λιοργεύς), ἱέρεια Στρατεία]
Ἀρτεμᾶ γʹ [Κω(ραιΐς) ἱερατεύσαντες]
4 εὐσεβῶς μὲν [πρὸς τὴν θεάν],
φιλοτείμως δὲ καὶ [φιλοδόξως]
πρὸς τὴν πατρίδα καὶ γυμν[α]-
σιαρχήσαντες πάσῃ τύχῃ [καὶ ἡ]-
8 [λ]ικίᾳ ἡμέρας τριάκοντα δύ[ο],
[θ]έντες τὸ ἔλ[αι]ον ἐπὶ ἁπάσας
[τὰς ἑορτασίμους ἡμέρας - - -]

1-3. For this couple see *I.Stratonikeia* 275-283, ed.pr.

1588: 95/96 no. 13. **Honorary decree, 1st cent. B.C.** Two marble fragments: fr. A (top and left side original), fr. B (large oblong block slightly bent in the middle: probably from the southeast corner of the Propylon).

A: Ἐπὶ [στεφανηφόρου]
Ἀπ[ολλοδότου τοῦ]
Χρυ[σάορος Κω(ραιέως) μηνὸς - - - - -]
4 δε[υτέραι - - - - - - - - - - - - - - -πρυ]-
[τανευόντων - - - -]
[- - - - - - - - - -]
[- - - - - - - - - -]
8 [- γραμματεύοντος]
B: [Χρυ]σάορος τοῦ Φανίου Κο(λιοργέως), ταμι[ευ]-
[ό]ντων Μελανώπου τοῦ Μελανώπου Κο(λιοργέως),
[Ἰ]ατροκλέους τοῦ Χρυσάορος τοῦ Ἰα-
12 [τ]ροκλέους καθʼ υ(ἱοθεσίαν δὲ) Σωσάνδρου Κω(ραιέως),
Ἰάσονος τοῦ Ἰάσονος Κ(ωρα)ζ(έως),
[ἔδ]οξε τῇ βουλῆι καὶ τῶι δήμωι, πρυτανέ-
[ων γ]νώμη· ἐπεὶ καλῶς ἔχον ἐστὶν σῶζον
16 [τὸ τῆ]ς πόλεω[ς πλῆ]θος ταῖς ἀνθρ[ω]πίναις τύ-
[χαις - - - - - - - - - - - - - - - - - -]

Fr. A is probably the same as *I.Stratonikeia* 550 (+ Add. et Corr. on 31), ed.pr. ‖ 1-3. for this stephanephoros see *I.Stratonikeia* 1038 (a) ‖ 3-4. alternative restorations are: μηνὸς ---] | δε[κάτηι, μηνὸς] Δε[ίου (or Δε[ιοσθεῶνος) or τὸ] | δε[ύτερον, ed.pr.

1589: 97/98 nos. 14-16. **Two key-bearing sisters and a priest couple, undated.** Rectangular marble block with three inscriptions; the block belongs to the Propylon and probably rested on the block of no. 16 (a) (see below, lemma no. 1590).

A: no. 14.
Κλειδοφόρος
Στρατονείκη Ἀρτε-
μιδώρου τοῦ Ἑκατό-
4 μνω Τατιὰς Κω(ραιΐς)

For this person see *I.Stratonikeia* 710.

B: no. 15 (in smaller script).
Κλειδοφόρος
Ἄπφιον Ἀρτεμιδώρου τοῦ Ἑ-
κατόμνω Μυρτάλη Κω(ραιΐς)

For this person see *I.Stratonikeia* 712 where in L. 2 initio her first name Ἄπφιον can now be restored.

C: no. 16.
Ἱερεὺς
κατὰ πεντα-
ετηρίδα
4 Μενέξενος Λέ-
οντος Κωραζεύς,
ἱέρηα
Ἄβας Στρατοκλέους
8 Κωραΐς [ΚΛ]

[1-3. For ἱερεὺς κατὰ πενταετηρίδα see A.Chaniotis, *EBGR* (1997) [2000] no. 326, who refers to *I.Arykanda* 43 and a ἱερεὺς πενταετηρικός in Side: a priest remaining in office during a cycle of four years, Pleket; cf. L.Robert, *Hellenica* XIII 210 note 5, Herrmann] ‖ Menexenos and Abas were hitherto unattested, ed.pr. ‖ 8. the mason intended ■ continue the inscription with κλειδοφόρος but decided to continue on the next block (= no. 16 (a).

1590: 98 no. 16 (a). **The key-bearer Artemeis, undated.** Marble block from the Propylon; stood beneath the block of nos. 14-16.

Κλειδοφόρος
ἡ θυγάτηρ
Ἄρτεμεις Μενε-
4 ξένου Κωραζίς

3. Artemeis: hitherto unattested, ed.pr.; for the accent see C.Brixhe, *BE* (1999) no. 488.

1591: 98/99 no. 17. **The benefactor Hermias Athanagoras, 2nd cent. B.C.** Marble architrave of an Ionian entablature.

vacat Ἑρμίας Ἀθαναγόρας [- -]
vacat εὐεργέτη[ς - - - -]

1. In fine perhaps the patronymic and/or demoticum, ed.pr., who ultimately suggests restoring ['Ρόδιος], on the grounds that Athanagoras is a Dorian name, and argues that the entablature may have belonged to a small temple or altar of Helios and Rhodos in Hekate's precinct; *I.Stratonikeia* 504 mentions the priesthood of Helios/Rhodos in the Hekate temple ‖ 2. the line may be complete or it may have read εὐεργέτη[ς τοῦ δήμου], ed.pr., who rejects 'Ερμίας, 'Αθαναγόρας | εὐεργε-τή[σαντες].

1592: 99-101 no. 18. **Topos graffiti.** Graffiti on the inside of the northwestern side wall of the Propylon (A) and on three other building blocks of the Propylon (B).

A: 1) τόπος | Λέοντος; 2) τόπος | 'Αρκαδίου (in tabula ansata)
3) τόπος | 'Επικτήτου; 4) τόπος | Φιλοθέωνο̣ς̣
5) 'Ακτατίων (unfinished; Aktation decided to engrave his text on another block: see B no. 6)

B: 6) 'Ακτατίωνος ὁ τόπος (below in very large and faint letters ΦΙΣΕΜ);
7) τόπος Φωτια̣[νοῦ] | καὶ 'Ιωάνν̣[ου]; 8) τό(πος) 'Αδίνου (no photo).

1593-1603. Lagina. Fragments. Ed.pr. M.Ç.Şahin, *EA* 29 (1997) 101-105 nos. 19-35, publishes the following fragments found during excavations in 1993-1997 in the precinct of Hekate.

1593: 101 no. 19 (ph.). **Fragment, undated.** Marble fragment.

[Κλει]δοφο[ρ- - - - - - - - - - - -]
[ἱερ]ατευ[σα- - - - - - - - εὐσεβῶς]
[μὲν πρ]ὸς τοὺς [θεούς, φιλοτίμως δὲ]
4 [πρὸς τ]οὺ[ς ἀνθρώπους - - - - - -]

1594: 101 no. 20 (ph.). **Fragment, undated.** Marble fragment.

['Ιερεὺς - - - - - -]
[- -]εα[- - - - -]
[- -] ἱέρια Α[- -]
4 [- εὐ]σεβίας [- -]
[- - -]ο̣π̣ο̣[- - -]

1595: 102 no. 21 (ph.). **Fragment, undated.** Right side of a marble stele.

['Ιερεὺς ἐξ ἐπ]αγγε-
[λίας Θρασύμ]αχος
[- - - - - Κω]ραζεὺς
4 [- - - - - - -]ου ΑΝ[- -]
[- - - - - - -] καὶ . [- -]

1596: 102 no. 22 (ph.). **Fragment, undated.** Large marble block belonging to the Propylon; final letters of lines preserved: the missing part was engraved on an adjoining block.

[- - -]Ι̣ΤΩΝ
[- - -]ΤΟΥ
[- - -]Σ
4 [- - -]Ο
[- - -]ΩΠΑ
[- - -]ΟΥ
[- - -]Ι̣ΤΟΣ

1. Ν̣ΤΩΝ is also possible, ed.pr. ‖ 5-6. Σ]ωπαι[τρο- - or τ]ῷ παι[τρί?, ed.pr. ‖ 7. Ν̣ΤΟΣ is also possible, ed.pr.

1597: 102 no. 23 (ph.). **Fragment, undated.** Marble block.

[- - - - - -].τον μήτε
[- (?)ἔνοχο]ς ἔστω τοῖς
[- - - - - -] vacat

Probably part of *I.Stratonikeia* 513.

1598: 103 no. 24 (ph.). **Fragment, late Roman Imperial period.** Marble fragment.

[- - -].ρυ[- - - - -]
[- - -]δαρη[- - - -]
[- - -]ερηνο[- - - -]
4 [- - -] πρὶν [- - - -]

1. Possibly]χ̣ρυ[σ- -, ed.pr. ‖ 2. possibly]δαρῆ[ναι- -, ed.pr.

1599: 103 no. 25 (ph.). **The god Kanebos, undated.** Cubical marble stone with a double axe relief; inscription above and below the axe: [Κα]ν̣ηβίου

1. ı Η Β, lapis; restoration suggested by W.Blümel to ed.pr. ‖ probably a votive offering; for a similar stone with a double axe and Κανηβου ed.pr. refers to *BE* (1944) no. 170 (a) and *I.Mylasa* Appendix no. V (*LSAM* 56).

1600: 104 nos. 26-32. **Insignificant fragments, undated.**

1) τὴν θ]εὰν 'Εκάτ[ην (no. 26); 2) Ἁι βουλ[αὶ καὶ ὁ δῆμος --] (no. 27; for the plural see our lemmata nos. 1575-1592); 3) [---]ωσα.[---|---]του Κω-[ρα--] (no. 28); 4) [----- κλειδο]|φο[ρ----]|ΜΕ[----] (no. 29); 5) ΙΟ[---- κλειδο]|- φο[ρ----] (no. 30); 6) 'Ο δῆμ̣[ος ---] (no. 31); 7) [--]ΕΝΤΩ[---] (no. 32).

VI, designatus VII, censor, vias
faciendas curavit

Αὐτοκράτωρ Καῖσαρ Οὐεσπασιανὸς
Σεβαστός, ἀρχιερεὺς μέγιστος,
δημαρχικῆς ἐξουσίας τὸ ἕκτον,
αὐτοκράτωρ τὸ ιγʹ, πατὴρ πατρίδος,
ὕπατος τὸ [ϛʹ], ἀποδεδειγμένος
τὸ ζʹ, τιμητής, τὰς ὁδοὺς ἐποίησεν

The absence of a distance-numeral means that we have a so-called 'road terminus-stone', possibly located at the citygate, ed.pr. || [3. in fine ἕκτος, ed.pr.; the photo shows ἕκτον, Pleket].

IONIA

1613. Didyma. Coins as weights in the temple records. J.R.Melville Jones in K.A.Sheedy, C.Papageorgiadou-Banis (edd.), *Numismatic Archaeology, Archaeological Numismatics. Proceedings of an International Conference held to honour Dr Mando Oeconomides in Athens 1995* (Oxford 1997) 57-69, studies some entries in which the weights of valuable objects are expressed in terms of coinage. Several weight-standards are used in the inventories: Attic/Alexander the Great, Milesian, Rhodian and 'symmachic' (συμμαχικόν, sc. ἀργύριον).

In *I.Didyma* 464 LL. 12/13, M.J. suggests restoring 'Ροδίας μὲν [ἑκατόν] instead of [ὀγδοήκοντα] [see already *SEG* XXIX 1091]; there is space for no more than six letters; a phiale of a hundred drachmai was a standard offering; on the basis of this restoration the Rhodian drachma must have weighed 2.7 gr. Further reflections on the συμμαχικὸν ἀργύριον mentioned in four texts from Didyma (*I.Didyma* 434-437), and in a text from Kolophon (*AJPh*, 1935, 358-372, Col. II LL. 149-153; 311-306 B.C.). M.J. suggests dating the four Didyma texts to ca. 310 B.C. and interpreting the 'symmachic' coinage as that of Miletos-Samos-Teos-Kolophon, who in the context of Ptolemaios' expedition from Asia to Greece (ca. 313/312 B.C.) together struck coins (*I.Didyma*: after 270 B.C.) [For the problem of the weight of offerings expressed in terms of coinage see now A.Bresson, *La cité marchande* (2000) 211-242, Herrmann].

1614. Didyma. Honorary inscription for the prophet C.Iulius Antiochos, ca. 84 A.D. *I.Didyma* 248. H.-U.Wiemer, *AS* 47 (1997) 209/210 (text, with the correction in LL. 8/9 of L.Robert, *Études anatoliennes*, Paris 1937, 547, on 209 note 74), discusses this inscription in the context of an article (195-215) on the Latin edict concerning price regulations issued in 92 or 93 A.D. by L.Antistius Rusticus during his governorship of Cappadocia to counter a crisis in the food supply (*An.Ép.*, 1925, no. 126, from Pisidian Antiochia). Contra C.Habicht and others, W. argues that the shortage in the Milesian food supply alleviated by the honorand's activities in his capacity of agoranomos (LL. 7-11) cannot be connected with the sitution in Pisidia to serve as evidence for an alleged supra-regional crisis in the food supply in the early 90s. The honorand also dedicated an inscription to Domitian and the Demos of Miletos in 84 A.D., after his προφήτεια (*Milet* I 6 no. 189 = *Milet* VI 1 pp. 11 and 197 [the text says that he dedicated the stone *in his capacity of prophetes*; but this scarcely weakens W.'s argument]). Since from *I.Didyma* 248 the latter appears to be contemporary with his agoranomia, the shortage in Miletos should be dated to the late 70s or early 80s.

1615. Didyma. Boundary stone, 4th cent. B.C. Rectangular white-gray marble block; identical inscriptions on two adjacent sides; found east of the holiday resort of Zonguldaklılar sitesi (northeast of the Gulf of Ta Talianakia). Ed.pr. H.Lohmann, *AA* (1997) 299-304 (ph.).

῞Ορος | τεμένους | Ἀργασέων

For four similar boundary stones see *I.Didyma* 66-69 (only one side inscribed); ed.pr. republishes 66/67 (ph. of 67), which were rediscovered in the same area and brought to the Museum of Balat; some letters have now disappeared. The boundaries of the temenos must have been marked by at least eight stones: four at the corners with double inscription (our new text is the only example of this type), plus *I.Didyma* 66-69. The temenos was probably an olive-yard dedicated to an unknown deity (not necessarily Demeter Argasis) and leased by the Argaseis. G.Neumann apud ed.pr. argues that Ἀργασεύς derives from a Carian toponym, probably *Ἀργασα [cf. L.Zgusta, *Kleinasiatische Ortsnamen* (Heidelberg 1984) 90 § 89-1, Herrmann].

1616. Ephesos. Ἄρτεμις Πρωτοθρονίη. Pausanias 10.38.6 mentions an altar of this goddess, situated near the Artemisium (cf. the epithet Πρωτόθρονος of Artemis at Samos in Kallimachos, *Hymn* 3.228). The epithet is usually connected with θρόνος, but H.Engelmann, *ZPE* 117 (1997) 18, argues that it is derived from τὰ θρόνα, 'flowers or textiles embroidered with blossoms and flowers'. Artemis Protothronia is not an enthroned goddess (such representations are rare, according to E., but see the critique of J.Mylonopoulos, *EBGR* (1997) [2000] no. 130); she is the goddess who was the first to receive a garment decorated with flowers or the first flowers of the year. The cult statue of Artemis is sometimes decorated with flower buds; the Ephesian month in which flowers grow was dedicated to Artemis (Ἀρτεμισιών, *I.Eph.* 24 LL. 16-18).

1617. Ephesos. Commemorative funerary and honorary monuments along the Embolos. H.Thür in ead. (ed.), '-- *Und verschönerte die Stadt* ---' (*ΚΑΙ ΚΟΣΜΗΣΑΝΤΑ ΤΗΝ ΠΟΛΙΝ*). *Ein Ephesischer Priester des Kaiserkultes in seinem Umfeld* (Vienna 1997) 69-75, briefly discusses *I.Eph.* 404-407 (*SEG* XXXIX 1210; concerning the so-called 'Pollio-Bau'), 851 and 3006 (the so-called Mazaeus-Mithridates Gate), 5101-5115 (tomb of the founder of the Celsus Library), 426, 3047 and 3080 (*SEG* XXX 1309 and XLVI 1459; sarcophagus of

the rhetor Flavianus Dionysios) [On the Embolos and its monuments see also H.Thür in *Hundert Jahre Ephesos* 421-428].

1618. Ephesos. Imperial cult. P.Scherrer in H.Thür (ed.), *op.cit.* (cf. our lemma no. 1617) 93-139, reflects on the following themes: 1) the urban imperial cult under the Julian-Claudian dynasty (see already *SEG* XL 1001), with brief comment on *I.Eph.* 1687 (the ἀρχιερεὺς τοῦ Σεβαστοῦ Τιβερίου Καίσαρος is the high priest in the urban cult according to S.) and *SEG* XLIII 766, where in L. 21, S. suggests restoring το[ῦ ἀρχιερέως Ἀσία]ς, a reference to the high priesthood in the provincial temple in Smyrna; 2) the meaning of θεοὶ Σεβαστοί in the formula ναὸς ὁ ἐν Ἐφέσῳ τῶν Σεβαστῶν κοινὸς τῆς Ἀσίας: they are the officially deified emperors, the *divi Augusti* (on 103 brief comment on the ἀρχιέρεια). S. subscribes to the view that the high priestess regularly is the wife (or mother, sister, or daughter) of the high priest; cf. *SEG* XL 1197; XLII 1067, 1239, and 1856 [see now also S.J.Friesen in *Hundert Jahre Ephesos* 108/109]); 3) no independent cult of and agōn for Ζεὺς Ὀλύμπιος; the latter occurs as epithet only for the emperor Hadrian; the Ὀλύμπια were founded ca. 88-90 A.D., in connection with the award of νεωκορία by Domitian (cf. *SEG* XLIII 746 on p. 273 [but see now H.Engelmann, *ZPE* 121 (1998) 305-311: resuscitation of older contests connected with the cult of Zeus Olympios; see also our lemma no. 1620]); the Βαρβίλλεια replaced the Ὀλύμπια after Domitian's *damnatio memoriae* and were held in honor of Vespasian [for the Barbilleia see our lemma no. 1620]; under Hadrian the Ὀλύμπια were re-introduced; 4) the construction of the large harbor-gymnasium with Roman baths, with a large open space (200 x 240 m.) surrounded by stoas on three sides and identified as ξυστός [S. suggests that the title ἀρχιερεὺς ξυστοῦ καὶ διὰ βίου ξυστάρχης, borne by the pankratiast T.Claudius Artemidoros in *I.Eph.* 1124, refers to the 'Ephesische Sportverband' which trained in this *xystos*; this is untenable; the title refers to the empire-wide association of athletes, Pleket]; 5) survey of all high priests of Asia/Asiarchs [for the relation between asiarchs and high priests see S.Friesen, *ZPE* 126 (1999) 275-290 and H.Engelmann, *ZPE* 132 (2000) 173-175] from the Flavian dynasty to Hadrian's reign (see *SEG* XLIII 746 on p. 272). In *I.Eph.* 492, S. suggests relating [-- Φ]ουλουίου [--] in L. 1 to the governor Q.Fulvius Gillo; 6) the career of Tib.Claudius Aristion; on 125 a stemma of his family and on 130-139 the texts of all Ephesian inscriptions mentioning Aristion or his relatives. Brief comment on the function of νεωκόρος τοῦ ναοῦ (116) and on *I.Eph.* 419 (118/119; dr.); after re-examination of the stone S. thinks he saw in L. 7 in the rasura γραμματεύοντος Κλαυδίου and in L. 8 [..]ΛΗΝΟΣ[...]ΤΟΣ[..]ΙΤ[...]ΟΥ (after a cognomen perhaps το[ῦ ἐπ]ιτ[ρόπ]ου); the grammateus is definitely not Aristion.

1619. Ephesos. The city quarter Koressos and the Koressian gate. H.Engelmann, *ZPE* 115 (1997) 131-135, collects literary and epigraphical sources on the Koressos. The Koressian Gate (πύλη) is mentioned in *I.Eph.* 27 (cf. *SEG* XLVI 1457*) LL. 210-212, 422ff., 562ff. and probably in *I.Eph.* 730. E. argues that the Koressos was situated on the north side of the Panayir Dağ; after the refoundation of the city by Lysimachos it fell outside the city walls. It extended from the stadium and the gymnasium of Vedius to the Koressian Gate, which was located somewhere on the way to the Artemisium.

1620. Ephesos. The date of the first Balbilleia. S.Brunet, *ZPE* 117 (1997) 137/138, argues that the first celebration of the penteteric Βαλβίλλεια (or Βαρβίλλεια) took place in 85 or 86 A.D. His view is based on *I.Eph.* 1122 (fourth celebration, between 97 and 102 A.D.) and *IAG* 67 (*IG* XIV 746, *IGR* I 445, cf. *SEG* XIV 605: Artemidoros won the Balbilleia as a boy before 86 A.D., when he won the first Capitolia as a man). Vespasian gave permission to hold the Balbilleia at least six years before its inauguration, which may have been designed to coincide with the completion of new facilities, sc. the gymnasium complex near the harbor, originally built for the festival of the Olympeia, first held in 89 or 90 A.D. B. observes that it is not this complex which is mentioned in *I.Eph.* 1104, 1125, 1155 (cf. *SEG* XL 1003), but the Imperial baths at Rome (see our lemma no. 1618).

1621-1623. Ephesos. Various inscriptions. Republished by W.Eck, *ZPE* 117 (1997) 107-114 nos. 1/2 and 4.

1621: 107-109 no. 1. **Honorary inscription for C. Antius A. Iulius Quadratus, 100 - medio 102** A.D. *I.Eph.* 1538. E. dates the text to the period indicated in the heading (*I.Eph.*: 105 A.D. at the earliest). The date is based on the fact that Trajan does not yet bear the title Dacicus (adopted at the end of 102 A.D.) and on the mention of the governorship of Syria held by Quadratus from 100 to 103/104 A.D. In that period Quadratus had not yet obtained the second consulate. Accordingly, LL. 0-2 have to be restored as [Ἡ βουλὴ καὶ ὁ δῆμος ἐτείμησαν | Γ. Ἄντιον Αὖλον Ἰούλιον Αὔλου | υἱὸν Οὐολτινία Κουαδρᾶτον | ὕπατον, σεπτεμουίρουμ ἐπουλόνουμ, | φρᾶτρεμ ἀρουᾶλεμ, πρεσβευτὴ]ν καὶ | [ἀντιστράτηγον (*I.Eph.*: [Ἡ βουλὴ καὶ ὁ δῆμος ἐτείμησαν Γ. Ἄντιον Αὖλον Ἰούλιον Αὔλου υἱὸν | Οὐολτινία Κουαδρᾶτον, | ὕπατον β΄, --, πρεσβευτὴν καὶ ἀντιστράτηγον | Ἀσίας δίς, πρεσβευτὴ]ν καὶ). In L. 10, E. suggests restoring ἐπιτρόπου ἐ[παρχείας -- or ε[ἰκοστῆς κληρονομιῶν] (not restored in *I.Eph.*). P. Rutilius Bassus the Younger (LL. 11/12), who set up the inscription together with his father, may have held the function of tribunus militum in the Legio VI Ferrata in Syria under Quadratus.

E. refers to *I.Didyma* 151 (cf. *SEG* XXXV 1766; XLV 1603), an honorary inscription for Quadratus, set up by the city of Tyre, probably shortly after the end of Quadratus' governorship (104 A.D.); Quadratus is not styled cos. II. Another honorary inscription for Quadratus was set up by the city of Laodikeia in Syria, *I.Eph.* 614. It dates after the end of 102 A.D., since Trajan bears the title Dacicus. E. suggests that this inscription is roughly contemporary with that of Tyre. Accordingly, in *I.Eph.* 614 L. 2 one should restore [ὕπατον (*I.Eph.*: [ὕπατον β΄).

1622: 109/110 no. 2. **Statue base, 126-133 or 164-167** A.D. *I.Eph.* 677A. E. argues that this is not an honorary inscription for Fl. Titianus; rather, the latter (his name is written in the nominative) erected a statue of unknown character (cf. *I.Eph.* 627B). The reason Titianus put up a statue in the theatre of Ephesos is unknown. He may

have been a citizen of Ephesos. His ancestors may have been enfranchised or even manumitted by a Flavian Emperor.

1623: 113/114 no. 4. **Bilingual dedication of a statue by A. Larcius Crispinus?, reign of Trajan.** *I.Eph.* 517. After study of a ph. and a squeeze, E. republishes LL. 9-17. He argues that the nomen of the dedicant in LL. 13/14 is Λ[άρ]κιος (*I. Eph.*: Λ[..]κιος). The fact that Crispinus belongs to the tribe Palatina may imply that his family had been manumitted. E. suggests that Crispinus possibly was the son of A. Larcius Lydus, a very wealthy person, manumitted under Nero (Cassius Dio 63, 21, 2), and that he was the brother of A. Larcius Macedo, who became senator under Trajan. Crispinus is also on record in *I.Eph.* 3045 as a farmer of the *quadragesima* of the harbors in Asia and of the *vicesima libertatis* in several provinces; he must have been rich. No doubt he was a knight.

1624. Ephesos (area of: Mehmetler (Hacımehmet), south of the road Ephesos-Tire). Milestone. *I.Eph.* 3601. Republished by D.H.French, *Arkeoloji Dergisi* 5 (1997) 191-196 (ph.).

Front:	Β Α Α	Β [?]
	Ἐξ Ἐφέσου	Ἐξ Σάρδεων
	στάδια ἑνε-	στάδια τε-
	νήκοντα	τρακόσια
	caduceus	δέκα
		caduceus

Hellenistic, i.e., after 323 and before 128 B.C., F. [probably 3rd cent. B.C., A.Bresson, *An.Ép.* (1997) [2000] no. 1440] ‖ the total distance from Sardis to Ephesos is ca. 94,4 km.; 90 stadia = ca. 16,7 km.; 410 stadia = ca. 76,1 km.; on the basis of these data F. concludes that the stone was discovered more or less in situ.

1625. Ephesos. Letter of Attalos II, praising the tutor of his nephew (= Attalos III), ca. 150-140 B.C. *I.Eph.* 202 (*SEG* XXVI 1239; XLVI 1453*). R.Saunders, *AncW* 28 (1997) 51-54 (translation), argues that the tutor that Attalos II provided for his nephew (cf. L. 1 in fine: Ἀριστο[--]) was the latter's older half-brother Ἀριστόνικος, the son of Eumenes II and an Ephesian concubine. The latter was a harpist and therefore probably well-educated and in a position to provide her son by a royal father with a good education. Attalos was probably trying to help Aristonikos into a better place in Ephesian and Pergamene society, as well as to give Attalos III an excellent education. This recognition of his merits and social status may well have induced Aristonikos to claim the throne after Attalos left Pergamon to Rome in 133 B.C. The office or position of Aristonikos (e.g. παιδαγωγός, παιδονόμος) is not mentioned, which fits in with the supposition that the social status of the tutor was not what would have been expected of such an appointee [a very speculative and unconvincing suggestion which, moreover, is superseded

if K.Rigsby is right in reading Ἀριστοδ[--] (*SEG* XXIX 1096). The man was a citizen of Ephesos and perhaps [τῶν φίλων]; cf. I.Savalli-Lestrade, *Chiron* 26 (1996) 171, Herrmann].

1626. Ephesos. Honorary decree for Damoteles erected by a corporation of merchants, 2nd cent. B.C. *SEG* XLIII 773. A.Chaniotis, *Kernos* 10 (1997) 281/282 no. 132, argues that this decree is unlikely to have been erected by *Rhodian* tradesmen, since it was not written in the Doric dialect.

1627. Ephesos. Honorary inscriptions for L.Vibius Lentulus, reign of Trajan. *I.Eph.* 736, 2061 I and 3046. M.Corbier, *RN* 152 (1997) (*Hommage à André Chastagnol*) 11-40, adduces these three inscriptions and especially the expression ἀπὸ τῶν λόγων λωρεικάτης. This is a reference to the *statua loricata* of divus Iulius on the forum Caesaris; the department *a rationibus* is to be located in the vicinity of this statue. Cf. *An.Ép.* (1997) [2000] no. 109.

1628. Erythrai. Regulation concerning the cult of the Korybantes, ca. 350-300 B.C. Fragment of a gray marble stele now in the Akademische Kunstmuseum in Bonn; said to be from Pergamon but in fact belonging to the stele on which *I.Erythrai* 206 is engraved. Ed.pr. N.Himmelmann, *EA* 29 (1997) 117-121 (with restorations by E.Voutiras) = id., *Tieropfer in der griechischen Kunst* (Opladen 1997) 75-82. For the cult of the Korybantes see also *SEG* XLVI 810 and 1463.

Stoichedon 28

[. . . . .] ἐμ μέρε[ι . . . . .]
[. . . . .] ἢμ μή τι πόλι[ς ἄλλο]
[προθύητ]αι· γέ[ρ]α δὲ λάψονται [κατὰ τ]-
[άδε· ἑκ]άτερος τῶν δημοσίων γ[έρα λά]-
[ψετ]αι τὰ κώιδια καὶ τὰ σκέλη· [ἢν δέ τ]-
[ι]ς ξενίζηι τοὺς θεοὺς ἢ θύηι [ἐπὶ τῶ]-
μ βωμῶν τῶν δημοσίων, γέρα ἀπ[οδιδό]-
τω τοῖς πριαμένοις τῶμ παρ[ατεθέν]-
των τοῖς θεοῖς βρωτῶν ἐκ[τημόριον]
καὶ τῶγ κρεῶμ μερίδα κ[αὶ τελέου ἱε]-
ρείου ὀβολόν, τέσσερα[ς δὲ βοιός· ἢν]
δέ τις ἄλλος ἱέρεως τε[λέσηι ἢ ἄλλη]
ἱερῆ ἢ λούσηι ἢ κρητη[ρίσηι, ἀποδότ]-
ω τοῖς πριαμένοις π[άντων ὧν ἂν λάβ]-
ηι τὰ ἡμίσεα μὴ ἐξελ[ὼμ μηδέν, τιμὴν]
δοὺς ἢ ἐν τῆι στήληι [γέγραπται· ἐξε]-
ῖναι δὲ τοῖς πριαμ[ένοις παρὰ(?) τῆς π]-
όλεως τοὺς ἱερεῖς κ[αὶ τὰς ἱερείας]
καὶ τοὺς τελεσθέντα[ς ἢ κρητηρισθ]-

ἔντας ἢ λουθέντας ὑπ[ὸ τούτων καὶ τ]-
ὰς τελεσθείσας ἢ κρητ[ηρισθείσας]
ἢ λουθείσας ἀπορκῶσα[ι, ἕνα δὲ κριτ(?)]-
έον, ὃς καὶ ὑπὲρ πάντων [τὸν ὅρκον ἀ]-
[π]όμνυσι, ἣν δὲ [. . . . .]
[.]ι δικασ[. . . . .]
[.]κοντ[. . . . .]

V. takes this to be part of a popular decree concerning the cult of the Korybantes; *I.Erythrai* 206 L. 6 refers to this decree (ψήφισμα); in the latter there is a reference to 206 (L. 16: ἐν τῆι στήληι [γέγραπται]) || 1. 'in its entirety' probably a passage on the order of the sacrifices, V. || 2-3. the city had the right to bring the first sacrifice, V. || 3. cf. *I.Erythrai* 206 L. 10: γέρα δὲ λάψεται (sc. the priest and the priestess), V. || 4. τῶν δημοσίων: 'from the public sacrifices', V. || 9. ἐκτημόριον: V. refers to a parallel from Chios (*LSCG* 120: ἐκτομό|[ριον] || 11-13. in *I.Erythrai* 206 LL. 1-5 it is implied that other priests than those who officially bought the priesthood could function in the cults connected with that of the Korybantes, V. || 13. κρητη[ρίσηι: this confirms the restoration of Keil, adopted in *I.Erythrai* 206 LL. 7/8 || 17. V. considers ὑπέρ instead of παρά; ὑπὲρ τῆς πόλεως would have to go with ἀπορκῶσαι in L. 22 ('im Namen der Stadt'); he prefers παρά because of the separation of the ὑπέρ-clause from the verb; ἀπορκόω (= ἀπόμνυμι): hitherto unattested, V., who adds that in LL. 16-24 the city, through the intermediary of the official priests, tried to control private cult-activities (both priests and initiated) || 22-23. apparently one person is allowed to swear the oath on behalf of all other priests/priestesses and initiated, V. || 24-26. possibly something like ἣν δὲ [μὴ ἐθέλωσιν ἀπομνύν|α]ι, δίκας [δίδοναι, ὀφείλειν δὲ πεν-τ[ήκοντ]α δραχμὰς ἕκαστον - - -].

1629. **Klaros. Honorary decree for Polemaios, ca. 130-110 B.C.** *SEG* XXXIX 1243. R.Merkelbach, *EA* 29 (1997) 68, suggests reading in Col. III LL. 13-15 ἀπολυθεὶς δὲ καὶ [τ]ῶν τοιούτων ἀγγελισ||μῶν (or ἀνγελισμῶν) διὰ τὴν ἱερατηίαν κτλ.: 'als er wegen seines Priesteramtes von derartigen Reisen als Botschafter befreit war' (ed.pr. Robert and *SEG*: ΑΓΓΕΛΙΣ||ΜΩΝ) [In the app.cr. of *SEG* XXXIX 1243 Col. III, F.Canali de Rossi's suggestion ἀ(ν)γε-λισμῶν expressing 'la frenetica attività di ambasciatore') is mentioned; M.'s page in *EA* is therefore superfluous, Pleket].

1630. **Magnesia on the Maeander. The Cretan origin of the city.** *I.Magnesia* 17. D.Clay, '*Plato's Magnesia*' in R.M.Rosen - J.Farrell (edd.), *Nomodeiktes. Greek studies in honor of Martin Ostwald* (Ann Arbor 1993) 435-445, comments on LL. 5-9 (translation), which record the foundation by the Magnesians of a city on Crete. He argues that the four Delphian oracles the Magnesians received before their move from Crete to Ionian Magnesia are a confection. The whole story of the 'Founding of Magnesia' (the subject of *I.Magnesia* 17) is 'an impressive feat of historical imagination and scholarship' and provides no evidence for the existence of Plato's Cretan colony ('the city of the Magnetes', *Laws*, 848d) on Crete. Clay points to *I.Magnesia* 20 which has long been recognized a forgery and seems to question the authenticity of no. 36 (decree of Ithaka). More in general he questions 'the complete confidence of the scholars who have trusted in the authenticity of every detail of the decrees preserved in the west stoa of Magnesia' (i.e., *I.Magnesia* 16-87).

1631-1633. **Magnesia on the Maeander (area of: Argavlı). Epitaphs.** Ed.pr. H.Malay, *Arkeoloji Dergisi* 5 (1997) 175/176 nos. 1-3 (ph.), publishes the following inscriptions.

1631: 175 no. 1. **Epitaph of Aristokrates, early 4th cent. B.C.** Marble block.

Ἀριστοκράτης | vv Πρώτο vvv

Ͼ; small omicron; A; no apices; Π

1632: 175/176 no. 2. **Epitaph of Paos, early 4th cent. B.C.** Marble stele with tenon.

Παος | Πυθέω | Τραλλεύς

Π, Ͼ, Ͷ || 1. Παος: Carian name; cf. W.Blümel, *EA* 16 (1991) 40 and *EA* 20 (1992) 21 || 3. Τραλλεύς: cf. *I.Tralleis und Nysa* 3 (Τραλδεῖς; ca. 350 B.C.) [with an orthographic variation known in Carian (cf. W.Blümel, *EA* 20, 1992, 31 note 111), Herrmann].

1633: 176 no. 3. **Fragment, undated.** Fragment of a marble stele; in a recessed panel part of a seated woman: Ὁ δῆ|μος

1634. **Miletos. Corpus.** The German Archaeological Institute, engaged in the excavations at Miletos since 1899, has asked P.Herrmann to inaugurate an official Corpus, entitled *Inschriften von Milet*. In 1997 he published Band VI Teil 1 which consists of two parts. Part 1 (pp. 1-151) contains a reprint of A.Rehm's epigraphic contributions to *Milet* I 6 (nos. 187-192f), 7 (nos. 193a-305) and 9 (nos. 306-397) and to *Milet* II 3 (nos. 398-406). In *Milet* I and II the inscriptions were presented in direct connection with the buildings and locations in which they were found. The large collection of inscriptions in *Milet* I 2 (nos. 1-30) and 3 (nos. 31-186) were not included in this reprint because these volumes are still available at the publisher. The reprint begins with two pages from *Milet* I 5 on which H.Dessau published two inscriptions from the Milesian Nymphaeum (one Latin; one Greek); these texts have not been included in the continuous numeration of the inscriptions in I 6/7 and 9 and II 3.

In a second part (pp. 155-217) P.Herrmann presents '*Nachträge und Übersetzungen zu den Inschriften n. 1-406*'. The '*Nachträge*' pertain to bibliographical updates, new interpretations, and new readings; longer texts are translated. This means that the many long texts found in the Delphinion and published in *Milet* I 3 are now available in German translation. New indices are provided for nos. 187-406 and the '*Nachträge*'. For many stones excellent photos are presented.

:ome religious texts and of texts recording festivals and athletic contests see ..κ (1997) [2000] no. 173.

..Herrmann published *Milet* VI 2, containing nos. 407-1019: most of these are new .., some 'bisher nur verstreut publiziert'.

1635. Miletos. Sling bullets, 4th-2nd cent. B.C. 32 inscribed (and 29 uninscribed) oval lead sling bullets of eight types (nos. 1-4 and 7 are previously unattested; no. 8 is too mutilated to allow identification); most were found by accident in Miletos and its territory (notably the fields around the Değirmentepe and Killiktepe); now in the local depot. Ed.pr. P.Weiß, *AA* (1997) 143-153 (ph. of nos. 1-6): **1)** 145 no. 1 (a-n: 19 bullets): Διδυ(μέως) (sc. Ἀπόλλωνος; sinistrorsum; 4th cent. B.C.; perhaps from the siege by Alexander in 334 B.C., who took the city without fighting: most bullets seem to be unused); **2)** 146 no. 2: Δ̣ρόμας | Α̣ἰνιάν (on two sides: both sinistrorsum; Dromas, commander of the Αἰνιᾶνες; the Ainianes played a role in the aftermath of the siege of Miletos by Kyros the Younger in 401 B.C.; they possibly belonged to the besiegers; cf. Xenoph., *Anab*. 1.2.6); **3)** 146 no. 3: Ἀττίλνα (on both sides; 4th cent. B.C., probably before 334); **4)** 146 no. 4: Δημο|κλέος (on both sides; 4th cent. B.C., probably before 334); **5)** 146 no. 5 (a/b: two bullets): Μικκίωνος (later than nos. 2-4; for a similar bullet cf. *SEG* XXXII 1691 no. 22, from Athens); **6)** 146 no. 6 (a-f: 6 bullets): Βαβύρτα (on the reverse the head of a lance; at least 19 examples are known, 12 of them from Rhodes; cf. inter alia *SEG* XXXI 1610 and XXXII 1691 no. 7; for the name see *SEG* XXIX 1763; ca. 350-200 B.C.); **7)** 146 no. 7: [Τεισέ]α (on the reverse a double axe; ed.pr. refers to three other unpublished examples of unknown provenance; in view of the double axe, Teiseas possibly comes from a Carian city; undated); **8)** 146 no. 8: single letter: Υ? (undated). On 149 ed.pr. mentions another bullet from Miletos with the inscription Θρασυβούλō on the obverse and the Milesian star of Apollo on the reverse.

1636. Miletos. Weights, Classical/Hellenistic period. Six lead weights, four with inscriptions; casual finds now in the local depot. Ed.pr. P.Weiß, *AA* (1997) 153-156 (ph.): **1)** 154 no. 3: γ' (three drachmai?; square; inscription punched; 13 gr.); **2)** 154 no. 4: δύ(ο) (drachmai?; square; inscription incised; much smaller than no. 1; 7 gr.); **3/4)** 154 nos. 5/6: Ṁ (triangular, no. 6 somewhat smaller than no. 5; monogram of the city in relief, as known from numerous coins; no. 5: 66.5 gr.; no. 6: 29.5 gr.; on 154/155 a list of six other published examples of this type, the official market weight). Our weights suggest that the Milesian mna was probably ca. 480-500 gr.

1637. Smyrna. Inscription of Claudius Aristophanes Aurelianus, Severan period. *I.Smyrna* 596. Y.Gül, *Müze Kurtarma Kazıları Semineri* 8 (1997) 3/4 (ph.), publishes this text as an ineditum, with a wrong reading in L. 1: Ἀριστοφάνης (Κλ. Ἀριστοφάνης, *I.Smyrna*). Non vidimus; cf. *An.Ép*. (1997) [2000] no. 1431 (text of Gül, without reference to *I.Smyrna*).

1638-1643. Smyrna. Epitaphs. Ed.pr. J.M.Reynolds, *EA* 29 (1997) 129-133 nos. 1-5 (ph.), publishes the following six inscriptions (stone no. 5 is inscribed on both sides). The stones were found by divers in the wreck of the S.S. Castor in the English Channel off Folkestone. The Castor sailed from Izmir to Amsterdam. In 1894 the Dutch vice-consul in Izmir, Mr. Alfred van Lennep, had despatched with the Castor two crates of antiquities to the Director of the Rijksmuseum van Oudheden in Leiden; in subsequent years Van Lennep sent many more antiquities to the Museum. The Museum records tell us that in one of these crates were two marble heads and five inscriptions. It is precisely this crate which was found by the British divers. Instead of five inscriptions, five stones should have been registered.

1638: 129/130 no. 1. **Epitaph of L. Iulius Maximus and family members, 2nd cent.** A.D. Rectangular marble plaque; faintly visible guidelines.

Λούκιος • Ἰούλιος
Μάξιμος ζῶν • κατε-
σκεύασε τὸ μνημεῖ-
ον ἑαυτῷ καὶ Κλαυ- v
δίᾳ • Τυραννίῳ τῇ vv
γυναικὶ καὶ τοῖς τέ-
κνοις καὶ ἐκγόνοις
vacat ❦ αὐτῶν ❦ vacat

In view of the gentilicia (imperial!) Maximos and Tyrannion may have been descendants of imperial freedmen, ed.pr.

1639: 130 no. 2. **Epitaph of Moschos and Moschion, 1st/2nd cent.** A.D. Rectangular marble plaque; faintly visible guidelines.

Μόσχος Στασίου
καὶ Μόσχιον Στα-
σιόχου Θυατει-
ρηνοί, χαίρετε

1-2. Moschos and Moschion probably were husband and wife, ed.pr. ‖ 3-4. *I.Smyrna* 150 and 175 record other people from Thyateira who died in Smyrna, ed.pr.

1640: 130/131 no. 3. **Epitaph of the gladiator Klados, 1st/early 2nd cent.** A.D. Damaged marble plaque, originally triangular in shape but broken away at the right and the top; triangular-topped area defined by an incised line in the center, reserved for the inscription; faintly visible guidelines.

Κλάδῳ μυρ-
μίλλωνι Τρύ-
φα ἡ ἰδία γυνὴ
ἐποίησεν μνί-
ας χάριν • Κλά-
δε, εὐψύχι •

[1. For the name Κλάδος see Robert, *Noms indigènes* 271-273, Herrmann] ‖ 5. triangular stop after χάριν ‖ 6. comma-shaped stop in fine.

1641: 131 no. 4. **Epitaph of Arimmas from Ptolemais in Kyrenaika, 2nd cent. A.D.** Tapered marble stele with moulded gable and akroteria above; guidelines just visible.

Ἀρίμμας
Ἰάσονος
Πτολεμαιεὺς
ἀπὸ Κυρήνης
v ἐτῶν • κε´

1. Ἀρίμμας: a characteristic Kyrenaian name, ed.pr. ‖ 3-4. the deceased came from Ptolemais in Kyrenaika, ed.pr. ‖ 5. $\overline{\text{KE}}$, lapis

1642: 131 no. 5. **Epitaph of P.Aelius Kleisthenes from Nikomedeia, 2nd cent. A.D.** Damaged marble plaque inscribed on both faces. In this lemma we present the older inscription on the front.

Π(όπλιος) • Αἴλιος Κ-
λεισθέ-
[ν]ης Νεικ-
[ομ]ηδεὺς
[. . .]N vacat
? [. . .] vacat

Lunate sigma ‖ 1-4. enfranchised by or under Hadrian; possibly a freedman; for another Nikomedeian who died in Smyrna see *I.Smyrna* 224, ed.pr. ‖ 5-6. possibly [ἐτῶ]ν Ι (figure).

1643: 132 no. 6. **Epitaph of M.Antonius Achi(l)las, 3rd cent. A.D.** Engraved on the back of the marble plaque of the preceding lemma; rather roughly-cut inscription.

v Μ[άρκῳ]
Ἀντον[ίῳ]
Ἀχιλᾷ Ἀν-
τονία ΟΒΟΥ
ΚΟΛΙΔΕΣ vacat

4-5. One would expect a cognomen for Ἀντονία, ed.pr., who hesitatingly suggests a word related to βουκολίς/βουκόλοι but in the end concludes: 'I do not understand'; ed.pr. considers but does not seem to favor the idea that the mason bungled LL. 4/5, so that the whole was rejected and the stone was turned over and reused for the text in the preceding lemma.

1644. **Teos. Relations to Abdera.** For the evidence provided by the public imprecations of Teos (*SEG* XXXI 984; Meiggs-Lewis, *GHI* 30) concerning the relations between Teos and Abdera see our lemma no. 1025.

1645. **Teos. Decrees concerning the payment of ransom to pirates, ca. 250-200 B.C.** *SEG* XLIV 949. C.Ferone, *op.cit.* (cf. our lemma no. 2299) 89-92 and 111/112 notes 130-150, summarizes the content of this document and S.Şahin's views. For δανείζειν τόκων δεκάτων (L. 24) F. follows Ş.'s suggestion that the ransom demanded by the pirates was the

equivalent of one tenth of all the property of the Teians (112 note 136) [See also R.Merkelbach, *EA* 32 (2000) 101-114 (Greek text; German translation; brief comment), and S.Bassi, '*Attacco di pirati a Teos ellenistica*' in B.Virgilio (ed.), *Studi ellenistici* XII (Pisa/Rome 1999) 159-171].

1646. **Teos. Honorary decree of Abdera for the Teian demos, 2nd cent. B.C. (shortly after 170 B.C.?).** Pedimental stele with relief representing a griffin in the tympanon; inscriptions below in a recessed field; inscription (A) in a large ivy wreath ('Urkundenrelief') above (B); found in 1966 in the ruins of the temple of Dionysos. Mentioned by P.Herrmann, *ZPE* 7 (1971) 76/77, and A.J.Graham, *JHS* 112 (1992) 69 note 164. Ed.pr. C.Marek, *Tyche* 12 (1997) 169-177 (ph.).

A: Ὁ δῆμος | ὁ Ἀβδηριτῶν | τὸν δῆμον

B: Ἐπειδὴ Τήϊοι πατέρες ὄντες τῆς πόλεως ἡμῶν τὴν προγονικὴν εὔνοιαν
ἐ[ν] λόγοις ἔρ[γοις] τε τηρεῖν προαιρούμενοι π[ειρῶ]νται πρὸς ὑπέρθεσιν ἀεὶ τῶν εἰς ἡ-
μᾶς εὐεργεσιῶν ἁμιλλώμενοι τὴν ἑαυτῶν σπουδὴν καὶ φιλοτιμίαν ἀκατά-
παυστον πρὸς τὸν δῆμον ἡμῶν διαφυλάσ[σειν] ἀθάνατον παρα[σκευάζον]-
τες, ὅσον ἐφ᾽ ἑαυτοῖς, τὴν ἐκ τῆς ὁμονοίας ἑκατέραις ταῖς πόλεσιν π[εριγενο]-
μένην εὐδοξ[ίαν], ὑπερβολὴν εὐεργεσιῶν οὐθὲν βεβουλημένοι κα[ταλείπ]ειν
τῶν [ἐπ]ὶ τὰ παραπλήσια δεδωκότων ἑαυτοὺς δήμων [---------------]
[-]ει φιλανθρωπίας [-- 6-8 --]ΣΤΟΝ τῶν Τηΐων [------------------]
[---]οτητα τε καὶ [----------------- ἐπίσημον κατ᾽ ἰδίαν τοῖς ἀνθρώ]-
ποις καὶ κοινῆι ταῖς πόλεσιν [πεποιη]κότων αὐτῶν τὴν πρὸς τοὺς [συγ]-
γενεῖς ἑαυτῶν ἀπροφάσιστον σπουδὴν καὶ φιλοτιμίαν [-------------]
οἱ τῆς πόλεως καιροὶ τῆς παρ᾽ ἐκείνων ἐνεδεήθησαν [--------------]
[--] ἡ τύχη τοῖς τοῦ δήμου πράγμασιν ἀγνώμ[ων ----------------]
[---] περίβολος μόνον τειχῶν ἐπολ[------------------------ τ]-
[ῶ]ν ἐνοικούντων οἱ μὲν εἰς τὸν πόλεμον ἀναλώσ[αντες -----------]
οἱ δὲ αἰχμάλωτοι γενόμενοι ἀ[------------------------------]
ἐλευθερίαν ἀποβεβληκότες το[------------------------------]
[-------] διακούσαντες [--------------------------------]
τὴν ἀγορὰν καὶ τοὺς ναοὺς τῶν θεῶν [-----------------------]
[--------] προσκρίνοντες τοῖς [----------------------------]
[--------------]ΘΕΙΝ ΚΑΙ[-------------------------------]
[---------------]εν τοῖς λοιποῖς [--------------------------]
[---------------]την πολ[------------------------------]

1-7. 'Die sprachliche Konstruktion ist klar', ed.pr.; but cf. P.Gauthier, *BE* (1998) no. 352: 'Je dois avouer qu'en dépit de l'affirmation de M. je ne suis pas parvenu à saisir la construction des premiers considérants' ‖ 1. πατέρες ὄντες τῆς πόλεως ἡμῶν: unique qualification, expressing the close connection between Abdera and its mother-

city Teos still maintained ca. four centuries after the former's foundation (cf. also ὁμόνοια in L. 5; see also app.cr. in fine), ed.pr. ‖ [5-6. or π[εριγιγνο]|μένην?; cf. L.Robert, *OMS* VII 709, Herrmann] ‖ 9-10. ἐπίσημον ποιεῖν (cf. *SEG* XXXIX 1243 Col. III LL. 44/45) or another expression, e.g. ἀείμνηστον, ed.pr. ‖ 12-13. perhaps [βοηθείας καὶ], ed.pr. ‖ 12-17. for the emergency depicted (siege and probably conquest of the city, with part of the inhabitants - ἐνοικοῦντες, i.e., not only citizens - taken captive and sold as slaves) cf. *Syll.*^{3} 495 LL. 100 ff. (Olbia; 3rd cent. B.C.), 731 LL. 2-10 (*I.Tomis* 2; 1st cent. B.C.) and 768 (*I.Mylasa* 602; *RDGE* 60) A LL. 6-10 and B LL. 1-7 (31 B.C.) ‖ 14. perhaps ἐπολ[ιορκεῖτο --] or ἐπολ[εμεῖτο --], ed.pr. ‖ 16-17. perhaps γενόμενοι ἀ[πήχθησαν τήν τε πατρίδα καὶ τὴν] | ἐλευθερίαν; in contrast to οἱ δὲ αἰχμάλωτοι, the first group (οἱ μὲν --; L. 15) seems to have been killed, ed.pr. ‖ 18-23. διακούσαντες (L. 18) and προσκρίνοντες (L. 20; the subject remains unknown: either the Teians or others, not the ἐνοικοῦντες) point to arbitration in the wake of the war disasters, ed.pr. ‖ the historical context may be as follows: Livy 43.4.8ff. (cf. Diod. 30.6) records the siege and capture of Abdera by Hortensius and the enslavement and execution of its citizens in 170 B.C. (i.e., during the Third Macedonian War; he does not mention an intervention of Teos). *Syll.*^{3} 656 (*IGR* IV 1558; *SEG* XLIII 854*) is a decree of Abdera honoring two Teian citizens who advocated the cause of Abdera with their Roman relations in a territorial conflict between the city and the Thracian king Kotys, which probably arose in the same situation: the traditional date is 168 or 166 B.C. and the arguments of G.Chiranky (cf. *SEG* XXXII 1206) in favor of a date in the late 2nd cent. B.C. are not compelling (so also J.Touloumakos; cf. *SEG* XXXVIII 1976 [F.Canali De Rossi in *Atti XI Congresso* 318 note 12 accepts Chiranky's date]). After the conquest of Abdera by Hortensius, the Abderites who had managed to save their life and freedom may have fled to Teos. After the end of the war and the settlement of the ensuing territorial conflicts, the Abderites thanked the Teians for having received the exiles and having pled their cause with the Romans, ed.pr. 'Tout cela reste très incertain', P.Gauthier, *BE* (1998) no. 352.

LYDIA

1647. Lydia. Religion. M.P.de Hoz, '*El proceso de cambio religioso en la antigua Lidia*', *Habis* 28 (1997) 53-69, is largely based on Greek inscriptions: Hellenization was strong in the western part, much less so in the interior of Lydia; many indigenous cults; similarities with Judaism result from coincidences in some aspects of their religious thought and from the use of Greek as a common language [See now also M.P.de Hoz, *Die Lydischen Kulte im Lichte der griechischen Inschriften* (Bonn 1999)].

1648. Lydia. Confession inscriptions. *SEG* XLIV 951. G.Petzl, *EA* 28 (1997) 75-78, contributes a series of brief 'Nachträge' to the following texts in his '*Die Beichtinschriften* --' (cf. *SEG* XLIV). We restrict ourselves to new readings and new interpretations; we omit bibliographical additions and corrections of misprints.

no. 2: read 'Αρτεμιδωρᾶς | Ἐλευαδηνιη (ethnikon?; instead of 'Αρτεμιδώρα C·)

no. 5: οἱ θεοὶ οἱ ἐν Νονου (LL. 12/13) may have been 'the gods whose cult was founded by Νονο(υ)ς'; cf. our lemma no. 1654 app.cr. ad L. 2; for L. 14, P. refers to A. Chaniotis' suggestion (cf. *SEG* XLIV 951 on p. 318) to interpret χῦρος = χοῖρος as the name of a fish: 'Es bleiben Zweifel' (P.);

no. 6: Chaniotis (cf. sub no. 5) translates τρίφωνον in L. 11 as 'trinity of animals, of voices';

no. 9: in L. 10, P. suggests that παραγγέλλει stands for the infinitive παραγγέλλειν, depending upon ἐκέλευσεν;

no. 62: Chaniotis (cf. sub no. 5) translates LL. 11-13: 'she fulfils her vow for her son and from now on she praises the god';

no. 71: P. suggests reading in LL. 15/16 ἃς ἐμερ[ί]|σετο πὸς (= πρὸς) Κλαύδιον ('Weinstöcke welche er sich mit Claudius Milo geteilt hatte'). As to LL. 16/17 (γειτονία 'Αμύντα καὶ 'Ονησᾶ) he prefers to believe that this formula served to pinpoint the location of the ampeloi. In note 34, P. considers the possibility that γειτονία is subject of ἐμερ[ί]σετο; an alternative would be γειτονίᾳ: 'welche er sich geteilt hatte durch (die) Nachbarschaft(sorganisation?)';

no. 81: in L. 5 ἐξέμανεν possibly for ἐξέμηνεν (from ἐκμαίνω).

1649. Hyrkanis (area of: Lamyana, near Büyükbelen). Funerary epigram for Lucius, Roman Imperial period (2nd cent. A.D.?). Rectangular white marble block; now in the Museum of Manisa. Ed.pr. P.Herrmann, *Arkeoloji Dergisi* 5 (1997) 171-174 (ph.; translation).

[Λο]ύκιος ἐνθάδε [κεῖ]|ṭαι, ὃν ἔκτανε νοῦσ[ος] | ἀμειδὴς
καὶ νέον εἰς | 'Αΐδην ἤγαγεν αἰνόμο||ρον
εἴκοσι καὶ δύ' ἔτη | ζωῆς βίον ἐξανύσαν|τα,
4 σωφροσύνην αἰεὶ | πᾶσιν ἐνενκάμενον· |
τόνδ' ἔτι καὶ μετὰ μοῖραν || ẹτείμησαν φίλοι ἄν|δρες
φράτορες ἀενάου | μνημοσύνης ἕνεκεν

2. αἰνόμορον qualifies the deceased (parallel to νέον) rather than Hades, ed.pr. ‖ 6. φράτορες: members of an unspecified association, ed.pr., who collects some parallels from Lydia (e.g. *TAM* V 1 762 and V 2 1148: unspecified; *TAM* V 1 451: cult association of Asklepios). Possibly our φράτορες are a cult association of Zeus: cf. *TAM* V 2 1320 (Büyükbelen; late 2nd/3rd cent. A.D.): dedication of a statue of Ζεὺς Φράτριος on behalf of the Λαμυανεῖται; *TAM* V 2 1323 from Büyükbelen shows that the area including the kome of Lamyana belonged to Hyrkanis in the Roman Imperial period, ed.pr.

1650. Kula. Confession inscription, Roman Imperial period. *TAM* V 1 238. See our lemma no. 2324.

1651. Maionia (area of: Görnevit, now Esenyazı). Dedication to Artemis Anaeitis, 2nd cent. A.D. Upper part of a white marble stele with moulding above; broken on all sides except at right; L. 1 on the moulding, LL. 2-8 on the stele itself; seen in 1994 in a private

collection in Esenyazi but found in Asar, ca. 2 km. northeast of Görnevit, where a local sanctuary is to be located. Ed.pr. G.Petzl, *EA* 28 (1997) 69/70 no. 1 (ph.; translation): a summary of the detailed publication by id., *Chiron* 28 (1998) 65-75 (ph.; translation).

[Ἀρτέμιδι] Ἀναείτι ἀνέθη-
[κε(ν).]ας Μητροδώρου
[κολ]ασθεὶς εἰς τὰ γό-
[νατα (?)] καὶ εἰς τὰ ἔντε-
[ρα· δό]ξας, ὅτι ταῦτα
[πάσ(?)]χει κατὰ γένεσιν,
[ἐμαν]τεύσατο καὶ [1-2]
[. . . .]σουκε[- - -]
- - - - - - - - - - - - - -

Ed.pr. leans towards assigning the following texts to the presumed local sanctuary of (Artemis) Anaeitis and Meis (Men) Tiamou: *TAM* V 1 317-332, 574-576, and 597; *SEG* XXXII 1221 (*I.Manisa* 157); *I.Manisa* 160 ‖ 2. probably M]ας, ed.pr. ‖ 3-4. εἰς τὰ γό|[νατα or γό|[νιμα, ed.pr. ‖ 4-5. τὰ ἔντε|[ρα]: see *TAM* V 1 330 (πάσχουσα τοῖς ἔσοθεν), ed.pr., who points out that the two diseases struck our man at the same time and suggests that tuberculosis may have been the cause (for that disease see *IGUR* 1702 = *GV* 1166) ‖ 6. [ὑπάρ]χει, F.Giorgianni apud ed.pr.; γένεσις: initially Mas thought that the constellation of the stars at the time of his birth was responsible for his disease; a seer (cf. L. 7: ἐμαντεύσατο) probably told him that not the stars but a fault or sin, committed by M. himself, was responsible; in *Chiron* ed.pr. provides parallels for the belief in the γένεσις at large in the Greek world; brief discussion and translation of *SEG* XLIII 943 C (where the corrections proposed by W.Peek, *GV* 1487 and R.Merkelbach, *ZPE* 9, 1972, 202 were not incorporated). This is the first example from Lydia ‖ 7-8. possibly καὶ [ἔ|γνω or καὶ [μά|θων ὡ]ς οὐκ Ε[--].

1652. Saittai. Epitaph of Glykon, 202/203 A.D. *SEG* XXXIX 1280; XLV 1639*. Offered for sale at Bonhams', Knightbridge (London); cf. auction catalogue *Fine Antiquities, Tuesday 10th June 1997*, 74 no. 328 (ph.).

1653. Sardis. Honorary inscription for L. Cessius Dionysios, Roman Imperial period. C.H.Greenewalt, *KST* 19, 1 (1997) [1998] 708, mentions a chance discovery from the eastern part of the city: inscription on a marble base (14 surviving lines) recording honors by the ξυστικὴ περιπολιστικὴ σύνοδος to one of its members (Λ. Κέσσιος Διονύσιος) who also was ξυστάρχης διὰ βίου [not 'president for life' of the synodos (so G.) but 'supervisor of certain games' (in a city or region) on behalf of and appointed by the emperor; G. interprets the synodos as '*an* itinerant athletic association' (italics are mine, H.W.P.), but it is more likely to be *the* oecumenical association of wandering athletes, attested in many inscriptions in the Roman Imperial period, Pleket].

1654. Silandos (area of)? Proclamation of the god Meis, 99 A.D. White marble pedimental stele with tenon; three akroteria; in the pediment a shield and in the corners at left and right a leaf; above the inscription a large crescent; now in the private collection of E.U.Walter in Leutwitz near Bautzen. Ed.pr. G.Petzl, *EA* 28 (1997) 70-75 no. 2 (ph.; translation).

Ἔτους>-<ρπγ'>-<μη(νὸς)>-<Περειτίου
ιη'>-< Μεὶς ἐξ Ἀττάλου κολά-vv
σας ⟦ΑΣ⟧ τοὺς ἰδίους περὶ τῶν ἰ-
δίων ὑπαρχόντων· ἵνα μηδεν[ὶ]
ἐξὸν εἶναι μήτε πωλεῖν μή-
τε ὑποθήκην τίθειν, ἀλλὰ ὑπὸ
τῶν ἰδίων οἰκονομεῖσ(θ)αι, καὶ ὅσα
ἐπιζητεῖ ἐκ τῶν ἰδίων γείνεσ-
θαι αὐτῷ· ἐὰν δέ τις ἀπειθήσῃ χω-
ρὶς τῆς ἐκείνου συνχωρήσεος,
ἐκ τῶν ἰδίων δαπανήσας εἱλάσαι-
ται αὐτὸν μετὰ Μηνὸς Λαβανα

1. Ρ̄ Π̄ Γ̄, Μ̊, lapis; year 183 = 98/99 A.D. (Sullan era: 85 B.C.); the text can be dated to Jan. 11, 99 A.D. ‖ 2. the cult of Men founded by Attalos is previously unattested, ed.pr., with references to other inscriptions with Μήν ἐξ + gen. ‖ 3. the second ΑΣ has been erased by the mason; ἰδίους (cf. also LL. 7/8): probably tenants of temple land, ed.pr. ‖ 7. ΕΙΣΟΑΙ, lapis ‖ 8. ἐπιζητεῖ: the god is subject; the god must receive what he claims from his people, ed.pr. ‖ 9-10. the god apparently is prepared to give permission to the tenants in individual cases to do what he forbids in general terms in LL. 4-6, ed.pr. ‖ 12. the addition of Μὴν Λαβανας, on record in various other texts from the Katakekaumene, was probably meant to reinforce the impact of Meis ex Attalou's threat against the disobedient.

1655. Thyateira. Honorary decree for Hadrian, after 132 A.D. *TAM* V 2 1180. For the Athenian copy of this document see our lemma no. 163.

1656. Thyateira (area of: (Ak)selendi; ca. 17 km south of Thyateira). Honorary inscription for M. Cn. Licinius Rufinus, shortly after 238 A.D. Rectangular marble statue base moulded above; now in the Museum of Manisa. Ed.pr. P.Herrmann, *Tyche* 12 (1997) 111-123 (ph.; translation). For a study of the entire Licinius Rufinus dossier see F.Millar, *JRS* 89 (1999) 90-108 (English translation of the new text).

Ἀγαθῆι τύχηι·
Μ. Γναῖον Λικίν. Ῥουφεῖνον
ἱππικόν, σύνβουλον Σεβ., πράξα[ν]-
τα τὰς Ἑλληνικὰς ἐπι[σ]τολάς, ἐπὶ
παιδείας Σεβ., ἐπὶ τῶν καθόλου λό-
γων, ἐπὶ τῶν ἀποκριμάτων, στρατη-
γὸν Ῥωμαίων, ἡγεμόνα ἐπαρχείας Νο-
ρικοῦ, ἱερέα σακερδωτίου Τίτου Τατί-
ου,
ἐν τῶι συνβουλίωι τῶν εἴκοσιν [ἀν]-
δρῶν, ἐπιλεχθέντα φίλον τοῦ Σεβ.,
πρεσβεύσαντα πολλάκις πρὸς τοὺς
αὐτοκράτορας καὶ πάντα τὰ δίκαια
τῆι πατρίδι κατορθώσαντα, τὸν
λαμπρότατον ὑπατικὸν διά τε
ἀφθονίαν τροφῶν καὶ ἔργων πολ-
λῶν καὶ μεγάλων κατασκευὰς κοι-
νῇ τε καὶ κατὰ ἕνα εὐεργέτην
vacat
οἱ κηπουροί

1-8. M. Cn. Licinius Rufus and his apparently homonymous son are known as ὑπατικός and συγκλητικός, respectively, from five inscriptions from their native city Thyateira: *TAM* V 2 984-988 (*IGR* IV 1214-1218); the honorand is also known from *IG* X 2 1 142 (Thessalonika), where he is styled ἐνπειρότατος νόμων, and from *AA* (1942) 176 no. 9 (Beroia; cf. L.Robert, *Hellenica* V, Paris 1948, 29-34 [now also in *I.Beroia* 101]), also testifying to juridical activities. He was identified with the homonymous jurist who wrote the *Regularum Libri* XII in the 3rd cent. A.D. His consulate was dated ca. 220-230 A.D. The present document is the first offering his cursus honorum and shows that Rufinus completed an equestrian career (cf. L. 3: ἱππικόν) before being admitted to the senatorial order. The following regular offices are listed: σύνβουλος Σεβαστοῦ (*consiliarius Augusti*; apparently the beginning of his equestrian career), πράξας τὰς Ἑλληνικὰς ἐπιστολάς (*ab epistulis Graecis*, normally rendered in Greek as ἐπὶ τῶν Ἑλληνικῶν ἐπιστολῶν, an office generally assigned to outstanding Greek orators), ἐπὶ παιδείας Σεβαστοῦ (*a studiis Augusti*, probably an imperial counsellor in legal matters), ἐπὶ τῶν καθόλου λόγων (a high office in the financial administration; here *a rationibus* rather than *procurator summarum rationum*), ἐπὶ τῶν ἀποκριμάτων (a rarely attested function, which in Latin should be rendered as ■ *responsis* - cf. *I.Cos* 345 = *Syll.*³ 804: ἐπὶ τῶν Ἑλληνικῶν ἀποκριμάτων and *I.Eph.* 3042 L. 11: *ad legationes et res[ponsa Graeca]* - apparently a high office: 'chef du cabinet impérial pour les affaires grecques' according to H.G.Pflaum; the latter's hypothesis that the function was abolished in the context of Hadrian's administrative reforms is contradicted by our inscription [but see now F.Millar, *art.cit.*, who argues that we have the *a libellis* here]), στρατηγὸς Ῥωμαίων (*praetor*, marking Rufinus' admission to the senatorial order; the office presupposes an earlier *adlectio inter aedilicios* omitted in our inscription), and ἡγεμὼν ἐπαρχείας Νορικοῦ (*praeses provinciae Norici* instead of the correct title *legatus Augusti pro praetore*; the office required military experience, which our honorand missed). The absence of Rufinus' consulate is surprising; in spite of some minor anomalies, Rufinus' career reflects a pattern well-known for the Severan period 'in der stark auf den Kaiserhof fixierten ritterlichen Karriere eines ausgewiesenen Juristen' (121), ed.pr. ‖ 8. ἱερεὺς σακερδωτίου Τίτου Τατίου: *sodalis Titius* (= ἑταῖρος Τίτιος; cf. Augustus' *Res Gestae* 7; either a priesthood instituted by Titus Tatius or dedicated to him: cf. Tac., *Ann.* 1.54 and *Hist.* 2.95.1; for a 3rd cent. A.D. example cf. *I.Eph.* 657), ed.pr. ‖ 9. ἐν τῶι συνβουλίωι τῶν εἴκοσιν [ἀν]δρῶν may be rendered as *in consilio viginti virorum*, i.e., the council of 20 consular senators around Pupienus and Balbinus, which in 238 A.D. temporarily took the lead of the Roman state (cf. SHA, *Maxim.* 32.3; *Gord.* 10.1/2; 14.3/4); Rufinus can be added to the six *viginti viri* previously known. The office provides the first fixed date in Rufinus' biography, ed.pr. ‖ 10. ἐπιλεχθείς may correspond to *adlectus*, ed.pr. ‖ 11-13. the embassies on behalf of Rufinus' native city probably took place prior to his equestrian and senatorial career, ed.pr. ‖ 15. ἀφθονία τροφῶν: possibly by means of a foundation rather than ■ specific civic office, ed.pr. ‖ 15-16. Rufinus' building activities earned him the title of κτίστης: *TAM* V 2 984 and 986 (= *IGR* IV 1215/1216; cf. app.cr. initio), ed.pr. ‖ 18. in larger letters; the κηπουροί are a guild, possibly of market-gardeners (cf. *SEG* XL 1187 app.cr.); in *TAM* V 2 986 Licinius Rufus was honored by the βυρσεῖς (tanners), ed.pr.

1657. Yiğitler (area of: Toylu Mevkii, southeast of Demirci). Epitaph and epigram for Asklepiades and Stratonike, ca. 133-100 B.C. *SEG* XLI 1037; XLIII 857. J.Ebert, *MCr* 30/31 (1995/1996) [1997] 229-231 = Ebert, *Agonismata* 137-139, proposes the following restorations: οὐ [γ]ηρα[ιὰ ἐγὼ] (L. 7); [καὶ γ]ενεὰν (L. 9); ἀπ' ἀρτιγόνοιο δὲ μ[αστοῦ] (L. 11); αἰαῖ δ' αὐθαίμοιο ('Und weh ob der Jugendlichkeit (νέαν φρένα) meines Bruders Patrokleides!'; L. 13).

AIOLIS

1658. Kyme. Honorary (proxeny) decree for Polydeukes and others, 4th/3rd cent. B.C. Fragment broken on all sides. Ed.pr. G.Manganaro in *Studi su Kyme Eolica. Atti della Giornata di studio della Scuola di specializzazione in Archeologia dell'Università di Catania, Catania, 16 Maggio 1990* (Catania 1998) 35-37 (ph.). Though published in 1998, we present this and other inscriptions in *SEG* XLVII in order to combine them with the texts published by M. in *EA* 28 (1997).

\- - - - - - - - - - - - - - - - - - - -
[προεδρί]αν καὶ ἀτέλ[ειαν πάντων]
[καὶ εἰσα]γωγὰν καὶ ἐξ[αγωγὰν καὶ]
[εἴσπλου]ν καὶ ἔκπλουν κ[αὶ πολέ]-
[μω καὶ εἰ]ράνας ἀσυλὶ καὶ [ἀσπον-
δί]·
[καὶ Κ]υμαίοις ἔμμεναι [αὐτοὶς]
[καὶ ἐ]κγόνοις ἐντίμοις [εὐθέως]
[καὶ γᾶς] καὶ οἰκίας ἔγκτησ[ιν καὶ]
[δίκαις] προδίκοις καὶ ὄττι [κέ τις
πρί]-
[αται] παρὰ Πολυδεύκεος [καὶ name]
[--]ω ἢ τῶν ἐκγόνων [- ἢ ἀπο]-
[περάσ]σει πρὸς τούτων [τινά, ἀ]-
[τελέ]ας ἔμμεναι τῶ πε[ρὶ τού]-
[των τ]έλεος· τὰγ γν[ώμαν εἶπε]
[? Λαό]νικος Ε[ὐίππω ? - - -]
\- - - - - - - - - - - - - - - - - -

A, M, N and N, Π, C, small hanging omicron and omega (smaller than in the text in our lemma no. 1659); no apices ‖ for the restorations ed.pr. refers to *I.Kyme* 4-6 ‖ 9. Πολυδεύκης: often attested on Lesbos, ed.pr. ‖ 14. initio: alternatives are [Ἐπί]νικος or [Εὔ]νικος; in *I.Kyme* 12 (ca. 200 B.C.) LL. 15/16 an Εὔιππος Λαονί[κ]ω occurs; he could conceivably be the son of our [Λαό]νικος, ed.pr. [since *I.Kyme* 12 is dated to the beginning of the 2nd cent. B.C., this would imply that our stone is from the 2nd half of the 3rd cent. B.C., Pleket].

1659. Kyme. Proxeny decree for Athanaos from Pitane, undated. Upper part of a marble pedimental stele; in the stele a five-petalled star (i.e. the parasēmon of Pitane, whose coins carry precisely the same symbol). Ed.pr. G.Manganaro, *EA* 28 (1997) 2-4 no. 2 (ph.).

Ἔδοξε τῷ δάμῳ· Ἀθανάῳ
τῷ Ἡρωίδα Πιταναίῳ εὐερ-
[γ]ετάσαντι δεδόσθαι καὶ
αὐτῷ κα(ὶ) ἐκγόνοισι προξε-
νίαν καὶ προεδρίαν καὶ ἀτέ-
λειαν πάντων καὶ εἰσαγω-
[γ]ὰν καὶ ἐξαγωγὰν καὶ εἴσ-
[πλου]ν καὶ ἔκπλουν καὶ πολέ-
[μω καὶ εἰ]ράνας ἀσυλὶ καὶ
[ἀσπονδί· καὶ γ]ᾶς καὶ οἰκίας
[ἔγκτησιν καὶ δίκαι]ς προδί-
[κοις - - - - - - - - - - - -]
\- - - - - - - - - - - - - - - - -

[A, N, Π, Ξ, C, Ω, small apices; omicron somewhat smaller but not as small as in the text in our lemma no. 1658: 3rd cent. B.C.?, Pleket] ‖ 2. Pitane: a nearby city in Aiolis, ed.pr., who lists evidence for citizens of Pitane abroad, for foreigners active, honored, or buried in Kyme and for Kymaeans abroad ‖ 2-3. εὐεργετάσαντι:

■ hyper-aeolism, ed.pr. ‖ 4. C.Brixhe, *BE* (1998) no. 348, prefers to read κὰ ('la réduction de *ai* à *a* en hiatus') ‖ for other proxeny decrees of Kyme cf. *I.Kyme* 4-6 and our lemma no. 1658.

1660. Kyme. Fragment of a decree. Twenty-seven marble fragments; nine joining (ph. on 7); on 47 a photo of all fragments in their relative positions. Ed.pr. G.Manganaro in *Studi su Kyme* (cf. our lemma no. 1658) 41-47 (ph.), who concludes that we have a duplicate of *I.Kyme* 12 (L.Migeotte, *L'emprunt public* (cf. *SEG* XXXIV 1690) no. 80) and restores the missing parts (underlined) on the basis of that text.

[Ἔδοξε τῷ δάμῳ· ἀναγράψαι μὲν] τόδ[ε τὸ ψάφισμα περὶ τᾶ]ς ἀσφα[λείας τᾷ]
[πόλει καὶ τᾷ χώρᾳ εἰς στάλλ]αις καὶ ἀ[ναθέμεναι αἰρ]ωμ[ένοις ἄνδρας μί]-
[αμ μὲν παρὰ τὸ ἄγαλμα τᾶς Δα]μοκρατ[ίας εἰς τὸ βουλευτήριον, ἄλλαν δὲ]
[εἰς τὸ ἱρὸν τᾶς Ἀθάνας ἐν ἐπιφα]νεστά[τῳ τόπῳ, ἄλλαν δὲ εἰς τὸ θέατρον·]
(ἐλέσθαι δὲ καὶ πρεσβευταὶς -- καὶ ἀποστέλλειν ἀντίγραφα τῶ ψαφί-
σματος τούτω ἓν μὲν εἰς τὸ ἱρὸν -- ἄλλο δὲ εἰς τὸν βασιλέα --
ἐν Περγάμῳ, ἄλλο δὲ εἰς τὸν βασιλέα -- ἐν Ἀντιοχείᾳ----·
τᾶς δὲ ἀναγραφᾶς καὶ τᾶς ἀναθέσιος τᾶν σταλλᾶν -- ἐπιμελήθην
τοὶς πρεσβευταὶς -)· τὸ
[δὲ ἀνάλωμα τὸ ἐσσόμενον εἴς τε τ]αὶς στ[άλλαις κ]αὶ εἰς [τοὶς πρεσβευ]-
[ταὶς παρακαλέσαι τὸ]ν ταμίαν Εὔ[ιππον] προεισ[ενέγκαι ἐπὶ πόρῳ τοῖς]
[πρώτοις ποριο]θησομένοι[σι εἰς τὰμ] φυλακὰν τᾶ[ς πόλιος μετὰ πρύτα]-
[νιν Ἡρακλε]ίδαν, τοὶς δὲ χρ[εοφύλα]κας ἀναγράψαι αὐ[τῷ τὰν πόλιν]
[ὀφέλλοισ]αν τόκω ἔκτω καὶ τ[ὸν ταμί]αν τὸν ἀποδειχθη[σόμενον ἐπὶ τᾶς]
[διοικ]ήσιος ἀποδόμεναι αὐτῷ τό τε ἀρχαῖον καὶ τὸν τ[όκον ἐκ τῶ πόρω]
[τῶ γε]γραμμένω· τᾶς [δ]ὲ ἀναγραφᾶς [καὶ] τᾶς ἀναθέ[σιος ...] τοῖς θ[εοῖς]
[ἐπ]ιμελήθην το[ὶς ἄνδρας το]ὶς ἀπ[οδειχθησο]μένοις· ἔ[μμεν]αι δὲ τὸ ψ[άφισ]-
[μα τ]οῦτο εἰς φ[υλακὰν καὶ σω]τηρ[ίαν τᾶς πό]λιος καὶ [τᾶς χώρ]ας [κύ]ρ[ιον εἰς πάν]-
[τα] τὸν χρ[όνον· τὸν δὲ] ἀποδε[δειγμ]ένον εἰσα[γωγέα τῶ νόμω Ἐρύβ]ω[θ]ον [τοῦ δεῖνα]
[..] εἰσενέγ[και αὐτὸ εἰς] τὸ νο[μοθ]ετικὸν δ[ικαστήριον, ἵνα ὑπάρχη]
[ἀσφ]άλεια τᾷ π[όλει καὶ] τᾷ χώ[ρᾳ ἐ]ννόμως κατὰ [πάντα τρόπον· ἀ]να[γι-γνώ]-
[σκ]εσθαι δὲ τὸ ψ[άφι]σμα κατ' ἐκάσταν ἐκκλησία[ν, vacat ἐπε]ί κε [ἀποδείχθῃ]
[τὸ] στρατάγιον· vacat Πρεσβευταὶ Εὔιππος Λ[α]ονίκω, [Ἀνδρ]έα[ς εἰσή]νεγ[κεν],
[Νικ]ήρατος Ἀπολλοδώρω, vacat Πολύφρων [Ε]ὐμήλω, vacat Ἐ[ρ]ύβωθ[ος κ]ατέθ[ηκε·]
[ἐπὶ Ἡ]ρακλείδα τῶ Ζωίλω, μηννὸς Ἀμολωίω τρίτᾳ ἀπιόντο[ς, στρα]τη[γῶ]
[ἐπεστ]ακόντος τᾷ ἐκκλησίᾳ vacat Ἀνδρέα τῶ Ἡροστράτω vacat

1-4. There is no corresponding part in *I.Kyme* 12, ed.pr., who fills up the lacuna between LL. 4 and 8 exempli gratia; for L. 1 cf. P.Gauthier, *BE* (1994) no. 487: 'supprimer ἔδοξε τῷ δάμῳ' ‖ 5. in *I.Kyme* 12 L. 1 εἴς τε

τ[αὶς στάλλαις καὶ εἰς] | can now be restored, ed.pr. ‖ 11. *I.Kyme* 12 (L. 8) has τᾶς ἀναθέσιος τᾶν σταλλᾶν ἐπιμελήθην, ed.pr. ‖ 14-15. *I.Kyme* 12 (L. 12) has Ε[.]ω[.]ν εἰσενέγκαι; Ἐρύβωθος: previously unattested, ed.pr. ‖ 17. *I.Kyme* 12 (L. 14) has τοῦτο τὸ ψάφισμα, ed.pr. ‖ 18-19. *I.Kyme* 12 (LL. 15-17) has Πρέσβεις Εὔιππος Λαονί|[κ]ω, Ἀνδρέας Ἡροστράτω, Νικήρατος Ἀπολλοδώρω, Πολύφρων Παλα|μμήδω. M. identifies Εὔιππος with the homonymous ταμίας from L. 6 and takes it that ultimately two ambassadors (Ἀνδρέας and Ἐρύβωθος; the latter is absent in *I.Kyme* 12 !) decided to pay their own costs (εἰσήνεγκεν; κατέθηκε), although in LL. 5-8 it had been decided that the tamias Euippos should make a προεισφορά ('Vorschuss') for the costs of the embassy [the sudden occurrence of two verbs in a list of ambassadors is unparalleled, Pleket] ‖ 20-21. *I.Kyme* 12 (LL. 17/18) has μηννὸς Ἀμαλω[ίω] τρίτᾳ ἀπιόντος, στραταγῶ ἐπεστακότ|[ος] Ἀνδρέα τῶ Ἡροστράτω, ἐπὶ πρυτάνιος Ἡρακλείδα τῶ Ζωίλω.

1661. Kyme. Honorary inscription for Menodoros, late 2nd cent. A.D. *SEG* XXXIX 1318. G.Manganaro in *Studi su Kyme* (cf. our lemma no. 1658) 38, suggests restoring initio [Οἱ Ἑρμοπεδι]ανοί (he refers to *I.Kyme* 153 T. 26: Ἑρμοῦ πεδίον, Ἑρμοπεδιανός); he does not exclude [Οἱ Καυστρι]ανοί (Strabo 13.3.4; *I.Kyme* p. 159); in fine perhaps δηνά|[ρια δια]κόσια.

1662. Kyme. Dedication of a satyr to Sarapis. *SEG* XXXIX 1316. Marble column; on top five holes into which the statue of the Satyr fitted. Republished by G.Manganaro in *Studi su Kyme* (cf. our lemma no. 1658) 37/38 (ph.).

Σαράπιδι | Ἀπολλωνί|δης οἰκονό|μος τῆς ‖ πόλεως | ἀνέθηκε | τὸν Σάτυ|ρον

2-3. M. suggests identifying the dedicator with Apollonides L. f. Noraceus on record in *I.Kyme* 17 (reign of Augustus) [but since it is a very common name, this is highly speculative, Pleket] ‖ 7-8. τὸ σπονδεῖον, *SEG*; 'incredibile lettura delle due ultime linee', M. [Since both Holtheide (= *SEG* XXXIX) and M. write that on the top of the column there are five 'Dübellöcher', they obviously refer to the same column; on M.'s photo Σάτυ|ρον is clear; H.'s photo is illegible, Pleket] ‖ for a dedication of a statue of a Satyr see *SEG* XXXV 1317 LL. 13/14, M.

1663. Kyme. Epitaphs of Xenophon (A) and Astyanax (B), ca. 500 B.C. (A) and somewhat later (B). Lower part of a marble relief, representing the legs of a standing man and a dog; below the relief a boustrophedon inscription (beginning at left in L. 1) in Parian alphabet (A); later another inscription (B) was added below (A) in Ionian alphabet. Ed.pr. G.Manganaro, *EA* 28 (1997) 1/2 no. 1 (ph.; translation).

A: Τίς τώνδ' ἐπωίε; Χσενωφο͂ν· καλο͂ς ἔχει· τίς γένως ἦν; | Πάριως vacat

Omega for omicron; omicron for omega; ^ for lambda; Λ for gamma.

B: Ἀστυάνακτος | τõ Ὑβλησίõ | Σαμίõ

O: for omicron and OY; Μ; Ν; V; Ꜫ || 2. Ὑβλήσιος: frequently attested on Samos, ed.pr.

1664. Kyme. Honorary epitaph for [Zo]pyra?, Hellenistic period. *SEG* XXXIX 1315. G.Manganaro in *Studi su Kyme* (cf. our lemma no. 1658) 38, suggests restoring [Ζω]πύρα in L. 1 and [Ζω]πύραν in L. 2 (*SEG*: Πύρα, Πύραν).

1665. Kyme. Fragments. G.Manganaro in *Studi su Kyme* (cf. our lemma no. 1658) 38-41 (ph.), mentions the following fragments.

1) 38: **Fragment, Roman Imperial period.** Marble fragment: ---|--- ṆΝΙΟ | ΡΑΦΟ --- (Ἄ]ννιο[ς and ἱε]ραφό[ρος --]?, M.; Merkelbach (apud M.) suggests Φά]ννιο[ς and γ]ραφο[--]).

2) 39: **Fragment of a decree, undated.** Upper part of a marble stele; eight lines preserved. M. mentions only the beginning: [Γνώμα στραταγῶν? · Ἐ]πειδὴ Νικίας Ἑρ[μογένεος? ---] περὶ ὧν διεφέρο[ντο --; full publication forthcoming by M.Corsaro.

3) 39: **Fragment, undated.** Small marble fragment: [--] Σ Ω Ι [---|--? τῆι βουλῆ]ι καὶ τῶ[ι δήμωι ---|--- μὴ ἐξεῖναι μηθ]ενὶ τὴν σ[τήλην ἐκκόπτειν? ---|--- ἢ κατὰ τ]ὴν πόλιṿ ---].

4) 39/40: **Fragment of a decree, undated.** Gray marble fragment: ---? μετὰ πρύτανι]ν Ἀρτ[έμωνα (or -εμίδωρον) [---|---] πρεσβ̣[ευταὶ? ---|--- αὐτ]ῷ διελ[έχθησαν (διελ[έγησαν], ed.pr.).

5) 40: **Dedication, undated.** Two fragments of the edge of a marble basin ('bacino in marmo'); elegant script: vacat Οὐεκίλιος Ἐπ[------|-- τοῖς --]φνεῖσιν ἀν[έθηκεν]. For Vecilius ed.pr. refers to *IG* XIV 2417 L. 3 (*IGR* I 525), *ILS* 2733 and *An.Ép.* (1938) no. 110; Ἐπ[--] is the beginning of V.'s cognomen; [τοῖς Δα]φνεῖσιν or Ἀ]φνεῖσιν (demotikon or a gentilician group?, ed.pr.) [square sigma; A: Roman Imperial period, Pleket].

6) 40: **Fragment of a decree, undated.** Small marble fragment: [--- διατ]ρίβω[ν παρὰ ---|---]ει γίν[ηται? ---|--- γενό]μενος [---|---]ομε[--].

7) 40/41: **Fragment of a funerary epigram, undated.** Triangular marble fragment; right edge preserved.

[- - - -]ις
[- - - -] ἥρπα-
[σε - - -] δισσάς
[- - - -] Ἀπφία Νω-
[- - - -]η δάκρυ σοι
[- -]ωσι μὲ πα-
[- - - - λυκάβ]αντα παρα
[- - - - - -]ης τη δου-
[- - - - - - - - -]σ̣ε δε
- - - - - - - - - - - - - - -

2-3. [-- Μοῖρα μὲν] ἥρπα|[σε -- κόρας] δίσσας, ed.pr. || 4-5. Ἀπφία Νω|[νία? --], ed.pr. || 6-7. πα|[τήρ? --], ed.pr. || 7-8. παρα|[λιπών? --], ed.pr.

8) 41: M. mentions ten joining marble fragments; inscription in koinē; ambassadors to two βασιλεῖς (an Attalid and a Seleukid king) and to the Aitolians, with a request to renew peace; letters to the Kymaean strategoi, with reference to ancient traditions and to the history (of diplomatic relations between the city and the Attalids?); *homonoia* between the ἀποικίαι; the Attalid king gives the δεκάτη (on agricultural produce, M.) to Pergamon; other benefactions for the city and the *ethne*. Full publication entrusted to M.Corsaro.

TROAS

1666. Alexandreia Troas. Corpus. M.Ricl, *The inscriptions of Alexandreia Troas* (IGSK Band 53; Bonn 1997), publishes a Corpus of all known Greek and Latin inscriptions of this city. The Corpus is preceded by a chapter on the foundation, the geography, and the vicissitudes of the city in the Hellenistic-Roman period, and followed by a chapter containing testimonia on the city and on Alexandrians attested abroad (cf. *BE*, 1998, no. 640 for an addition: *SEG* XXXVII 1069), elaborate Indices and a Concordance.

R. presents 203 inscriptions (202 + 64 (a) + 81 (a) = 204 - no. 157 (vacat) = 203). There are 72 Latin (69 old + three new texts) and 131 Greek inscriptions: fifteen new and 116 old ones. Among the new texts the following are worthy of note: nos. 1 (see our lemma no. 1667), 73 ([--]η Διονύσῳ | [ἀνέ]θηκα ❦), 85 (epitaph of Αἰμίλιος Ἀσκληπιάδης who λαβὼν ἐκχώρησιν erected the epitaph for his father and his wife Βειτωρία), 133 (epitaph of Μᾶρκος Πουπλίκιος Ῥουφεῖνος), 163 (fragmentary epitaph mentioning πατρὶς Βειθύνιον), 176 (fragment possibly mentioning the word ὠισχός (= ὠσχός/οἰσχός = 'vine-shoots loaded with grapes')), 184 (see our lemma no. 1668), and 198 (virtually new; 'published' in an inaccessible auction catalogue in 1991: Ἀλε(ξανδρέων) τ(έταρτον); weight, 143 gr.; a grazing horse). Nos. 114, 154, 161, 170, 173, 175, 189, and 190 are insignificant fragments.

Nos. 90, 104, 110, 113, 119, and 120 are now also available in Merkelbach-Stauber, *SGO* I pp. 629-633. C.P.Jones in *Steine und Wege* (cf. our lemma no. 1988 app.cr.) 53/54, points out that *CIG* 8866 is said to have been found in a Turkish village called Boloklü (so *CIG*). He suggests that Boloklü is identical with Baloklü (now called Balıklı), near the site of ancient Neandria, which belonged to Alexandreia Troas in Roman times. In the 1960s visitors found no antiquities in Balıklı, but in adjacent Kizilköy they did find traces of a Byzantine church. *CIG* 8866 contains a list of names of the form ὑπὲρ εὐχῆς (τοῦ δεῖνος) ἀναγνόστου. One of these persons was a Πιόνιος. In the 5th cent. A.D. there was a bishop Πιόνιος in Alexandreia. As a result J. suggests that this text may have to be added to R.'s Corpus.

We give a *comparatio numerorum.*

IG **XII 2**	**Ricl**	*SEG* **IV**	**Ricl**
519	43	671	4
644	104	672	90
IG **XII Suppl.**		*SEG* **XV**	
p. 32	43	750	90

SEG XVI	Ricl
733	5
SEG XXVI	
1327	72
1328	119
1333	110
SEG XXVII	
792	93
1235	153
SEG XXIX	
1227	183
SEG XXXII	
1245	123
SEG XXXIV	
1241	10
SEG XXXV	
1276	41
SEG XXXVII	
1007	13
SEG XXXVIII	
1249	4
SEG XLI	
1045	75
1057	127
SEG XLIV	
990	2
SEG XLVI	
1546	61
1547	9
1548	41
1549	42
1550	65
1552	68
1553	64 (a)
1554 (1)	82
1554 (2)	111
1554 (3)	88
1554 (4)	126
1554 (5)	112
1554 (6)	87
1554 (7)	107
1555	152
1556	177
1557	178
1558	179
1574	70
1574 app.cr.	71

CIG	Ricl
Add. 2190 (b)	43
Add. et Corr. p. 1126	83
3380	83
3516	57
3574	96
3577	66
3578	6
3579	140
3580	84
3581	83
3582	129
3583	92
3584	103
3585	94
3586	93
3587	101
3588	90
3588 (b)	102
3588 (c)	125
3589	165
3590	81
3591	134
3592	151
3593	130
3594	75
3620 (with the word χεράριος)	50
3621	51
3628	113
3639	122
3765	123
6930	96
IGR III	
43	123
IGR IV	
6	43
231	96
243	66
244	53
246	129
I.Ilion	
169	113
171	122
ad no. 171	100

I.Smyrna	Ricl
205	153
Syll.[3]	
653 A	5
GV	
813	123
1098	90

Pfuhl-Möbius	Ricl
151	90
1328	130
2200	104
Michel, *Recueil*	
521	3
1312	5
Grégoire, *IGC*	
2	187

1667. Alexandreia Troas. Fragmentary building inscription, ca. 300 B.C. Marble slab recut for secondary use found at Kilisse-Tepe, 2-3 km. south of Akköy (ca. 20 km. northeast of Alexandreia); now lost. On the basis of a squeeze made by T.Macridy-Bey and a copy by R.Heberdey based on the lost copy of Macridy (now in the Berlin Academy), published by ed.pr. M.Ricl, *op.cit.* (cf. our lemma no. 1666) 23-33 no. 1 (majuscule copy; ph. of squeeze).

- -
π]ήχεις ὀκτώ· ἀνακαθάρας τ̣ο̣ὺς τ̣[όπους?
]Ι̣ΟΙΣ πλάτος πηχυαίοις καὶ ἀναλ[ήψεται
γίνον]ται· ἐ̣π̣ὶ̣ δὲ τῆς εὐθυντηρίας ἑκα[τέρωθεν
]Ν . . . δέκα σὺγ κεφαλῆι· ἡ παράστασ[ις
]ΤΟΣ̣ συμπληροῦσαι τὸν ὀρθοστάτη[ν λίθοις
ξύσας] τοὺς θεμειλίους ὀρθοὺς πρὸς διαβήτ[ην
εἰ]ς τοῖχον τριδώρων οὐκ ἐλάττοσι Τ̣[
]Ι̣ΣΤΟΙ̣Σ καὶ ἔξωθεν τοὺς τοίχου[ς
θ]ῆ̣σει πρὸς τὸ κλῖνος ὃ ἂν δῶμε̣ν [
]Ι̣ΛΟΝ ὑπὸ γαστέρα πρὸς ἀναγραφέ[α ὃν ἂν δῶμεν
συμ]βάλλων ἐξ ἐ̣πιτομῆς ἐμβαλεῖ [
? ε]ι̣ς τὰ φυλακτήρια, πέντε εἰς ἕ̣[καστον ?
καλύ]ψ̣ει τὰ φυλακτήρια κύκλωι λίθοι[ς
[οὐκ ἐλά]ττοσι· τοὺς ἁρμοὺς συνθήσει διὰ [ξοΐδος ἀρ]-
[μόττοντας·] κ̣αλύψει τὰ ἔργα πλίνθωι καὶ ἔξω[θεν καὶ]
[ἔνδοθεν]· ἔστω ἡ πλίνθος τριημιπήχιος, τὸν [δὲ
ξύσας] ὀρθὰς ὑπὸ ξοΐδος· τοὺς ἁρμοὺς συν[θείς
τῶμ π]λίνθων ἐκ περιξοῆς, ἐργᾶται καὶ Τ[
] τ̣οὺς ἁρμοὺς συμβάλλων ἀρεστῶ[ς τοῖς
ε]ἰς τοῖχομ πηχυαῖοι, παρὰ μῆκος δίπο̣[δες
] γίνονται· ἀνακαθάραντες τοὺς [
οὐκ] ἐλάττοσι, ἐργασίαι χρώμενοι Κ[
π]άχος ποδιαίοις, τὴν δὲ βάσμωσ[ιν
ὁμ]αλίξει· ὁμοίως καὶ τὰ τείχη π̣ε̣[ρι-

]Σ λίθωμ ποιῶμ μὴ ἔλαττο[ν
]ΞΑΣ ἀνδροειδῆ ἐπιθή[σει
?πλίνθ]ωι ὅσην ἄγ κελεύωμεν χ[ρήσεται
]θεις ὑπὸ ξοΐδος τὴν ἰδίαμ [
]Α γομφεύσει τοὺς λίθους ΤΗ[
π]ροειδῶν ἕκαστον λίθον δυ[οῖν γόμφοιν
ἔ]χει ἱκανόν· Λίθοις δὲ χρήσ[εται
]ΩΙ τετραπαλάστωι ἐκ τῶν [
- -

This inscription and *SEG* XLIV 990 are concerned with building operations in connection with a city wall; ed.pr. argues that the wall-building may have to be related to Lysimachos' refoundation of Alexandreia in 301 B.C. The text contains an agreement between the building commission and the contractor(s) (συγγραφαί) neither mentioned explicitly in the preserved text; for comment on the many technical terms we refer the reader to ed.pr.'s detailed commentary; cf. also M.Sève, *BE* (1998) no. 39 ‖ 1. or τ[οίχους ('sides'), ed.pr. ‖ 2. μῆκος πηχυα]ίοις, ed.pr. ‖ 3. in fine ἑκα[τέρωθεν θήσει --, ed.pr. ‖ 4. παράστασις: 'free space adjoining a line of wall', ed.pr. ‖ 5. κατὰ πλά]τος, suggested by Hiller von Gaertringen ‖ 7. stipulations concerning the wall start here, ed.pr. ‖ 8. παλα]ίστοις or παλα]ίστους, ed.pr.; Heberdey restored a reference to a stoa: τῆ(ς) στοᾶς ‖ 13. φυλακτήρια: 'guardposts', ed.pr. ‖ 14-15. possibly complete lines: ca. 38-40 letters, ed.pr. ‖ 16. in fine τὸν δὲ: possibly the contractor, ed.pr. ‖ 18. ἐργᾶται: rare future form of ἐργάζομαι, ed.pr., who refers to *IG* VII 3073 LL. 73/74, 102 and 115 ‖ 22. in fine perhaps κ[αθάπερ?, ed.pr. ‖ 23. βάσμωσις: previously unattested: 'flight of steps leading up to a tower or curtain', ed.pr. ‖ 24. in fine perhaps πε[ριξέσει ‖ 25. initio perhaps τὸ πάχο]ς, ed.pr. ‖ 26. ἀνδροειδής: previously unattested; man-shaped pilasters may have adorned the walls, ed.pr. ‖ 31. after ἱκανόν a dash punctuates the beginning of a new paragraph, ed.pr.

1668. Alexandreia Troas. Building inscription, 6th cent. A.D. Marble lintel block (?) built into the fountain at Çamoba. Ed.pr. M.Ricl, *op.cit.* (cf. our lemma no. 1666) 166 no. 184 (ph.). Republished by A.Łajtar, *EA* 28 (1997) 80.

Ἐγένετ[ο] τὸ ἔργ[ον] | ἐπὶ Φωκᾶ τοῦ ὁσιο[τ(άτου)]
| ἡμῶν ἐπισκόπου κ(αὶ) σω[τῆρ]|ο[ς]

2. ὁσίο[υ], ed.pr.; Ł. points out that ὅσιος is not used as epithet of a living person ‖ 3. ἰ(νδικτιῶνος) ς´ ω, ed.pr., who describes the text as follows: after | an abbreviation sign S, followed by the number of the indiction (ꓕ), an omega (ω: 800th year of a municipal era?) and perhaps another line, since the stone is partly cemented; below the omega a small omicron; Ł. discerns ΚꓕΩ; he points out that ꓕ is not normally used for '6th'. D.Feissel, *BE* (1998) no. 641, prefers the genitive of a name: Σω[τηρί]ο[υ].

MYSIA

1669. Elaia. Decree concerning an alliance with Rome after Aristonikos' revolt, shortly after 129 B.C. *Syll.*³ 694 (*IGR* IV 1692; *SEG* XV 762; XXXIV 1244; XXXVIII 1259). B. Le Guen in id. (ed.), *op.cit.* (cf. our lemma no. 2359) 73-96, gives the Greek text plus bibliography and a French translation. She focuses on LL. 43-47 (a prayer for the benefit of the Elaian and the Roman people and the κοινὸν τῶν περὶ τὸν Καθηγεμόνα Διόνυσον τεχνιτῶν). She questions the views of Robert and Rigsby that the technitai had left Pergamon for Elaia on their own initiative or, as supporters of Aristonikos, had been expelled by pro-Roman Pergamon (see *SEG* XXXIV and XXXVIII), and argues that their mention in the prayer does not at all imply that the technitai had taken up domicile in Elaia. She points out that, whereas the association of the technitai of Ionia and the Hellespont frequently changed their headquarters, the technitai of Dionysos Kathegemon remained firmly established in Pergamon and were loyal to the Attalids. They were invited to Elaia to participate in the festivities described in LL. 48-61, and represent Pergamon which supported Rome from the beginning of Aristonikos' rebellion.

1670. Kyzikos (area of). Dedication to Zeus Aithrios, 2nd cent. B.C. *SEG* XXXIII 1052. M.Cremer, *Boreas* 20 (1997) 99 (ph.), adduces this relief as an iconographical parallel for the sacrifice of a bull represented on a Hellenistic gem (anepigraphic).

1671. Miletoupolis. Typology of stelai. M.Şahin, *MDAI(I)* 47(1997) 179-197 (ph. of numerous stelai; map of Miletoupolis and its area), examines style and typology of funerary and dedicatory relief stelai. There are two main groups: those with a single relief (with or without triangular pediment; dedications and epitaphs) and 'Stockwerkstelen' with several superimposed reliefs in separated fields (epitaphs only). Two production cycles: 3rd cent. B.C. until ca. 230 B.C. and, after a gap, from ca. 150 B.C. to the 2nd cent. A.D. Study of the relation between the figural types, especially Apollo Kitharodos on dedications and the seated female figure on epitaphs, and their models sculpted in the round. No special attention to inscriptions.

1672. Pergamon. Letter of Attalos, brother and successor of Eumenes II, 185 B.C. C.Schuchhardt, *MDAI(A)* 24 (1899) 212-214 no. 36; *RC* 47. F.Papazoglou, *op.cit.* (cf. our lemma no. 2357) 220, suggests restoring in L. 4 [περ]ίοικοι instead of [κά]τοικοι [But from the space between I and O in Schuchhardt's copy, A.Wilhelm, *Griechische Königsbriefe* (Aalen 1960²) 37, took [κά]τοικοι as being certain, Herrmann].

1673. Pergamon. Decree concerning the award of privileges to various categories of the population, 133 B.C.? *I.Pergamon* 249 (*IGR* IV 289; *OGIS* 338; *SEG*

XXXVIII 1266*; XXXIX 1272). I.Kertész in *Specimina Nova Dissertationum ex Institutis Historicis Universitatis Quinqueecclesiensis de Iano Pannonio nominatae* 11, 1 (1995) 79/80, defends the traditional view that this inscription comes from Pergamon. It concerns the integration of mercenary soldiers, a measure parallelled by two other inscriptions from Pergamon (*I.Pergamon* 13 = *OGIS* 266 and *I.Pergamon* 158).

BITHYNIA

1674. Bithynion-Klaudiupolis (area of: Çaygökpınar, ca. 10 km. southeast of Bolu). Decree for the student Theodoros, 1st cent. A.D. *SEG* XXXIV 1259. Republished, with translation and commentary, by S.R.Llewelyn, *New Documents* 8, 117-121.

1675. Bithynion-Klaudiupolis. Building inscription, after 130 A.D. Fragment of an architrave of the temple of Antinoos. Cf. N.Fıratlı in *Mélanges E. Laroche. Florilegium Anatolicum* (Paris 1979) 11 (ph.). Ed.pr. S.Schorndorfer, *op.cit.* (cf. our lemma no. 2242) 140 note 47: [---]ωι

1676. Cretia (Kreteia)-Flaviopolis (Gerede). Honorary inscription for Caracalla, 209-211 A.D. *SEG* XLIV 1001. M.Christol, *CCG* 8 (1997) 305/306 (cf. J.Nollé, *Chiron* 28, 1998, 341/342 with note 77), points out that the honorand is Caracalla [so already *SEG* XLIV 1001 app.cr.]; moreover, he draws our attention to *IGR* III 147 (= *IGR* III 1453; also from Bithynian Gerede; erroneously attributed to Galatia) in which the same T.Δομίτιος Οὐαλεριανός honors Septimius Severus. Both dedications can be dated between late 209 and February 4th, 211 A.D. He argues that he is to be related to the senator M.Domitius Valerianus (*cos. suff.* in 238/239 A.D.). The family may well have originated in (the area of) Gerede rather than in Prousias on the Hypios, as had been inferred from *I.Prousias* 45.

1677. Nikaia (area of: Hüsamettindere). Honorary inscription for Cassius Longinus, Roman Imperial period. Marble stele found at Çatmaçayırı/Örenyeri (ca. 2 km. east of Hüsamettindere) and now used as threshold in the guesthouse of the village. Ed.pr. C.Marek, *EA* 28 (1997) 81-83 (ph.; translation).

Ἀγαθῇ Τύχῃ·
Κάσσιον Λονγεῖ-
νον στρ̣ατευσά-
μενον (= ἑκατόν-
ταρχον) ἐπισή-
μως v ὁ δῆμος
ὁ Τματεανῶν
ἐτείμησεν ὑπερ-
βαλόν̣τα πάν̣τας
τοὺς ἀπ' αἰῶνος
φιλοτείμους

[illegible] ‖ 2. various Cassii are on record in *I.Iznik*, ed.pr. ‖ 5-6. a village or combination of villages in Nikaian territory, ed.pr. ‖ 10. φιλοτείμους: *terminus technicus* for big spenders, ed.pr., who refers to *I.Iznik* 1251 (territory of Nikaia), in which a δικωμία honors another centurio for his generosity ‖ ed.pr. accept S.Sahin's view that the area around Hüsamettindere, although more than a hundred Roman miles away from Nikaia, nevertheless belongs to the latter's territory rather than to that of Bithynion/Klaudiupolis (Bolu), only forty-five km. away.

1678. Nikaia (area of: Hüsamettindere). Dedication to Zeus Bronton, Roman Imperial period. Small marble altar moulded above. Ed.pr. C.Marek, *EA* 28 (1997) 84 (ph.).

Ἀγαθῇ Τύχῃ· | Διὶ Βροντῶν|τι Θεῷ ἐπι|φανεῖ Σε|ουῆρος Οὐ|ήρου

For Zeus Bronton in Nikaian territory see *I.Iznik* 1080-1105, ed.pr.

1679. Nikaia. Epitaph of C. Cassius Philiskos, 1st cent. A.D. *CIG* 3759 (*I.Iznik* 85; cf. S.Şahin, *Bithynische Studien*, *IGSK* vol. 7, Bonn 1978, p. 17 ad no. 4 (ph.)). S.A.Takács in *Specimina* -- (cf. our lemma no. 1673) 175-178, discusses the copies of this inscription made by the travellers J.Dernschwam (1555) and R.Pococke (1737-1742).

1680. Nikaia (area of: Hüsamettindere). Epitaph of Chrestos and Longina, Roman Imperial period. Upper part of a large funerary altar with moulding above; found in Ören Mevkii near Hüsamettindere. Ed.pr. C.Marek, *EA* 28 (1997) 83 (ph.; translation).

Λόνγος καὶ Λονγειl|νιανὸς καὶ Σωκρά|της Χρήστῳ γερο̣[υ]|σιαστῇ καὶ [.]
Λονγ[εί]‖νῃ γονεῦσι τὸν [βω]|μὸν μνήμης χάριν

3-4. The deceased was member of a γερουσία, probably of a village in Nikaian territory, ed.pr. ‖ 4. before ΛΟΝ a sign [perhaps Ἰ(ουλία̣)?, Herrmann].

1681. Nikaia (area of: Samat Köy). Epitaph of Charmides, Roman Imperial period. Large funerary column typical of eastern Bithynia and western Paphlagonia; now in front of the local mosque. Ed.pr. C.Marek, *EA* 28 (1997) 84 (ph.; translation).

Χρυσιππιανὴ Χρήσ|του Χαρμίδῃ Χαρμί|δου Νεικαιῶν βουλευ|τῇ ἀνδρὶ
γλυκυτάτῳ ‖ καὶ ἑαυτῇ ζῶσα φρο|νοῦσα μνήμης χάριν

1682. Prusa ad Olympum. Corpus. A.Chaniotis, *Kernos* 10 (1997) 264/265 no. 44, highlights the *res sacrae* of *I.Prusa* II (cf. *SEG* XLIII 898). In 1022, the photo shows Γρ̣ουσ-

τηνή (Π̣ρουστηνή or Γρουστηνή, *I.Prusa*; Πουστηνή, C.Brixhe - A.Panayotou; cf. *SEG* XLIII p. 325). In 1027, the expression οὐχ ὅσιον probably refers to the premature death of the two young men (cf. the commentary ad *I.Prusa* 1030 (= *SEG* XXIX 1713; Pfuhl - Möbius 2194)) rather than to the idea that it is impious not to offer the customary burial honors.

1683. Pylai. Epitaph of the soldier --rios, 531 A.D. *I.Apameia und Pylai* 136 (*SEG* XLV 1692*). R.Scharf, *Tyche* 12 (1997) 189-212, questions C.Zuckerman's identification (cf. *SEG* XLV) of the Κοσταντινηακοί (LL. 4/5) with the *auxilium palatinum* of *Constantiniani* on record among the troops of the second *magister militum praesentalis* in the Notitia Dignitatum (*Or.* 6.52). He lists at great length the units deriving their names from those of Constantine, his sons Constantine, Constantius and Constans, his father Constantius and of related place names. He concludes that the suffixes *-ianus* and *-iacus* in units' names are not interchangeable and that once given the exact form of a unit's name could not be modified (but not so in Ammianus Marcellinus, as S. himself admits). Consequently S. rejects the equation of the Pylaian Κοσταντινηακοί with any unit called *Constantiniani*.'Constantinian' units are attested among the frontier garrisons stationed on the Danube, which leads S. to suggest that the *Constantiniaci* of Pylai were a new formation of Justinian, consisting of several former 'Constantinian' *limitanei*-units withdrawn from their frontier forts and integrated in the mobile army. This new 'Korps' was composed of units numbered sequentially (LL. 3-5: δεύτερον βάνδον Κοσταντινηακῶν). S. stresses the role of Pylai as a military base ('Kriegshafen') on the way from Constantinople to Asia Minor.

Contra C.Zuckerman, *Tyche* 13 (1998) 255-258, who argues that S.'s rigid distinction between *Constantiniani*, *Constantiniaci*, *Constantiani* and *Constantiaci* is untenable. He points out that his own identification of the Pylai unit with the *auxilium palatinum* of the second *magister militum praesentalis* was based on the latter's presence in western Asia Minor, whereas S.'s suggestion would imply a change of location and status, and an otherwise unattested military reorganisation by Justinian at that.

1684. Vezirhan. Dedication with imprecation, 5th/4th cent. B.C.? Large limestone stele curved above, with three reliefs and two inscriptions (Greek; Phrygian); found between Vezirhan and Bilecik near the Sangarios river and now in the Archaeological Museum in Istanbul. Upper relief: bust of the 'Mistress of the Animals'; on her shoulder two birds; below her arms two lions; the two other reliefs are not described; in the lower relief LL. 1-5 of a Greek inscription; below the lower relief a Phrygian inscription (thirteen lines; sinistrorsum); below the Phrygian text LL. 6/7 of the Greek inscription. The latter obviously has been added later; the three reliefs and the Phrygian text belong together. Ed.pr. G.Neumann in *op.cit.* (cf. our lemma no. 1705) 28-31 (ph.; dr.).

> Καλλίας 'Αβικτ̣ου παῖς Η Ι̣ Ι Μ̣ Η Γ Η Μ Α Σ ἀνέ|θεκεν· ὅστις περὶ | τὸ ἱερὸν κακου̣ρ⟨γ⟩ετῆσαι ἒ δρῦν || ἐ⟨κ⟩κό̣ψαι, μὴ βίος μὴ γόνος γίνοι[ντ]ο· | καὶ τõι ἀναγινώσκοντι ἐνθ|άδε ἥ̣κοντι πολ⟨λ⟩ὰ καὶ ἀγαθά

ε, Γ; this area of Bithynia is also called μικρὰ Φρυγία, ed.pr. || 1. the iota of παῖς added later above the line; in fine P or B instead of iota are possible, ed.pr.; in L. 1 of the Phrygian text a person called Kaliya is mentioned but ed.pr. does not decide whether we have the same Καλλίας or homonyms from different generations; 'Αβικτου: ed.pr. refers to the toponym 'Αβεικτηνός (*SEG* XL 1199 and 1230) and to the woman's name Αββεικτις (*I.Kyzikos* II 45) || 2. first letter smaller and above the line: M, A or ligature of A and Y?; third letter Γ or T || 4. ΟΥΡΕΤΗΕΑΙ^{E}ΔΡΥΝ, lapis || for protection of sacred trees in sanctuaries see our lemma no. 2336 sub (5).

1685. Unknown provenance. Fragments of two Imperial letters, reign of Hadrian. *I.Prusa* 1002. W.Eck, *ZPE* 117 (1997) 116, argues that LL. 3-8 (after a *vacat* in L. 2) are the beginning of an Imperial letter of Hadrian. L. 1 possibly contains the ending of another letter; alternatively NỌṆ[-- in L. 1 could be interpreted as part of the Latin date *non(as)* (no restoration in *I.Prusa*).

1686. Unknown provenance. Statue base of Fl. Faustinus, not before the 5th cent. A.D. *I.Prusa* 1095; *An.Ép.* (1993) [1996] no. 1439. W.Eck, *ZPE* 117 (1997) 115/116, restores in L. 1 [Φλ.] Φαυστῖνον (no restoration in *I.Prusa*). Since *notarii* and *tribuni* received the ranking title *vir clarissimus et spectabilis* in 381 A.D., but there is no certain example of its use by these officials before 404 A.D., the text dates to the period indicated in the heading (4th - 6th cent. A.D., *I.Prusa*).

PONTOS

1687. Amaseia. Inscription on a tomb. J.Touloumakos, *ΤΕΚΜΗΡΙΑ* 3 (1997) 187-190, draws our attention to a report of a certain A.Struck, who ca. 1900 visited some of the so-called 'Königsgräber'; above the entrance of a funerary chamber he read the inscription ΓΗΣ | ΑΡΧΙΙΕΡΕΥΣ; below the entrance he deciphered something like X ??? ΣΟΠΟΣ | ?? ΑΣ ? Ο. In the funerary chamber he saw wall-paintings of the Twelve Apostles. The tombs date to the 3rd/2nd cent. B.C.

1688. Amastris (area of: Şenpazar). Interdiction with imprecation, undated. *SEG* XLIII 905. A.Chaniotis, *Kernos* 10 (1997) 286/287 no. 153, suggests that LL. 4/5 (παρακαταθ(ῆ) | ΚΗΔΙΑΗΜΙ) may contain the expression παρακαταθήκην δίδωμι, for which he refers to *SEG* XLI 1144 (Ricl no. 88 LL. 2/3) and *TAM* V 1 258. He presents the following tentative translation: 'whoever draws down or takes away the αἰγία (?, "goat's skin"?), let him and his descendants be destroyed. I have placed a pledge with B..retaios (?)'.

1689. Herakleia Pontica. For an inscription possibly from Herakleia Pontica see our lemma no. 2205.

1690. Herakleia Pontica. S.J.Saprykin, *op.cit.* (see our lemma no. 1166) 282-292, presents a survey of citizens of Herakleia on record in inscriptions from Chersonesos, Pantikapaion, Olbia, Odessos, Tomis, Attica, Delos/Rheneia, other Aegean islands, and continental Greece.

1691. Neoklaudiopolis (area of: Buruk). Boundary stone concerning (the asylia of) the Church of Mary, 491-518 A.D. Yellowish marble column; inscription in a plain field; now built into the mosque of Boruk, ca. 11 km southwest of Vezirköprü (= Neoklaudiopolis). Ed.pr. G.Kahl, *Orbis Terrarum* 3 (1997) 203-205 (majuscule copy; translation; comments on the Christian right of ἀσυλία).

Ὅροι παρασχεθέντε-
ς τῷ εὐκτηρίῳ οἴκῳ
τῆς ἁγίας καὶ ἐ(ν)δοξ(ο)-
(τά)της Θεοτόκου καὶ παρ-
θένου Μαρίας παρὰ
τοῦ εὐσεβ(εστάτου) καὶ φιλο-
χρήστου ἡμῶν βασ-
ιλέως Ἀναστασίου

1. Ὅροι, sc. ἄσυλοι (ὅροι ἀσυλίας or προσφυγίου; ἕως ὧδε καταφύγιον): the stone was used to mark the boundaries of the asylia granted to the church; cf. similar 'Asylgrenzsteine' from Pontos and Syria (especially *IGLS* 2984 from Angarr, comparable to our text in form and contents), ed.pr. ‖ 1-2. παρασχεθέντες: term used for the grant of privileges by imperial rescript [cf. D.Feissel, *BCH* 116 (1992) 393, Herrmann]; for a petition to the emperor concerning the right of asylia cf. *SEG* VII 327, ed.pr. ‖ 3-4. ΕΔΟΞΩΙΤΗC, lapis ‖ 6. abbreviation sign: ꝸ.

1692. Sinope. Epitaph and funerary epigram of Saitta, priestess of Leukothea, 3rd/2nd cent. B.C.? *SEG* XLIV 1022. Republished by D.H.French - R.Merkelbach, *EA* 29 (1997) 67 (ph.; translation), after the stone had been cleaned [now also in Merkelbach-Stauber, *SGO* II 336 no. 10/06/10].

[Σαΐττ]α Νυμφοδώρου vacat
Καλλιστράτου γυνή
vacat
Λευκοθέας ἱέρεια Σαΐττα τῇδε
τέθαμμαι vacat
ἀνδρὸς κουριδίου πλησίον
ἠδὲ τέκνων· vacat
ἐκτέρισαν δέ με παιδὸς ἐ-
μοῦ Διονυσίου υἱοί, vacat
οὓς τοὐμὸν μίμνοι γῆρα̣[ς]
[ἐ]π̣' εὐτυχίαι vacat

Small hanging omicron and omega; Α, Ϲ, Μ, Π; no apices ‖ 3. the second tau of Σαΐττα added later above the line ‖ [8. A.Chaniotis, *EBGR* (1997) [2000] no. 140, points out that Saitta's son has the name Dionysios and that according to the myth Dionysos had been raised by Leukothea. Saitta may have chosen the theophoric name for her son during her priesthood] ‖ LL. 3/4, 5/6, 7/8 and 9/10 give two disticha.

1693. Sinope? Amphora stamps. Edd.pr. F.Dereli - Y.Garlan, *Anatolia Antiqua* 5 (1997) 199-209 nos. 1-16 (ph.), publish sixteen amphora stamps now in the Archaeological Museum in Sinope. No new types or names. We do not reproduce them. See also Y.Garlan - I.Tatlıcan, *ibidem* 307-316, especially 313, for some more amphora stamps.

N.Conovici, *Pontica* 30 (1997) [1998] 117-154, studies the chronology of Sinopean amphora stamps (five groups and their subdivisions) mainly on the basis of finds from the areas north and west of the Black Sea (Moesia; Thrace). Tabular concordances of magistrates (astynomoi), manufacturers and figural motifs.

1694. Sinope. Stamped amphora handle. O.Ertuğrul, *KST* 19, 2 (1997) [1998] 438 (ph.), presents a stamped amphora handle reading Ἡρόνικ[ος] | ἀστυνό[μος]. E. considers it to be a stamp from Byzantion, but see C.Brixhe, *BE* (1999) no. 513: 'pourrait être sinopéen' [However, in Fedoseev's lists of Sinopean magistrates who controlled the manufacturing of Sinopean amphoras (see *SEG* XLIII 909 in fine) the name Ἡρόνικος does not appear, Pleket].

1695. Sinope (area of: Demirci). Amphora support, undated. I.Tatlıcan, D. Kassab-Tezgör, F.Dereli, *KST* 19, 2 (1997) [1998] 468 and 477 (ph.), present an inscription engraved on the support of an amphora, found in a potter's workshop: ΕΥΔΩ = εὕδω, a religious formula according to T., K.-T., D. On the same object also the sign-ϯ(see fig. 9b on 477). See C.Brixhe, *BE* (1999) no. 514.

1696. Trapezus. Honorary inscription for Diocletian and co-emperors. J.Touloumakos, *ΤΕΚΜΗΡΙΑ* 3 (1997) 182/183, draws our attention to a report by the late 19th cent. A.D. grammar-school teacher S.Ioannidis to the effect that in the cathedral of the city an honorary inscription was kept in which the Trapezuntians thanked Diocletian and his colleagues for the support given to the restoration of the city after the destruction by the Goths under Valerian. The emperors are said to have sent an ἀνθύπατος named Λύβιος (Livius) to the city. The inscription has never been published.

PAPHLAGONIA

1697. Karzene (Köyceğiz-Kocüvez). Funerary epigram for Domitilla, ca. 250 A.D. *SEG* XXXIV 1271; XXXVII 1092. B.M.Palumbo Stracca, *Romanobarbarica* 14 (1996/1997) 15-32 (Italian translation), briefly discusses the metrical structure of the epigram, comparing it with that of *SEG* XXXIV 1275 and 1280, and subsequently focuses on the ideological contrast between the ὕβρις (LL. 4 and 7) of the barbarians and the σωφροσύνη of the Greeks represented by Domitilla (L. 3). The χόλος θεῶν (L. 5) which was one of the factors which precipitated the attack of the evil-doers, recalls the traditional pagan explanation of the decline in

the 3rd cent. A.D. and later: the gods' wrath was elicited by the contempt in which they were held by the Christians. P.S. holds that the deceased died at the age of fourteen, seven months after her marriage; the words κόρη and παρθενικὸν φῶς underline her youth and her 'comportamento "virginale" ' [for a better explanation see R.A.Tybout in *SEG* XXXVII 1092, Pleket]. Further comment on the theme of a young woman who committed suicide in order to avoid the disgrace of rape, with reference to *AP* 7.492/493.

In L. 5, P.S. prefers ἐκ πόντοιο to ἐκ Πόντοιο, because it fits in better with the 'genericità del contesto' (19 note 8), but this reading does not necessitate the acceptance of W.Peek's suggestion that Domitilla fell victim to pirates; the Goths may also have come from overseas.

GALATIA

1698. Ankyra. Dedication by king Amyntas and others. J.Touloumakos, *TEKMHPIA* 3 (1997) 184/185, draws our attention to a remark by R.D. Orbeliani concerning 'the roof of the mosque next to the temple of Augustus (overlapping) the corner of the temple, where an important inscription is engraved, recording its dedication by King Amyntas and others' (*JHS* 44, 1924, 35). Apparently the text was never published [Could this possibly be an imprecise allusion to the famous list of the Galatian priests of Augustus and Roma (*OGIS* 533; *SEG* XLII 1162*)?, Herrmann].

1699. Pessinus. Dedication to Nemesis, Roman Imperial period. Lower part of a white marble stele now in the Museum of Ballıhisar; a bust of Nemesis above a wheel ('roue'), flanked by two columns; inscription on the columns. Ed.pr. J.Devreker, *EA* 28 (1997) 97/98 no. 1 (ph.): [- - - -] | \ι ποlυ Θεᾷ | Νεμέllσι εὐlχήν

2-3.\ ι πoυ: end of the patronymic of the dedicant, ed.pr. ‖ 4-5. Νεμέσι: deity of the theater, stadium and amphitheater, ed.pr., who adds that the stone was found opposite the theater.

1700-1701. Pessinus. Two epitaphs. Ed.pr. J.Devreker, *EA* 28 (1997) 98/99 nos. 2/3 (ph.), publishes the following texts.

1700: 98 no. 2. **Epitaph of Magia Prokle, ca. 100-150 A.D.** Gray white marble naiskos stele with pediment topped by a 'palmette'; below the pediment a cornice and dentils; in the pediment a patera; in a framed field below the cornice, flanked by two columns, an inscription; above the inscription a basket; now in the Museum of Ballıhisar.

Φιλόνικος | Διοδώρου | Μαγίᾳ Π̣ρόlκλῃ τῇ ἑαυllτοῦ γυναιlκὶ γλυκυτάlτῃ μνήμης | v χάριν v v

3. For Μαγία cf. *IGR* III 225 (*OGIS* 541), from Pessinus, ed.pr.

1701: 98/99 no. 3. **Epitaph of Prokle, ca. 100-150 A.D.** Gray white marble stele similar to the one described in the preceding lemma; upper part above the cornice is missing: Ῥοῦφος Μηlνᾶ Πρόκ(λ)ῃ τlῇ εἰδίᾳ γυνlαικὶ μνήμllης χάριν

2. ΠΡΟΚΑΗ, lapis.

1702. Pessinus. Inscribed tile, Roman Imperial period. Tile found in an area of excavated Roman and Byzantine houses; now in the Museum in Ballıhisar. Ed.pr. J.Devreker, *EA* 28 (1997) 99 no. 4 (ph.): ΓΡ

1703. Pessinus. Letters on marble blocks, undated. J.Devreker - F.Vermeulen, *KST* 19, 1 (1997) [1998] 665 and 677 (ph.), mention a number of marble blocks in a staircase in the theater, carrying the letters Γ, Λ, Μ, Κ, and Τ.

PHRYGIA

1704. Phrygia. Influence of Roman onomastics. L.Innocente in *Frigi* -- (cf. our lemma no. 1705) 36, briefly discusses the rare traces of Roman influence on names: Λουλία / Λουλιανή (derived from Iulia) and Βωλᾶς, hypokoristikon of Βωλανός (cf. Vettius Bolanus, governor of Asia under Vespasian).

1705. Phrygia. The imperial cult. See M.Domitilla Campanile, '*Il culto imperiale in Frigia*' in R.Gusmani - M.Salvini - P.Vannicelli (edd.), *Frigi e Frigio. Atti del 1º Simposio Internazionale, Roma, 16-17 ottobre 1995* (Rome 1997) 219-227, for what essentially is a series of remarks on Phrygian high priests in the imperial cult, serving in cities outside Phrygia until the end of the 2nd cent. A.D. when, first under Commodus and subsequently under Caracalla, Laodikeia on the Lykos received the νεωκορία: L.Antonius Zenon, M.Antonius Polemon and the latter's son Attalos (from Laodikeia), Aelius Antipater from Hierapolis, M.Ulpius Appuleius Eurycles and relatives (Aizanoi), (Tib.) Claudius Attalus (Andragathus) (Synnada), and Tib. Claudius Mithridates (Apameia on the Maeander). Marriage alliances and high priesthoods were important objectives of Phrygian elite families.

1706-1723. Phrygia. Anatomical votives and dedicatory reliefs, 2nd/3rd cent. A.D. T.Drew-Bear, M.Yıldızturan, '*Kolleksiyonunda bulunan bir grup adak steli*' in *Anadolu*

...leri Müzesi, 1996 Yilligi (Ankara 1997) nos. 1-21 (abbreviated as *DBY* below), published a series of marble anatomical votives (nos. 1-8) and other dedicatory reliefs from the sanctuary of Zeus Alsenos and Petarenos in Kurudere (southwest of Amorion) (nos. 9-16) and from sanctuaries of Zeus Ampeleites and Thallos in the territory of Appia in the Upper Tembris Plain (nos. 17-21). See A.Chaniotis, *EBGR* (1997) [2000] no. 121, who points out that the texts have been republished in T.Drew-Bear, C.M.Thomas - M.Yıldızturan, *The Museum of Anatolian Civilizations. Phrygian votive steles* (Ankara 1999; ph.; abbreviated below as *DBTY;* for a brief summary of the contents of this catalogue see T.Drew-Bear in *XVI Araştırma Sonuçları* Toplantısı. I. Cilt (25-29 Mayıs 1998, Tarsus), Ankara 1999, 391-401). All the stelai are now in the Museum of Anatolian Civilizations in Ankara. We do not give *DBY* nos. 1 (*DBTY* no. 40), 6 (*DBTY* no. 30) and 20, since they are anepigraphical.

1706: *DBTY* no. 11 = *DBY* no. 2. **Dedication.** Stele with three akroteria surmounting a pediment, boss at center, above a pair of eyes, below which is a male torso; inscription on the lower moulding: Μέ{νε}νων Θεῷ | vacat εὐχήν vacat

1707: *DBTY* no. 12 = *DBY* no. 8. **Dedication to Zeus A(l)senos.** Stele with three akroteria surmounting an incised pediment and circle at center, above a pair of eyes; inscription on the lower moulding; tenon.

Ἐκλόγη Βα(θ)ύλλου | Διὶ Ἀσηνῷ εὐχήν

1. BAO, lapis.

1708: *DBTY* no. 13 = *DBY* no. 7. **Dedication to Zeus Alsenos.** Stele with three asymmetric akroteria surmounting a small pediment, above a pair of eyes, below which is an inscription; tenon: Μασικο|ς Διὶ Ἀλ|σηνῷ | εὐχή||ν

1709: *DBTY* no. 29 = *DBY* no. 5. **Dedication to Zeus Alsenos.** Stele with three akroteria surmounting a pediment, above two open hands represented from the wrist, surrounded by an inscription; asymmetrically placed tenon.

Τρόφιμ|ος Διὶ | ⟨Ἀλ⟩ση|{η}νῷ εὐχ||⟨ήν⟩

3. Initio: delta above nu for alpha lambda; the stonecutter attempted a ligature, unsuccessfully, edd.pr. || 4. initio: eta repeated by dittography, edd.pr. || 5. the last two letters of εὐχήν omitted by oversight, edd.pr.

1710: *DBTY* no. 41 = *DBY* no. 4. **Dedication to Zeus Petarenos.** Stele with three akroteria surmounting a pediment, above a leg bent at knee, surrounded by an inscription; tenon: Δημήτρειος | Παπίου | Διὶ Πε|τα⟨ρη⟩νῷ || εὐχ⟨ή⟩ν

4. Omega for rho, pi for eta, lapis || 5. pi for eta, lapis.

1711: *DBTY* no. 47 = *DBY* no. 3. **Dedication to Zeus.** Stele with three akroteria surmounting a pediment, above a leg; inscription on the upper (L. 1) and lower moulding (L. 2); tenon: Ἡδόνη Διὶ | εὐχήν

1712: *DBTY* no. 70 = *DBY* no. 15. **Dedication to Zeus Petarenos.** Stele with three akroteria surmounting a pediment, boss with inscribed circle at center; on the shaft a man clad in a shepherd's cape surrounded by an earlier inscription deliberately effaced (A); another, later inscription on the upper moulding (L. 1), continuing on the lower moulding and on the tenon (B).

A: ⟦--- Η C | Διὶ Πε|ταρη|νῷ || εὐχή⟧
B: Δουλίων Διὶ | Π̣εταρηνῷ εὐ|χήν

1713: *DBTY* no. 244 = *DBY* no. 10. **Dedication to Zeus Petarenos.** Stele with three akroteria surmounting a pediment, above a long-haired girl clad in a tunic; inscription surrounding the figure and continuing on the lower moulding; tenon.

Καλλίνει|κος Μη|νᾶ Διὶ | Πεταρην||ῷ | εὐχήν

1714: *DBTY* no. 252 = *DBY* no. 11. **Dedication.** Stele with three akroteria surmounting a pediment above a draped male figure, right arm across chest, left arm hanging at side, flanked by pilasters with bases and capitals; inscription on the upper moulding (L. 1) and continuing on the lower moulding (L. 2): Μανης Διονυσί⟨ου⟩ | εὐχή

1. In fine: last two letters omitted for lack of space, edd.pr.

1715: *DBTY* no. 281 = *DBY* no. 9. **Dedication.** Stele with three akroteria surmounting a pediment, boss at center, above five figures, all draped in similar fashion: right hands emerging from their garments; female, male, two females, male; the women have head coverings. Inscription on the upper moulding (L. 1) and continuing on the top of the shaft (L. 2) and on the lower moulding (LL. 3/4).

[Ἀ]βάσκαντος | ὑπὲρ ἑαυτοῦ | καὶ Ζ̣ωτικοῦ καὶ τι[---]ος

3. Zeta has the form of a square omicron effaced at the bottom, edd.pr.

1716: *DBTY* no. 297 = *DBY* no. 16. **Dedication to Zeus Alsenos.** Stele with three akroteria surmounting a pediment, boss at center, above a mare and a foal standing muzzle to muzzle on a base; above and below the animals an inscription.

Βαβεις Διὶ Ἀλ|σηνῷ εὐχήν

1717: *DBTY* no. 338 = *DBY* no. 13. **Dedication to Zeus Alsenos.** Stele with three akroteria surmounting a pediment above an inscription; tenon.

Βαβεις ὑπὲ|ρ τέκνων | Δεὶ Ἀλση v |νῷ εὐχήν

1718: *DBTY* no. 339 = *DBY* no. 14. **Dedication to Zeus Alsenos.** Stele with three akroteria surmounting a pediment above an inscription between mouldings; first line engraved between setting lines; tenon.

Σύνφορος Μ|ενελάου v | Διὶ Ἀλση v |νῷ v εὐ v || v v χήν v v

1719: *DBTY* no. 362 = *DBY* no. 12. **Dedication to Zeus Alsenos.** Stele broken below, with three akroteria surmounting a pediment, above a large sickle in relief surrounded by an inscription; tenon.

Δαμᾶ|ς Ἀντιφί|λου Διὶ Ἀλσ|ηνῷ εὐχ||ήν vacat

1720: *DBTY* no. 427 = *DBY* no. 19. **Dedication to Zeus Tha(l)los.** Stele with triangular peak bounded by a double moulding on which is a bearded, long-haired bust of Zeus, large right hand emerging from his garment at chest; at left a standing male broken at head, clad in a long garment, holding a wreath in his right and a grape-cluster in his left hand; at right a pair of oxen in profile; inscription on the lower moulding: Αὐρ(ήλιος) Λυκώτης Ζήνωνος | Δὶ Θαλῷ εὐχήν vacat

For the large hand see edd.pr. on 373/374 [For the large hand of Roman emperors on coins see J.Lehnen, *op.cit.* (cf. our lemma no. 1818) 152-156, Pleket].

1721: *DBTY* no. 446 = *DBY* no. 17. **Dedication to Zeus Tha(l)los.** Tabula ansata; in the recessed field the head of a saddled donkey, two saddled donkeys (all in profile facing right), an enthroned Kybele wearing a polos and a long robe, keeping her right hand on the armrest of a throne, and a standing male clad in a garment reaching to mid-thigh and holding the reins of two saddled donkeys, one behind the other, in profile facing left; inscription on the upper (L. 1) and lower (L. 2) moulding.

Νεικομᾶς Μ(α)ξίμ v ου Τουπαη|νὸς Διὶ Θαλῷ εὐχήν

1. Μ Λ, lapis || 1-2. Τουπαηνός: a toponym previously unattested, surely located in the Upper Tembris Plain, edd.pr.

1722: *DBTY* no. 457 = *DBY* no. 18. **Dedication to Zeus Ampeleites.** Stele broken above and at left, divided by a horizontal moulding above which are remains of the legs of a quadruped; in the lower register a large mare in profile facing right, suckling a foal facing left; on the lower moulding an inscription on the upper of two setting lines: [--]οκωμ(ή)της Διεὶ Ἀ(ν)πελεί[τῆ εὐχήν]

1. Μ Ν and Α Π Є, lapis.

1723: *DBTY* no. 462 = *DBY* no. 21. **Dedication to Zeus Ampelikos.** Bust of Zeus crowned with laurel, with long hair and beard; right hand emerging from garment at chest; inscription below the bust.

Ἑρμᾶς Ὀλπίου Σαλουι|ταρείου δοῦλος Διὶ Ἀν|πελικῷ εὐχ(ή)ν

2-3. Ἀνπελικός: the epithet is also on record in *DBTY* nos. 424, 426, 444, and 606; cf. the well-known epithet Ἀμπελείτης || 3. in fine: ΕΥΧΕΝ, lapis.

1724. **Aizanoi. Epitaphs on doorstones, 1st cent. A.D.** K.Jes, *MDAI(I)* 47 (1997) 231-250 (ph.), focuses on a particular group of doorstones consisting of a triangular pediment and a relatively small rectangular lower part with sculpted decoration (Waelkens, *Türsteine* nos. 34-59 = Type M; *MAMA* IX nos. 222-299 = Type IV). This type was previously considered a drastically reduced derivation of normal doorstones, but J. shows that it originally belonged to a particularly elaborated variant consisting of several separate architectural parts pieced together to form an aedicula: a double door with lintels in a recessed niche with two lateral walls, surmounted by the protruding decorative upper part in question. J. points to the consequences for the chronology of Aizanitan doorstones of M.Wörrle's argument (cf. *SEG* XLV 1719 app.cr. ad L. 14) that in Aizanoi the Sullan rather than the Aktian era was used: the doorstones with fixed date are now to be assigned to the 60s, 70s, and 80s of the 1st cent. A.D. rather than to the 40s, 50s and 60s of the 2nd cent. A.D. J. argues that our group belongs to the 1st cent. A.D. (Waelkens: from the late 1st cent. A.D. to the reign of Antoninus Pius).

1725. **Amorion (area of: Davulga). Bilingual funerary inscription for Arruntius Symphonos and Arruntia Prima, 3rd cent. A.D.** Large rectangular marble block; between two wreaths with ribbons representation of a 'listel'; above the latter a Greek inscription between guidelines; between the wreath at right and the 'listel' a Phrygian inscription; the block may have served as the lintel of a funerary chamber. Edd.pr. C.Brixhe, T.Drew-Bear in *Frigi* -- (cf. our lemma no. 1705) 98-102 (ph.; translation).

Σύμφωνος Πρεῖμ[α τ' Ἀ]ρ̣ούντιοι ἐνθάδε κεῖνται
οὓς κτερίσας μ[......] τῇδε κόνει πέτασεν·
Εὔτακτος υἱὸς ἄρι̣[στο]ς ε̣[..]στ̣ο νέα̣ς προπόλοιο
4 τειμήσας τειμα̣[ῖς μ]ν̣η̣μοσύνης ἕνεκεν

A, E || 1. Σύμφωνος: the name does not occur frequently, edd.pr., who quote some parallels and refer also to Συμφωνία and Ἁρμονία; for the Arruntii in Asia Minor see *SEG* XXXVI 1091 and 1543 and some additions by edd.pr. on 100 note 63 || the Phrygian inscription contains a curse against violators; edd.pr. argue that Symphonos and his family spoke Greek and that Phrygian continued to be used as a 'sacred language' || [edd.pr. print a full stop after πέτασεν and in their translation suggest that in the lacuna of L. 2 the subject of πέτασεν is to be found; but it seems better to interpret Eutaktos as subject and to delete the full stop; perhaps in L. 2 μ[όνος]?, Pleket; rather μ[οῦνος], Herrmann].

1726. Amorion (area of: Aşağı Piribeyli). Bilingual epitaph of Aur. Meneas, his wife and son, 3rd cent. A.D. White marble block now in the courtyard of the local mosque and probably originating in a funerary construction. Edd.pr. C.Brixhe, T.Drew-Bear in *Frigi* -- (cf. our lemma no. 1705) 102-110 (ph.).

> [Αὐ]ρ(ήλιος) Μενέας Παπα καὶ Κυρίων ὁ υἱὸς αὐτοῦ | [κ]αὶ ἡ σύνβιος Κουιντιανὴ ζῶντες | κατεσκεύουασαν ἑαυτοῖς μνή|μης χάριν· (in LL. 4-6 a funerary imprecation in Phrygian, separated from χάριν by a leaf)

Λ, Δ, Є, H, Ψ, Ѡ || 3. κατεσκεύουασαν: phonetical rendering of the pronunciation of ευ before a vowel: '"euw", avec "glide" noté ου', edd.pr. || edd.pr. point out that another bilingual epitaph from the same village concerns the same family (W.M.Ramsay, *KZ* 28, 1887, 396/397 no. 21; W.M.Calder, *JHS* 31, 1911, p. 176) || edd.pr. argue that Piribeyli is not to be identified with ancient Pissia but with the δῆμος of the Πεισεανοί located in Bisse (present Çamlı) between Philomelion and Hadrianoupolis, and on record in *MAMA* VII 133 (from Bisse; cf. our lemma no. 1747); the village of the Peiseanoi probably was situated on an imperial estate; in the Byzantine period its status was raised to that of a polis and a bishopric.

1727. Amorion (area of: Kargalı). Apotropaic inscription, early Byzantine period. *MAMA* VII 279 (a). C.Brixhe, T.Drew-Bear in *Frigi* -- (cf. our lemma no. 1705) 105 note 77, point out that the first two words have been engraved above a cross (with a chi). They present the following text: Εἰσταυρίῳ προχιμένῳ ἤ τι κακὸν ἤ τι πονηρόν, παρέ(ρ)κου: 'La Croix étant par-devant, mal ou méchanceté, va-t-en'. Εἰσταυρίῳ = σταυρίῳ (with prothetic iota; σταύριον = 'small cross'); dative instead of genitive; προχιμένῳ = προκειμένῳ; ΠΑΡΕΚΟΥ was interpreted by L.Robert, *Hellenica* XIII (Paris 1965) 265-271, as παρέρκου = παρέρχου.

1728. Antiochia (Yalvaç; area of: Kıyakdede). Milestone, 6 B.C. (I) and 305/306 A.D. (II). Cylindrical limestone milestone; inscription I within a smoothed panel below the top; inscription II below and on the right of LL. 6-8 of I; found in Kıyakdede and now in the Yalvaç Museum. Ed.pr. D.H.French, *EA* 29 (1997) 63/64 no. 3.

I Imp • Caesar • Divi • f • [Au]-
gustus • pont • max • cons

XI • desig • XII • imp • XV • trib
4 pot • XIIX • viam • Sebasten •
curante • Cornuto • Aqu[i]-
la • leg • suo • [p]ro • prae-
tore • fecit •
8 XXXI

II Φλα(ουίῳ) Ο[ὐ]αλ[ερίῳ]
Σευήρ[ῳ] καὶ
Γαλερί[ῳ] Οὐαλερίῳ
4 [Μαξι]μείνῳ τοῖς
ἐπιφ(ανεστάτοις) Καί[σαρσ]ιν

I. Milestone on the Via Sebaste || II. Severus and Maximinus: two Caesares, ed.pr.

1729. Hierapolis. Honorary inscription for Zeuxis, Flavian period (probably reign of Domitian). Marble statue base found in the theater. Ed.pr. T.Ritti, *MGR* 21 (1997) 339-353 (ph.).

[Ἡ] βουλὴ [καὶ]
[ὁ] δῆμος [ἐτί]-
μησαν Ζε[ῦξιν]
4 Ζεύξιδος το[ῦ]
Φιλεταίρου, ἱε-
ρέα τοῦ Δήμο[υ]
τοῦ ⟦- - - - - - - - -⟧-
8 τῶν, τὸν στρ[ατη]-[γὸ]ν τῆς
πόλ[εως],
[χρ]εοφυλά-
[ξ]αντα καὶ ἐπ[ιμε]-
12 ληθέντα τῶ[ν]
τῆς ἀδελφῆ[ς]
Ἀπφίας καὶ τῶ[ν]
τοῦ γαμβρο[ῦ Ζω]-
16 [σ]ίμου Ὀρφέ[ως]
vacat ἔργων vacat

3-4. For Zeuxis cf. our lemmata nos. 1730-1733 || 4. omitted by ed.pr. || 6-7. [Φλαβιοπολι]|τῶν, ed.pr., who suggests that the city was renamed in honor of Domitian, who did much to repair the damage of the earthquake of 60 A.D., and after the emperor's *damnatio memoriae* decided to delete all references to this period of the city's history || [10-11. probably [χρ]εοφυλα[κή|σ]αντα, Herrmann] || 13-14. Zeuxis' sister was called Apphia; his daughter, on record in our lemmata nos. 1730-1733, was called Ἀφφιάς or Ἀπφία; the latter's husband Zosimos (with Ὀρφεύς as second name) is on record in our lemma no. 1730, ed.pr. || 14. γαμβρός: 'son-in-law' || 16. ἔργων: 'buildings', ed.pr., who briefly summarizes what we know about imperial and local financial support for the repair of the damage caused by the earthquake of 60 A.D.; Apphia and her husband may well have contributed to the repair of the theater, ed.pr.

1730. Hierapolis. Honorary inscription erected by Apphia, Flavian period. *SEG* XLI 1199. After re-examination of the stone, republished by T.Ritti, *MGR* 21 (1997) 341/342.

> [Τὸν δεῖνα ἡ βουλὴ καὶ?] | ὁ δῆμος, ἀναθείσ|ης
> Ἀπφίας τῆς Ζεύ|[ξ]ιδος, γυναικὸς Ζωσίμου

Re-examination of the stone showed that the stone is damaged above and may thus have contained one or two more lines than in *SEG* XLI 1199; for ἡ βουλὴ καὶ ὁ δῆμος cf. our lemma no. 1729, ed.pr. || 2-3. ἀνασθείσ|ης,

SEG, where subsequently ἀνασ(τα)θείσ|ης or ἀνασθεισ[αμέν]ης was suggested; with the new reading ἀναθε-ίσ|ης these emendations are now unnecessary ‖ 3-4. for Ἀπφία cf. our lemmata nos. 1731-1733; for Zosimos cf. our lemma no. 1729 LL. 15/16.

1731. Hierapolis. Dedication to the Augusti and the demos, Flavian period. *SEG* XXXIII 1128. Republished by T.Ritti, *MGR* 21 (1997) 340/341.

Θεοῖς Σεβασστοῖς καὶ | τῷ Δήμῳ Ἀφφιὰς Ζεύ|ξιδος ἀνέθηκεν

2. Between Δήμῳ and Ἀφφιάς a 'segno di divisione a croce' (+), R. ‖ 2-3. for Aphphias, daughter of Zeuxis see also our lemmata nos. 1730 and 1732/1733, in which she carries the name Ἀπφία.

1732. Hierapolis. Dedication by Apphia, Flavian period. Marble block moulded above, now lost. On the basis of the inventory and the Scheden of the Italian Archaeological Mission, published by T.Ritti, *MGR* 21 (1997) 342 (ph.).

Ἀπφία Ζεύξ[ιδος τοῦ Φιλεταί]|ρου ἐκ τῶν [ἰδίων ἀνέθηκε?]

For Apphia's father Zeuxis cf. our lemma no. 1729: the restoration of the papponym is based on LL. 4/5 of that text, ed.pr.

1733. Hierapolis. Fragment mentioning Apphia, Flavian period. Marble fragment broken on all sides; found in the theater. Ed.pr. T.Ritti, *MGR* 21 (1997) 342/343.

- - - - - | [Ἐ]φεσίων Ἀπφί|[α] Ζεύξιδος | - - -

1. Ἐφεσίων: there is no other evidence for relations between Ephesos and Hierapolis in the Flavian period, ed.pr., who points to the ὁμόνοια-coins of the two cities and the adoption of Artemis Ephesia in the Hierapolitan pantheon ‖ 1-2. for Apphia, daughter of Zeuxis, see our lemmata nos. 1730-1732.

1734. Hierapolis (area of: Güzelpınar). Dedication to Apollo Kar(e)ios, 2nd cent. A.D. White marble pedimental stele found in 1991 in the dried bed of a small stream, ca. 2 km. east of Güzelpınar and now in the Museum of Pamukkale; the pediment has akroteria and contains an umbilicate patera; below the pediment representation of a large double axe flanked by two ears (undoubtedly of the god who had listened to the dedicant's prayer); inscription left and right of the handle of the axe. Edd.pr. A.Ceylan - T.Ritti, *EA* 28 (1997) 57-67 (ph.; translation).

Ἀπολλοφάνης | Ἀπολλονίδου Λ | Ἀπόλλωνι Καρίῳ | εὐχὴν vacat

2. Λ: abbreviation of a local toponym, like MO in the dedications from Motella (*MAMA* IV 239-293; see *SEG* XLV 1748-1750), edd.pr. ‖ 3. edd.pr. survey the evidence for Apollo Kar(e)ios: *SEG* XXVI 1378; XXVIII 1569-1571; XXXIV 1647 (XXVIII 1569 and XXXIV 1647 pertain to one and the same dedication; there are not two reliefs dedicated by Glykonianos); XXXV 1385 (= XLI 1192) and 1387; XLV 1753; further thoughts about the location of the site of the sanctuary of Apollo Kar(e)ios in Hierapolitan territory, the iconography of the god, the meaning of Kar(e)ios and the relation between Karios, the son of Zeus, in Lydian Torrhebis (Nicolaus of Damascus, *FGrHist* 90 F 15) and Apollo Karios in Phrygian Hierapolis [see already the app.cr. of *SEG* XLV 1753; cf. also L.Robert, *OMS* VII 563-565].

1735. Hierapolis. Honorary epigram for Magnus, ca. 354 A.D. *SEG* XXXVI 1198 (now also in Merkelbach - Stauber, *SGO* I 266 no. 02/12/06). Republished by C.P.Jones, *Hermes* 125 (1997) 203-214 (translation). J. integrates the following restorations suggested more or less hesitatingly by T.Ritti (cf. *SEG* XXXVI app.cr.) into his text: ἐ[ρα]τὸν (L. 3); [βο]υλῆι (L. 4); λ[αμπ]όμεν[ο]ν (L. 5); χ[ρ]όνος (L. 6); [-- ἔτε]υξε (L. 7; J. rejects κόσμον initio); [καὶ] Νυ[μ]φῶ[ν τέ]μενος and [πόλι]ν (L. 8; [..] Νυ[μ]φῶ[ν τέ]μενος, R.); [ἀντὶ δ]ὲ (L. 10). He proposes the following new readings and restorations: ν[οησάμ]ε-νος (L. 7; μ[ελησάμ]ενος, R.); ἀριστόνοο⟨ν⟩ (L. 13; ΑΡΙΣΤΟΝΟΟΥ, lapis; ἀριστονόου, R.); μι[μήσ]ασθε, δικασπόλο⟨ι⟩ (L. 13; ΔΙΚΑΣΠΟΛΟ, lapis; μι[μήσ]ασθε δικασπό-[λ]ο⟨ν⟩, R.).

In his commentary J. adduces parallels for the concepts and expressions used. We summarize his main observations.

LL. 4/5: λάεσι -- κολλητὸν and θεσπεσίαις τε γραφαῖς belong together, indicating panels on walls or floor in *opus sectile*, i.e., marble revetment (ἐγκρούστωσις; πλάκωσις; σκούτλω-σις; *incrustatio*) with inlays fretted into shapes, whether figural or geometrical (R.: 'reinforcement of the theater' and 'scene-paintings' or 'the document by which Magnus confirmed his donation', respectively);
L. 6 (perhaps together with L. 7) may have contrasted the past state of the building with the restoration activities of Magnus, whose name may have occupied the beginning of this line;
L. 8: for Hierapolis as a 'city of the Nymphs' J. refers to *CIG* 3909. This epigram, also found in the theater of Hierapolis, may have been a companion of our inscription;
L. 11: [γρά]μμασι καὶ στήληι: an inscription and a statue (for the latter meaning of στήλη cf. *SEG* XXXIV 1754); on the basis of τῖσαν ἀμειψάμενοι, J. suggests emending *ALA* 63 L. 2 into τῖσαν ἀγασσάμενοι (τόσσον, *ALA*; στῆσαν, others; literary epigram);
L. 12: besides *praefectus*, ἔπαρχος can also indicate the *vicarius* directly subordinate to the prefect: cf. *Laodicée du Lycos* 339 no. 15. This supports R.'s identification of Magnus as Flavius Magnus, vicar of Asia ca. 354 A.D. (cf. *SEG* app.cr. initio);
LL. 14/15: ἡ Φρυγίης -- Μήτηρ means 'the metropolis of Phrygia', i.e., Hierapolis, which probably had received the title from some emperor; cf. *ALA* 32 (cf. *SEG* XXXIX 1099 on p. 334) L. 2: ἡ Φρυγίης Μήτηρ Μητέρι τῆς Καρίης, 'the metropolis of Phrygia to the metropolis of Caria' (i.e., Aphrodisias), where the 'metropolis of Phrygia' may be Hierapolis rather than Laodikeia or Synnada (so *ALA*) in view of the 'marble statue' (L. 1) sent to Aphrodisias; Hierapolis was a notable producer of marble and had its own sculptors.

1736. Hierapolis/Hieropolis (Phrygia Salutaris). Funerary epigram of Aberkios, ca. 200 A.D. *SEG* XXX 1479; XXXVII 1166; XLII 1201; XLIII 1289 (on p. 479). R. Merkelbach, *EA* 28 (1997) 125-139, reproduces the text of the epigram, with translation and brief comment [He ignores XXXVII 1166, XLII 1201 and XLIII 1289]. Subsequently, he focuses on the literary *Vita Aberci* and argues that a satisfactory interpretation of the epigram is not possible until one adduces the text of the *Vita* which in its original version goes back to the late 2nd/early 3rd cent. A.D. He argues that βασίλισσαν (L. 8) refers to Marcus Aurelius' daughter Lucilla, who is supposed to have been possessed by a demon and to have been cured by A. [contra *SEG* XXXVII 1166. V.Hirschmann, *ZPE* 129 (2000) 109-116, presents the text plus a translation and focuses on the interpretation of LL. 7-9. Whereas M. interpreted βασίλειαν and βασίλισσαν as a reference to the empress Faustina and to Lucilla, respectively, H. adduces *Apocalyps* 18.7-16 and *Oracula Sibyllina* 5, 434-437 (where Babylon is styled χρυσόθρονε and χρυσοπέδιλε - this word occurs also in Aberkios' epigram - and is described as βασίλεια κόσμοιο κρατοῦσα) and concludes that in the Aberkios-epigram βασίλισσα refers to Rome, i.e., the New Babylon, and βασίλεια to the imperium Romanum. For L. 9 (λαὸν δ' εἶδον ἐκεῖ λαμπρὰν σφραγεῖδαν ἔχοντα) H. accepts the current interpretation, i.e., a reference to the Christian congregation in Rome. Λαμπρός contrasts with the extravagant 'gold' of New Babylon/Rome in L. 8. See now also I.Ramelli, *Aevum* 74 (2000) 191-205; for a republication of the text, with translation and excellent photo, see G.Filippi apud I.Di Stefano Manzella (ed.), *op.cit.* (cf. our lemma no. 1494) 220-222, Pleket].

1737. Kotiaion (area of: Çömlekçi). Epitaph of Aur. Appe and Daïppos, after ca. 225 A.D. White marble stele with tenon, broken in two pieces. In the top of the gable a palmette, in the outer corners half-palmettes; in between at left an open diptych, at right a mirror and comb. In an arched niche a standing man and woman holding their right hand across the breast; the woman has a spindle and distaff in the left hand. On either side a pilaster, decorated with vine tendrils with leaves and bunches of grapes. On the surface below the niche a pair of oxen yoked to a plough. The inscription is in the gable above the left (LL. 1-6) and right (LL. 7-12) pilaster, and on a fascia between the niche and the oxen (LL. 13/14). Ed.pr. J.H.M.Strubbe, *Arai Epitymbioi* (cf. our lemma no. 2278) no. 163 with p. 121 note 7 (ph.). The relief with the oxen is mentioned by M. Waelkens, *AncSoc* 8 (1977) 309 note 110. The monument may have been produced by the same atelier as *SEG* XXVIII 1101 and *MAMA* X 279, both from the beginning of the 4th cent. A.D.

Αὐρ.
Ἄππη Ἀσ-
κληπιά-
δου θυγα-
τρὶ υἱοὶ
Τρόφιμος
κὲ Δάϊππος
κὲ Κύριλλος
οἱ Δαΐππου
πατρὶ κὲ μη-
τρὶ μνήμης
χάριν·
τίς ἂν προσάξι χῖρα τὴν
βαρύφθονον, ὑδρωπικὸς
γένοιτο κὲ κλίνης βάρος.

13. ὑδρωπικός: dropsy was a painful, well-known illness in antiquity, sometimes caused by malnutrition. It may have been common among paupers and a familiar sight in villages and cities, S. || 14. κλίνης βάρος: 'may he become a weight on the bed" rather than 'may he know the burden of the sick-bed', S.: dropsy makes members of the body swell with water and grow heavy; it often causes problems in moving. The curse is unique.

1738. Laodikeia on the Lykos. Corpus. T.Corsten, *Die Inschriften von Laodikeia am Lykos*, Teil I (IGSK Band 49, 1; Bonn 1997), publishes the first volume of the Corpus of Greek and Latin inscriptions from this city. After a brief introductory chapter on Laodikeia's territory and the city's history, C. presents 144 texts (141 - one vacat (121) = 140 + 4 A numbers (15A, 62A, 65A, 81A) = 144). Three are Latin (nos. 25, 102, 139), the others Greek (a few among the latter are bilingual). Among the 141 Greek texts there are 30 new ones. For comment cf. C.Brixhe, *BE* (1998) no. 432 and D.Feissel, *ibidem* no. 652.

Worthy of note among the new texts are nos. 21 (dedication to Ζεὺς Σωτήρ), 23 (dedication of τὰς τέσσαρας παρ[αστάδας), 32/33 (reserved seats for a συνεργασία in the theater [no. 32 gives συνεργ]ασίας ΚΛ[; C. wonders whether κα[ιροδαπιστῶν should be restored; but see *SEG* XLVI 1656 L. 8: the guild is that of the ἀκαιροδαπισταί; C.'s second option is κλ[ινοποιῶν or κλ[ινοπηγῶν: cf. *I.Eph.* 2213, Pleket]), 34 (inscribed on seven joining blocks in the theater: Ἡ Ἑσπέρα Τίτιον Οὐᾶρον: 'rätselhaft': perhaps the western quarter of the city?), 53 (fragment of an honorary inscription for a woman, high priestess of Asia, wife of a high priest of Asia, and gymnasiarch; for additional comment see *An.Ép.* (1997) [2000] no. 1456), 58 (ἀρχιτέκτων), 66 (dedication of a statue of Herakles by a [ἱμα]τιοπώλης [the photo clearly shows --]ΤΙΟΠΩΛΗΣ rather than C.'s]. ΙΟΠΩΛΗΣ, Pleket]; for the word cf. Corsten's no. 51), 69 (two large fragments of a dice-oracle; similar to *TAM* III 1 34 from Termessos), 78 (relief of a *bestiarius*, with an inscription next to the head of a bear, who apparently tries to bite the *bestiarius*: Χαρά [or do we have a bear attacking a *condemnatus ad bestias*? Χαρά could be the name of the bear; alternatively, it could characterize the atmosphere of the scene as perceived by the public: 'what a joy'; cf. *Milet* VI 1 314, with graffiti mentioning a Στασίππου κυναγ[οῦ], followed by Ἑρμίο[υ] and Χαρα (in large script), Pleket. For χαρά in acclamations see P.Perdrizet, *REG* 27 (1914) 266-280, Herrmann]), 79 (a late Roman/early Byzantine boundary stone: Ὅροι Ῥο|δυλλέων, | δεσποτίᾳ | [Ἀ]ναστασίου | ἐπαρχικοῦ; D.Feissel, *An.Ép.* (1997) [2000] no. 1458, prefers a nominative δεσποτία, meaning 'possession'), and 81A (cf. our lemma no. 1742).

Among the old texts we draw attention to nos. 15 and 83 (στάδιον ἀμφιθέατρον), 45 (C. restores θειοτ[άτου in L. 1 and κουρά]τορα in LL. 3/4: the honorand, a βουλευτής of Laodikeia, was appointed by Commodus as curator civitatis in Mylasa), 46 (mentioning a governor Σεπτίμιος Μάννος [see now *SEG* XLVI 1394]), 89 (epitaph of Ἀπολλώνιος Θακεας; C.Brixhe, *loc.cit.*, suggests that Θακεας may have to be related to θᾶκος (chair)), 98 (epitaph of a smith; his ἡρῷον contains θέ[ματα Μ]ηδικά), 112 (epitaph of the ποιμήν Παπίας Κλέξος), 114 and 118 (recording the χῶρος Ἐλεινοκαπριτῶν and the χῶρος Κιλαραζέων, respectively: two villages on Laodikeian territory). D.Feissel, *BE* (1998) no. 652, comments on nos. 18 (recording the ἔπαρχος Skylakios) and 41 (recording a Flavius Anysios, διοικήσαντα τὴν ἔπαρχον ἐξουσίαν); he argues that ἔπαρχος denotes the vicarius of the diocese of Asia. In no. 42 Flavius Constantinus is honored as ὕπατος and ὕπαρχος: he was consul in 447 A.D. and prefect. Ἔπαρχος is used with two meanings: prefect and vicarius of the prefect.

Nos. 11, 13, 18, 38, 42, 46, 52, 68, 80/81, and 81A are now also available in Merkelbach-Stauber, *SGO* I pp. 277-284.

The book is concluded by elaborate Indices and a Concordance.

We give a *comparatio numerorum* for the old texts.

SEG	*I.Laodikeia*
IV 503	4
VI 239	116
240	52
XXVII 897	105
898	86
XXXI 1117	40
XXXVII 1167	37
XLIII 850	5
XLIV 1073	108
1074	120
1075	111
1076	126
1077	113
1078	92
1079	103
1080	123
1081	99
1082	12
1083	74
1085	106
1086	63
XLVI 1672	24

CIG	
3935	15
3936	83
3937	44
3938	50
3939	43
3940	19
3941	136
3942	73
3943	52
3944	29
3945	47
3948	70
3953	30
3954	114

MAMA VI	
1	64 [cf. A.Chaniotis, *EBGR* (1997) [2000] no. 89]

MAMA VI	*I.Laodikeia*
3	65
4	7
5	2
6	10
7	31
8	55
9	9
10	8
11	59
12	51
13	41
14	52
p. 140 no. 14*	44
15	42
16	116
17	90
18	85
19	114
20	80
21	112
22	89
p. 141 no. 22*	70
23	87
24	105
p. 141 no. 24*	38
25	96
26	109
27	107
28	133
29	22
30	77
43	104

IGR IV	
845	15
846	9
848	14
850	60
851	19
852	40
853	46
854	38

IGR IV	*I.Laodikeia*
855	51
856	43
857	73
858	59
859	135
860	82
861	83
862	65
863	50
864	48
865	76
866	95
867	122
873	48

I.Magnesia	
59	4

I.Priene	*I.Laodikeia*
59	5
GIBM	
421	5
GV	
1804	81
Pfuhl-Möbius	
235	107
275	109
591	105
736	86
1171	98
1227	75
Michel, *Recueil* 543	5

1739. Laodikeia on the Lykos. Honorary decree by Neon Teichos and Kiddioukome for Achaios, Banabelos, and Lachares, January 267 B.C. M.Wörrle, *Chiron* 5 (1975) 59-87. Republished by T.Corsten, *op.cit.* (cf. our lemma no. 1738) 7-17 no. 1 (ph.; translation; ample commentary).

Βασιλευόντων Ἀντιόχου καὶ [Σ]-
ελεύκου πέμτου (sic) καὶ τεσαρακο-
στοῦ ἔτους, μηνὸς Περιτίου, ἐ-
π' Ἑλένου ἐπιμελητοῦ ˋτοῦˋ τό[πο]υ· ἐκκλησί-
ας γενομένης ἔδοξε Νεοτειχείταις
καὶ Κι ˊδˋ διοκωμίταις· ἐπειδὴ Βανά-
βηλος ὁ τὰ Ἀχαιοῦ οἰκονομῶν καὶ Λα-
χάρης Πάπου ἐγλογιστὴς τῶν
Ἀχαιοῦ εὐεργέται αὐτῶν γεγένητ-
αι κατὰ πάντα καὶ κοινῆι καὶ ἰδίαι ἑκάσ-
του ἀντειλημμένοι εἰσὶν κατὰ τ[ὸ]-
μ πόλεμον τὸν Γαλατικὸν καὶ πολ-
λῶν αὐτῶν γενομένων αἰχ[μ]α-
λώτων ὑπὸ τῶν Γαλατῶν ἐμφα-
νίσαντες Ἀχαιῷ[ι] ἐ[λυτ]ρώ[σα]ντο,
ἐπαινέσαι τε αὐτοὺς καὶ ἀˊ[ν]αˋγράψαι
τὴν εὐεργεσίαν αὐτῶν εἰς στή-
λην λιθίνην καὶ στῆσαι ἐν τῶι
τοῦ Διὸς ἱ ˊεˋ ρῶι ἐμ Βάβα κώμηι καὶ

´κώμηι`, δεδόσθαι δὲ αὐτοῖς καὶ ἐγγόνοις
εἰς πάντα τὸν χρόνον προεδρίαν
ἐν ταῖς δημοτελέσιν ἑορταῖς,
θύειν δὲ καὶ Ἀχαιῶι κυρίωι τοῦ τό-
που καὶ σωτῆρι κατ' ἐνιαυτὸν
ἐμ μὲν τῶι τοῦ Διὸς ἱερῶι βοῦν,
Λαχάρηι καὶ Βαναβήλωι εὐεργέται[ς]
κριοὺς δύο ἐν τῶι τ[οῦ ˝Α]πόλλωνος
ἱερῶι τῶι ἐγ Κιδδίου κώμηι, ἱερεῖα τρία·
ὅπως εἰδ[ῶ]σι καὶ οἱ ἄλλοι, ὅτι Νεοτ[ει]-
χεῖται καὶ Κι[δ]διοκωμῖται, ὑφ' ὧ[ν]
ἄν τι πάθωσι ἀγαθ[ό]ν, ἐπίσταν-
ται τιμὰς ἀντιδιδόναι

Letters between ˝ have been added by the mason above the lines ‖ 1-3. Antiochos I Soter and his eldest son Seleukos; 45th year of their reign; in Babylonian records, Seleukos is on record in the 45th year of his co-regency; the Seleukid era starts in 312 B.C.; year 45 is 268/267 B.C., ed.pr.; in *SEG* XXX 1278 (*I.Stratonikeia* 1030) the 44th year of Antiochos I and his son Antiochos II, who succeeded his father, is mentioned; either the news about the change in the co-regency had not yet reached the Lykos valley or we have a mistake in one of these texts, C. ‖ 4. Helenos was the local commander of the area, ed.pr. ‖ 4-6. the decree was issued by two villages located on Achaios' estate (cf. L. 7); a third village is on record in L. 19 (Βάβα κώμη); Neon Teichos is likely to have been a fortified settlement or a small fort, where Helenos was in command; since it did not have a temple of its own but used the Zeus temple of Babakome, C. suggests that it was not an old, indigenous village (contra ed.pr.) [for these villages see now also C.Schuler, *Ländliche Siedlungen und Gemeinden im hellenistischen und römischen Kleinasien* (Munich 1998) 187-189, Pleket] ‖ 6-9. Banabelos was manager of Achaios' estate, whereas Lachares was in charge of the finances; Achaios was either a younger brother of Antiochos I or the cousin or brother of the grandfather of the younger Achaios who revolted against Antiochos III in 220 B.C.; in 268/267 B.C. Laodikeia did not yet exist; part of Achaios' land was confiscated by Antiochos III and assigned to the new city of Laodikeia, founded by the king in the 50s of the 3rd cent. B.C., ed.pr. and C.; Banabelos is a Semitic name; a Semitic family may have owned land already under Persian rule, C. ‖ 12. the Galatian war: the Galatians waged war against the Seleukids from 278/277 B.C. onwards; at the end of this war the so-called 'battle of the elephants' may have taken place (ca. 269/268 B.C.), ed.pr. ‖ 24-26. Achaios is superior to Banabelos and Lachares: he is κύριος of the territory and 'saviour' and receives a βοῦς; the two other subordinate men are merely benefactors and receive two rams, ed.pr. and C. ‖ 28-29. J. and L.Robert, *BE* (1976) no. 667, suggested reading in L. 28 ἐν (δὲ) and deleting the comma before ἱερεῖα τρία: this would imply that in the Apollo temple the same three animals were sacrificed (one ox and two rams) as in the Zeus temple; ed.pr. and C. prefer the text as inscribed on the stone; ἱερεῖα τρία is the sum total of the sacrificial animals; the words ἱερεῖα τρία up to οἱ ἄλλοι in L. 30 stand in a rasura.

1740. Laodikeia on the Lykos. End of a decree of the Dionysian technitai, reign of Antoninus Pius. White marble block found during excavations in the colonnaded street near the Nymphaeum in 1993 and now in the Archaeological Museum in Denizli/Pamukkale. Edd.pr. H.Yıldız - T.Corsten, *EA* 28 (1997) 50/51 no. 1 (ph.; translation) [Now also in *I.Laodikeia* 65 A].

- -
[- - - τῆς - - - ? - - - Ἀντωνινιανῆς (?) περιπο]-
λ[ι]στικῆς μεγάλης σ[υν]όδου τ[ῶν] ἀπὸ [τῆς οἰ]-
κουμένης περὶ τὸν Διόνυσον καὶ Αὐτοκράτο-
ρα Καίσαρα Τίτον Αἴλιον Ἀδριανὸν Ἀντωνῖ-
νον Σεβαστὸν Εὐσεβῆ [τ]ε[χ]ν[ε]ιτῶν, ἱερονι-
κῶν, στεφανειτῶν καὶ τῶν τούτων συναγω-
νιστῶν εἰσηγησαμένης καὶ ἐπιψηφισ-
[αμένου - - - - -] Ποπλίου Αἰλίου
[- - - - - - - - - πα]ραδόξου, περιο-
[δονίκου - - - - - - -] vacat

8. Perhaps [πλειστονίκου], edd.pr. ‖ on the reverse the remains of a later text, of which only vacat ἡ βουλή [- - is preserved.

1741. Laodikeia on the Lykos. Dedication to [Zeus?] Soter and the deified emperors, 2nd cent. A.D. Fragment of a block of white marble or limestone; broken on all sides except left; found during the excavations mentioned in our lemma no. 1740 and now in the same Museum. Edd.pr. H.Yıldız - T.Corsten, *EA* 28 (1997) 51/52 no. 2 (ph.) [Now also in *I.Laodikeia* 62 A]: --- [-- Διὶ ?] | Σωτῆ[ρι] | v v καὶ v v | Θεοῖς Σεβαστ[οῖς] ‖ ---

1-2. Zeus Soter is on record in three other inscriptions from Laodikeia: *I.Laodikeia* 21, 24, and 62, edd.pr.

1742. Laodikeia on the Lykos. Funerary epigram and epitaph of the gladiator Asbolas, 1st/2nd cent. A.D. White marble pedimental stele; in the pediment representation of a bust; below the pediment a relief representing a funerary banquet: a man reclining on a couch, holding in his raised right hand a wreath; below the relief an inscription. Ed.pr. T.Corsten, *op.cit.* (cf. our lemma no. 1738) 154-157 no. 81A (ph.; translation); the text now also in Merkelbach-Stauber, *SGO* I 283 no. 02/14/09.

Νεικομηδεύς
Ἀσβολᾶς ὁ Ἀθεναῖος (sic) πυγμαῖσιν ἀλείπτ[ως]
ὀ[κ]τάκι πυκτεύσας Μοίραις τὸ δάνειον ἔ[τεισα]·
χαλκελάτων δὲ βοὴν σαλπίνγων οὐκέτ' [ἀκούω]·
τρειακοστὸν δὲ ζήσας ἔτος ὡς ΦΕΡΕ[--]
κεῖμαι νῦγ ἀμέριμνος ἔχων αἰώνιο[ν ὕπνον]·
vac.? Σεραπιὰς Ἀσβολάντι Πλατυ[-]
[--]βανῳ ἐκ τῶν ἰδίων μνείας
vacat χάριν vacat

2-6. An epigram in hexameters ‖ 1. added later in smaller script; the deceased originally was a citizen of Nikomedeia, ed.pr., who points to the typically Thracian-Bithynian nature of the representation on the relief and argues that Asbolas' wife ordered a stele which reminded the onlooker of her husband's home country [alternatively, Asbolas may originally have been an Athenian, who as gladiator was successful in Bithynia, acquired the honorary citizenship of Nikomedeia, and married a Bithynian woman, Pleket] ‖ 2. in fine ἄλειπτ[ος], M.-S. ‖ 3. cf. *I.Kyzikos* 144: ἐννεάκις πυκτεύσας ᾤχετο εἰς Ἀΐδην, said of a gladiator; for the concept of life as a loan cf. *SEG* XLII 1912, ed.pr. ‖ 4. βοήν or ῥοήν, ed.pr. ‖ 7. Πλατυ[--]: patronymic, ed.pr.; M.-S. print πλατυ[ ] ‖ 8. [--]βανῳ: second name of Asbolas, ed.pr.; M.-S. print [.]βάγῳ [but the photo clearly shows BANΩ, Pleket].

1743. Laodikeia on the Lykos. Epitaph of Euethios, Roman Imperial period. Inscription on the lid of a sarcophagus. Ed.pr. C.Şimşek, *Türk Arkeoloji Dergisi* 31 (1997) 269 ff. (ph.). Non vidimus; we give the text of C.Brixhe, *BE* (1999) no. 505.

Εὐηθίου Πύρρωνος ἀσιάρχου

'(Epitaph) of Euethios son of Pyrron', B.

1744. Laodikeia on the Lykos. Fragment, Roman Imperial period. Fragment of a block of white marble or limestone found during the excavations mentioned in our lemma no. 1740 and now in the same Museum. Edd.pr. H.Yıldız - T.Corsten, *EA* 28 (1997) 52 no. 3 (ph.) [Now also in *I.Laodikeia* 140].

[---|---] θυγατέρ[ων ---|---]ΛΤΩΙΑΡΙΘΜ[---|---] δήμωι vacat | vacat

Dedication to the demos (cf. L. 3)?, edd.pr. ‖ 1. a statue-group of the Muses, daughters of Zeus?, edd.pr. ‖ 2. [--]λτωι or]ατωι Ἀριθμ[ίου or]α τῶι ἀριθμ[ῶι?, edd.pr.

1745. Mahmuthisar (south of Ilgın). Letters of Eumenes II to Tyriaion, 187-159 B.C. (probably very soon after 188 B.C.). Marble stele moulded above; found on a hill near Mahmuthisar (ca. 60 km. southeast of Akşehir and ca. 12 km. from the site of Tyriaion). Edd.pr. L.Jonnes - M.Ricl, *EA* 29 (1997) 1-34 (ph.; English translation); see also P.Gauthier, *BE* (1999) no. 509 and C.Schuler, *ZPE* 128 (1999) 124-132.

Ἀγαθῆι τύχηι·
Βασιλεὺς Εὐμένης Τοριαιτῶν τοῖς κατοικοῦσι
χαίρειν· οἱ παρ' ὑμῶν ἄνδρες Ἀντιγένης, [Β]ρέννος,
Ἡλιάδης, οὓς ἐπέμψατε συνησθησομένους μὲν ἡ-
μῖν ἐπὶ τῶι καταπεπραχότας πάντα παρεῖναι ὑγι-
αίνοντας εἰς τὸν τόπον - ἐφ' οἷς δὴ καὶ χαριστήρια τοῖ[ς]

θεοῖς ἀποδιδόντες π[ρο]σηγάγετε τὰς καθηκούσα[ς]
θυσίας - ἀξ[ι]ώσαντας δὲ δι' ἣν εἰς τὰ ἡμέτερα πρά-
γματα ἔχετε εὔνοιαν ἐπιχωρηθῆναι ὑμῖν πολιτείαν
τε καὶ νόμους ἰδίους καὶ γυμνάσιον καὶ ὅσα τούτοις ἐστὶ
ἀκόλουθα, ταῦτά τε φιλοτιμότερον ἀπελογίσαντο, καὶ
τὴν προθυμίαν ἐξηγησάμενοι, διότι πρὸς πάντα
ἀπροφασίστως ἔχετε τὰ συμφέροντα ἡ[μ]ῖν, ἠξί-
ουν τε ἐπινεῦσαι· χάριτας γὰρ τὰς ἐμοὶ προσηκού-
σας παρὰ τοῦ πλήθους ὑπάρξειν διὰ παντός, οὔτ[ε]
τῶν λυσιτελῶν ἐμοὶ οὔτε τ[ῶ]ν ἀναγκαίων ἐμοὶ ἀφι[σ]-
ταμένων ὑμῶν· ἐγὼ δὲ ἐθεώρουμ μὲν οὐκ εἰς μικρὰ
διαφέρον ἐμοὶ τὸ συνχωρῆσαι τὰ ἀξιούμενα, πρὸ[ς] με[ί]-
ζονα δὲ καὶ πολλὰ πράγματα ἀνῆκον· καὶ γὰρ νῦν ὑμ[ῖν]
γένοιτ' ἂν βεβαία παρ' ἐμοῦ δο[θ]εῖσα, ἐκτημένου κυρ[ί]-
ως διὰ τὸ παρὰ τῶν κρατησάντων καὶ πολέμωι καὶ σ[υν]-
θήκαις εἰληφέναι Ῥωμαίων, ἀλλ' οὐκ ἡ γραφεῖσα ὑπὸ
τῶν μὴ κυριευόντων· κενὴ γὰρ ἡ χάρις αὕτη καὶ δολ[ί]-
α κρίνοιτ' ἂν ὑπὸ πάντωγ ἀληθῶς· ὅμως δὲ διὰ τὴν εὔν[οι]-
αν ἣν ἔχετε πρὸς ἡμᾶς καὶ ἐνεδείξασθε ἐν τῶι προσ-
ήκοντι καιρῶι, συνχωρῶ καὶ ὑμῖν καὶ τοῖς μεθ' ὑμῶν συνοι-
κοῦσιν ἐνχωρίοις εἰς ἓν πολίτευμα συνταχ[θ]ῆναι καὶ νό-
μοις τε χρῆσθαι ἰδίοις, οἷς εἰ μέν τισιν αὐτ[οὶ] εὐαρεστεῖτε,
ἀνενέγκατε ἐφ' ἡμᾶς ὅπως ἐπικρίνωμε[ν π]ρὸς τὸ μηθὲν
ἔχε[ιν] ἐναντίον τοῖς ⟨ἡ⟩μῖν συμφέρουσιν· εἰ δ[ὲ] μή⟦ι⟧, διασαφή-
σατε καὶ δώσομεν τοὺς ἐπιτηδείους καὶ βουλὴν καὶ ἀρχ[ὰς]
καθιστάναι καὶ δῆμον νέμειν εἰς φυλὰς καταμερισθέντα,
καὶ γυμνάσιον ποιησαμένους τοῖς νέοις τιθ[έ]ναι ἄλειμ-
μα. Περί τε τοῦ νομίζεσθαι πολίτευμα τὸ ὑμέ[τ]ε[ρ]ον, αὐ-
τὸς ἐν τῇ ἑτέραι ἐπιστολῇ καταρξά[μ]ενος π[ρ]οσ{π}εφώνηκ[α]·
πειρᾶσθε οὖν, τηλικούτων τετευχότες παρ' ἐ[μο]ῦ τιμί-
[ω]ν, ἀποδείκνυσθαι διὰ τ[ῶ]ν ἔργων ἀληθινῶς τὴν ε[ὔν]οιαν
ἐν ἅπασι τοῖς καιροῖς vacat
Βασιλεὺς Εὐμένης Τοριαιτῶν τῆι βουλῆι καὶ τῶι δήμωι
χαίρειν· ἐπειδὴ συνκεχωρήκαμεν ὑμῖν πολιτείαν τε
καὶ γυμνάσιον, βουλόμεθα φανερὸν ποιῆ[σα]ι τὸ πρό[θυ]-
[μον] συναύξοντες ταῦτα, καὶ δίδομεν ὑμῖ[ν ε]ἰς τὸ ἄλειμμα
κατὰ τὸ παρὸν τὴν ἀπὸ τῆς ἀγορανομ[ί]ας πρόσοδον, ἕως ἂν
ἐπισκεψάμενος Ἡρωίδης ὁ ἡμιόλιος ἀποτάξῃ ἑτέρων,
ἐάν τε ἀπό τινος κτήματος ἢ χώρας, ἐάν τ' ἀφ' ἑτέρου ε[ὐ]-
δοκιμάζηι, καὶ τῶν γενημάτων πάντων φέρειν [τὴν]
δεκάτην· [κ]αθόλου τε γινώσκεθ' ὅτι, συντη[ροῦν]τες [τὴν]
πρὸς ἡμᾶς εὔνοιαν, πολλαπλασίων τεύξεσθε φιλανθρώπων
vacat

[Β]ασιλ[ε]ὺς Εὐμένης Τοριαιτῶν τῆι βουλῆι [κα]ὶ τῶι [δήμωι]
vacat [χα]ίρειν· Βρέννος καὶ Ὀρέστης, οὓς ἀπεστ[εί]λα[τε]
[πρεσβευτὰς πρὸς ἡμᾶς/ἐμέ -]
[- -]

We have a 'pierre errante' originally erected in (the territory of) Phrygian Tyriaion (to be distinguished from Lykian Tyriaion, for which see *SEG* XXX 1532). Tyriaion has been located at Ilgın and at Duragan; it lay on the so-called Common Road from Ephesos to the East; Mahmuthisar lies roughly halfway between these two places; for other inscriptions found in Mahmuthisar see *MAMA* VII 130, 136, 159, 173, 178-180, and 182; *MAMA* VII 105-129 are from Ilgın (Tyriaion according to *MAMA*), edd.pr. ‖ 2. Τοριαιτῶν τοῖς κατοικοῦσι: 'the inhabitants of Toriaion', i.e., the foreign settlers living among the indigenous population of Tyriaion; the military colonists had already fused themselves sufficiently with the 'natives' to adopt the name of their settlement, edd.pr. S. agrees, with the proviso that the settlers in L. 2 probably were descendants of the original colonists ‖ 3. Βρέννος: Gaulish name; Gauls were employed as mercenaries in the Seleukid and Attalid armies, edd.pr. ‖ 6. τόπον: probably Apameia where in 188 B.C. the well-known peace was concluded between Rome and Antiochos III; in LL. 19-22 Eumenes II refers to this peace treaty, edd.pr., who also consider the meaning 'administrative district, region'; 'la région en général, ou l'endroit, où se trouve le roi', i.e., somewhere in eastern Phrygia, G. ‖ 8. one would expect ἀξιώσοντας (cf. the participle in L. 4), G. and S. ‖ 9. πολιτείαν: 'city-constitution', edd.pr.; 'l'état de cité', G. ‖ 9-11. the terminology is strongly reminiscent of the wording of *I.Prusa* 1001 LL. 8-13 (reign of Eumenes II!), edd.pr. ‖ 20-22. a clear reference to the Peace of Apameia (188 B.C.) through which territories previously dominated by the Seleukids were given to Pergamon by Rome, and an open recognition of Roman supremacy, edd.pr. ‖ 22-23. a reference to grants bestowed by one of the Seleukids, who after 188 B.C. are οἱ μὴ κυριεύοντες, edd.pr. [for LL. 19-23 see also J.Ma, *SCI* 19 (2000) 79] ‖ 27. ἐν χωρίοις, edd.pr., who suggest that we have a reference to active soldiers on garrison duty in fortresses, to be distinguished from (the descendants of) retired soldiers who are the addressees of this letter (L. 2); ἐνχωρίοις, G. and S.: 'the natives who live together with you' ‖ 30. ὑμῖν, edd.pr.; (ἡ)μῖν, G. ‖ 31-34. 'we shall send you the men capable of appointing both the council and the magistrates --- and of building a gymnasium and providing oil for the youths', edd.pr.; 'nous vous remettrons (= accorderons) les (lois) idoines pour mettre en place Conseil et magistrats --- et pour instituer l'onction pour les *néoi* après avoir organisé un gymnase', G., who seriously considers the possibility that the military colonists may already have had a place or a building for physical exercise prior to the king's letter; S. also connects ἐπιτηδείους with νόμους and on 130 note 24 does not exclude that the colonists already had a 'quasi-gymnasiale Organisation' ‖ 43. normally the 'revenue accruing from the office of agoranomos' would apparently have gone to the royal fiscus, edd.pr. and G.; the bulk of such revenue came from taxes on sales ‖ 44. Ἡρωίδης ὁ ἡμιόλιος: nickname related to the fine of the ἡμιόλιον ('half as much again') regularly imposed by Herodes, edd.pr.; G. prefers a reference to a military privilege, i.e., a 50% higher salary (cf. Arrian, *Τὰ μετὰ Ἀλέξανδρον*, fr. 24, 12/3, p. 278, ed. A.G.Roos, 1928) ‖ 45-46. ε[ὐ]|δοκιμάζηι: rare in the meaning 'he might choose', edd.pr.; 'qu'il aura approuvé', G., who wonders whether we should perhaps read ἀφ' ἑτέρου | δοκιμάζηι ‖ 46. the revenues from whatever estate or piece of land Herodes will approve of are the equivalent of the tithe on all the agricultural produce of the land concerned, edd.pr. and G. ‖ 49-51. this second embassy may have conveyed the gratitude of Tyriaion to Eumenes for the privileges awarded by the latter, S. ‖ S. offers brief reflections on the problem of the relation between Greek-Macedonian settlers and natives in the Hellenistic period (differentiation between the eastern satrapies and western Asia Minor is necessary) and on the attitude of the Attalids towards integration of the two groups.

1746. Nakoleia. Mosaic inscription, 5th/6th cent. A.D.? Mosaic with a pattern of a cross in a circle surrounded by ivy leaves; inscription in a tabula ansata; found in the ruins of a church. Mentioned by M.F.Özçatal, *Müze* 8 (1997) [1998] 532, 539, and 545/546 (ph.; dr.). Non vidimus. See C.Brixhe, *BE* (1999) no. 502 and S.Mitchell, *AR* (1998/1999) [1999] 181. In *An.Ép.* (1997) [2000] no. 1446 the text is dated to the 4th cent. A.D.

Φλ. Εὐσέβιος ἔγδικος πόλεlος Νακολέων εὐξάμενοι | μετὰ Ἑλένης ἐμούσωσαν

[For μουσόω cf. L.Robert, *OMS* V 188, Herrmann].

1747. Philomelion (area of: Bisse, now Çamlı). Honorary inscription for Septimius Severus. *MAMA* VII 133. Republished by C.Brixhe, T.Drew-Bear in *Frigi* -- (cf. our lemma no. 1705) 108-110 (ph.).

Αὐτοκράτορα Καίσαρα Λούκι-
ον Σεπτίμιον Σεουῆρον Περ-
τίνακα Σεβαστὸν γῆς καὶ θα-
λ[άσσ]ης καὶ πάσης τῆς οἰκου-
μέ[νη]ς δεσπότην Φίλαιος Μα-
ρίωνος εὐμενῆ τῷ Πεισεα-
νῶν δήμῳ παρ' ἑαυτοῦ
vacat ἀνέστησεν vacat

No ligatures indicated in *MAMA* ‖ 1-2. Λούκιοlν, *MAMA* ‖ 6. Εὐμένη(ς), *MAMA*, interpreted as a second name of Philaios ‖ for the Peiseanoi see our lemma no. 1726 app.cr. in fine.

1748. Philomelion (Akşehir). Milestone, 253-260 (or -256?) A.D. (I) and 270-275 A.D. (II). Limestone milestone in the form of a re-used column; found during road-works on the western edge of the town in situ and now in the Museum in Akşehir. Ed.pr. D.H.French, *EA* 29 (1997) 59-61 no. 1 (ph.).

I
Αὐτοκράτορι Καίσαρι
Π. Λικιννίῳ Οὐαλεριανῷ
εὐσεβεῖ εὐτυχεῖ Σεβαστῷ
καὶ Π. Λικιννίῳ Γαλλιηνῷ
εὐσεβεῖ εὐτυχεῖ Σεβαστῷ,
ἡγεμονεύοντος τῆς ἐ-
παρχείας τοῦ λαμπρο-
τάτου Μάρκου Αὐρ.
Διογένους· ἀπὸ
Φιλομηλείου εἰς
[Ἰο]υλείαν μείλιον α'

1-5. Valerianus and Gallienus: 253-260 A.D.; the absence of any reference to the Caesars (Valerianus junior and Saloninus) could point to the period 253-256 A.D., ed.pr. ‖ 6-9. M.Aurelius Diogenes was the second governor of the new province of Phrygia/Caria, ed.pr. ‖ 9-11. Iulia is on the road from Philomelion to Prymnessos; it is to be located at Çay, ed.pr.

II (on the reverse): LL. 5-8 cut over the top of I, end of lines 2-5.

βοῦ εὐτυχοῦς·
ἀπὸ Φιλομη-
λίου
vacat μί(λιον) α´

LL. 4-6 instead of the expected datives, ed.pr.

...an Imperial period. *IGR* IV 682. On the ...was in the Museum in Smyrna, republished by ... Keil's copy; translation; French translation in ..., lost now. We do not reproduce M.'s app.cr. but ...adings.

\- - - - - - - - - - - - - - -
τὸ δ' εἰς[- -]
ἐῇ ὅθι γείνα[το - -]
..σ' ἐπ' ἀκρότατ[ον --]
ἔνθα· καὶ εἰ παῖς [- -]
..εντα μετήορον α.[- -]
..ρ ἐκεῖνο ποτήριον ουδο̣[- -]
..εμάασι τεθηπότες ὄρθιο[ν]
..α]θον κεράμοιο τετυγμένον ὑψό[σ(ε)]
ὥστε νέφεσσ' ἐνὶ κείμενον οὐραν[ίοισιν]"·
..ατ]ο· τοῖς μάλα τοῦτο Διωνύσου ἅ[δε ῥῆμα]
..τέρι] θ' ἡμετέρῃ· ὡς καὶ Διὸς ἤραρε θυμ[ῷ]·
...]Υ παῖ(ς) σπονδῆ(ι)ον ἐγείνατο νέκταρο[ς ἀντί]
ἀνθρ]ώποις, αὐτὸς δὲ θεῶν ἐπὶ νέκταρ ἐδέχ[θη]
[οὐρα]νῷ ἀθανάτοισι μετέμμεναι υἱέ' Ἄζηνο[ς]·
[τὰ πρ]όπαλαι δ' Αὐγοῦστος ἐπὶ χρέα δήνεα Φοίβο[υ]
[..... ἐ]θέλ(ω)ν πτολίεθρα περικτιόνων ἀνθρ[ώπων]
[- - - σ]υνκατένασσεν, ὃς Αὔσονας ἐμβασίλευσ[εν]
[ἀρχηγ]ό̣ς, καὶ κλῆσεν ἐπ' οὔνομα τοῦτο Σεβαστή[ν]
['Ρωμαίων παρ' ἄν]ακτας ἐπώνυμον, οἵ ῥα Σεβαστο[ί]
[κλήζονται· αὐτὸ]ς γὰρ ἐφείλατο πατρίδα γαῖαν
[ἡμετέρην· - - - - - - - -]. ειμενον· ἦ γὰρ ὅ τ̣' ἀήρ
[- - - - - - - - - - -]ουλιος 'Αΐδι πολλόν
[- - - - - - - - - - - - - -] εἰσαφίκανον
[- - - - - - - - - - - - - -] οἰωνῶν
[- -]

1-9. In these lines Dionysos suggests to the gods that they admit Ganymedes to Olympos, M., who points to coins of Sebaste which depict Ganymedes with syrinx and eagle ‖ 2. ἐῇ, M.; ἐν Θ]άρσῃ, *IGR* ‖ 5. in fine αἰ̣[ετόν?], M. ‖ 6. ΠΟΤΙΡΙΟΝ, copy of Keil; perhaps ├┬? M.; ποτὶ ῥίον, *IGR* ‖ 7. in fine perhaps ὄρθιο[ν ὄρνιν?], M. ‖ 8. κύα]θον, M.; πλίν]θον, *IGR* ‖ 10-14. these lines describe Ganymedes' metamorphosis into the constellation Aquarius ('Υδροχόος), M. ‖ 11. initio [μητέρι], M.: Rhea-Kybele; [πατρίς], *IGR*; in fine θυμ[ῷ], M.; θυμ[όν], *IGR* ‖ 12. ΣΠΟΝΔΗΤΟΝ, all copies; σπονδῆ(ι)ον = 'Wasserguß', M., who adds that ἐτ̣είνατο is not impossible; παῖς πό[μα] ἱ[ρ]όν, *IGR* ‖ 14. υἱέα Ζηνό[ς], *IGR*; υἱέ' Ἄζηνο[ς], M., who suggests that Ἄζην is G.'s father here; G. is known to have had several fathers in the tradition; M. adds another candidate to the list. He points to the mythical ancestor of the Azanes in Arkadia; ἄζα means drought ('Dürre'); it was remedied by Rhea who opened up wells in order to bathe the newborn Zeus. There is a tradition that Aizanoi was founded by Arkadians [cf. J.H.M.Strubbe, *AncSoc* 15-17 (1984-1986) 261 note 41, Herrmann]. M. suggests that in Sebaste there was a 'Filialkult des Azen in Azenoi (Aizanoi)'. Ganymedes provided mankind with water, just as Rhea remedied the drought in Arkadia. This is all a matter of 'spielende Mythenerfindung' meant to provide Aizanoi and Sebaste with a genuinely Greek origin ‖ 15-25. Augustus founded Sebaste on the basis of an oracle of Apollo ‖ 15. initio: or [τὰ π]όπαλαι = [τὰ ἀπ]οπάλαι, M.; Δεῦρ]ο πάλαι, *IGR*; χρέα: 'oracles', M. ‖ 16. initio perhaps [κτίσσαι ἐ]θέλ(ω)ν, M. [ἤλυ]θ' ἑλών, *IGR* ‖ 17. ΥΝΚΑΤΕΝΑΣΣΕΝ, Keil's copy according to M.; in *An.Ép.*, *loc.cit.*, it is pointed out that the drawing of K.'s copy apud M. shows ΗΝΚΑΤΕΝΑΣΣΕΝ ‖ 18. initio [ἀρχηγ]ό̣ς, M.; [τήν τε πόλι]γ, *IGR*; perhaps ἐπούνομα as one word (adverb), M. ‖ 20. initio restored e.g. by M.; [κικλήσκονται, ἄγαν γ]άρ, *IGR* ‖ 21. initio restored by M.; [ἡμείων --], *IGR* ‖ 22. οὔλιος?, M.; [--ἐμφ]ύλιος, *IGR*.

1750. Tymandos (area of: Büyük Kabaca). Bilingual epitaph of the three sons of Diogenes. *MAMA* IV 240. Republished by C.Brixhe, T.Drew-Bear in *Frigi* -- (cf. our lemma no. 1705) 110-112 (ph.).

Μεννέας, Απ̣πας, Διογένlης ὑοὶ Διογένους ἐποίησαν | διὰ τεχνίτο(υ) Μουναδος

3. TOM, lapis; διὰ τεχνίτο(υ) Μουνα · δπς', *MAMA*, where δπς' is interpreted as 'year 284', yielding 259 A.D. (Galatian era of 25 B.C.); the stone clearly shows ΔΟC in fine, B., D.-B., who note that L. 3 has been added later, in smaller script; Μουναδος is the genitive of Μουνας ‖ B., D.-B. suggest that the stone may have surmounted a door stele; the Greek text is on the pediment; below the pediment there is a Phrygian inscription, containing the beginning of a funerary imprecation.

1751. Upper Tembris Valley: Uyuz Tepe. Confession inscription, Roman Imperial period (before 212 A.D.). *CIG* 4142. Republished by M.Ricl, *EA* 29 (1997) 35-43 (majuscule copy of *CIG*; English translation).

'Αγαθῇ
τύχῃ· Βαβο-
υ Μαμα (σ)ὺν Μ-
αιει θυγατρί· ἐπιζ-
ητηθεῖσα ἱέρεια ὑπὸ
τοῦ θείου (κὲ) μὴ ὑπο-
κρεινομένη, πάλιν
ἐπιζη(τη)θεῖσα ὑπὸ

τοῦ θείου, μετὰ πολ-
λῆς ἀνάνκης κὲ βασά-
νων ἔκυ⟨τ⟩ο ⟨ὑ⟩πόδει⟨γ⟩μα
τῶν ⟨ἄλλ⟩ων ἰς τὸν τό-
πον· τήν τε εὐχὴν
ἀνέστησεν σὺν τῇ
θυγατρεὶ ΑΕΟΝ, τὴ-
ν εὐχὴν ὑπὲρ ἑαυ-
τῆς κὲ τῶν ἰδίων πάντ-
ων· κὲ συνερχομ-
ένου λαοῦ ἐπ' ἀγα-
vacat θῷ vacat

Not incorporated in G.Petzl's and M.Ricl's corpora of confession inscriptions (cf. *SEG* XLIV 951) ‖ 2-3. Βα-β⟨ὼ ἢ Ν⟩ά⟨ν⟩α, *CIG*; ZYN, majuscule copy; R.provides parallels for Βαβου, Μαμας and Μαιεις ‖ 3-4. ⟨σ⟩ὺν ⟨κ⟩αὶ ⟨τῇ⟩ θυγατρί, *CIG* ‖ 4-5 (see also 8). ἐπιζητέω/ἐπιζητέομαι: refers to a divine order; the failure to obey constitutes Babou's transgression; in most confession inscriptions divine orders result from a previously committed transgression, R., who translates 'requested [to become] priestess' and refers to Petzl, *Beichtinschriften* nos. 57 and 108; G.Petzl apud R. (39 note 33) suggests reading ἱερεῖα ('having been urged to furnish sacrificial animals') ‖ 6. τὸ θεῖον: Hosios and Dikaios, τὸ (Μέγα) Θεῖον (*TAM* V 1 186, 434, 524 etc.) or a messenger Θεῖον (*SEG* XXXVIII 1086-1091); in our case τὸ θεῖον may have been the subordinate messenger of a local Helios, Apollo, or Zeus, R.; ΘΕΙΟΥΗΜΗ, copy ‖ 8. ΕΠΙΖΗΘΕΙ, copy ‖ 10-11. ἀνάνκη and βάσανοι: 'bodily pain and tortures of an unspecified disease', the common forms of divine punishment for transgressions, R. ‖ 11. ΕΚΥΠΟΠΟΔΕΙΤΜΑ, copy ‖ 12. ΛΑΑΩΝ, copy; 'she lay as an example for the others in this place', R. ‖ [15-16. perhaps ⟨Λ⟩εοντή|⟨ῳ⟩?, Herrmann] ‖ 18-20. 'As the people came together, let this be to (everyone's) good!', R. [it is perhaps better to delete the stop after πάντ|ων and to connect the following genitive with ὑπέρ (L. 16): 'she set up the vow for herself and all of her family and the convening congregation, all to the good'. See A.Chaniotis, *EBGR* (1997) [2000] no. 318, who also connects λαοῦ with ὑπέρ but translates 'for the people who come together (frequent the sanctuary)'. It is interesting that λαός is used here: *terminus technicus* for the Jewish community; another example, as e.g. ὑψόω, of the adoption of Jewish words by a pagan 'confession'-community; for συνέρχομαι ('se rendre au sanctuaire') see P.M.Petzas - M.B.Hatzopoulos, *Inscriptions du sanctuaire de la Mère des Dieux Autochtone de Leukopetra (Macédoine)* (Athens 2000) 52 and 248 s.v. συνέρχομαι, Pleket].

1752. Unknown provenance (presumably from the area of Kotiaion and the Upper Tembris Valley). Epitaph of Ammeia, ca. 200 A.D. Marble stele broken on top. In an arched niche a standing woman, holding her right hand across her breast; in her left hand a spindle and distaff. On either side a pilaster. The inscription is at left (L. 1), around (L. 2), and at right (LL. 3-5) of the arch, on the left pilaster (LL. 6-15), and on the fascia below the niche (LL. 16/17). Now in the Museum in Izmir. Ed.pr. J.H.M.Strubbe, *Arai Epitymbioi* (cf. our lemma no. 2278) no. 203 with p. 142 note 20, on the basis of photographs published by A.Aziz, *Guide du Musée de Smyrne* (Istanbul 1933[2]) ad p. 84; Waelkens, *Türsteine*, Taf. 32; G.Koch in M.True-G.Koch (edd.), *Roman Funerary Monuments in the J.Paul Getty Museum* I (Malibu 1990) 129. The curse is referred to by E.Gibson, *ZPE* 28 (1978) 17 and possibly by W.Peek, *GV* 1375a. According to Waelkens the stele possibly was made by the sculptor Teimeas of Mourmate (cf. M.Waelkens in S.D.Campbell (ed.), *The Malcove Collection* (Toronto 1985) 23; for Teimeas, see *SEG* XXIX 1408, *MAMA* X p. XXIX with note 19).

Ἀσκλῆ-
ς vacat Σωκράτου Ἀμμειαν τὴν
ἡαυτοῦ σύνβι[ον ἐ]τ[εί]μη-
σεν μ̣[νή]-
μης χάρι-
ν·
ἔτη λ̣ε̣´
συννε-
βίωσαν
* ,θ
Νεικη-
φόρου
θυγάτ-
ηρ καὶ
Ἀμμι-
[α]·
[τίς] ἂν ποσοίσει χεῖρα τὴν βαρύ-
φθονον,
οὕτως ἀώροις περπέσοιτο συνφο-
ραῖς

6-15. The meaning of these lines, especially L. 8 (9.000 denarii), is not clear, S. [Who were the persons who lived together for 35 years: Askles and Ammeia or the daughter of Neikephoros and Ammia? Was the former perhaps a sister of Ammia? Is Ammia of LL. 14/15 the same person as Ammeia of L. 2?, Strubbe]

1753. Unknown provenance (presumably from the area of Kotiaion and the Upper Tembris Valley). Epitaph of a father, probably after 220 A.D. White marble stele, much defaced. The upper part is decorated with an arch in which two busts ('Bogenfeld-stele'). On the lower part a man standing in a niche. At both sides of the niche, at the bottom, a small standing figure under a triangular pediment. The inscription is below the busts (LL. 1-4) and on the surface below the figures (LL. 5-7). Now in the Museum of Kütahya. Ed.pr. J.H.M.Strubbe, *Arai Epitymbioi* (cf. our lemma no. 2278) no. 201 with p. 141 note 18 (ph.).

[- -]Η[- -]ΘΕ
αὐτῶν ὑωνὸν (?) ΛΥ...ΝΑ... μ̣νήμης χάριν· Ἐπίκτη-
[τ]ος ἀδ̣ε[λ]φὸς [ἐ]τ̣ε̣ίμ̣η̣[σεν --]Ἡ κ̣ὲ̣ τ̣ὰ τέκνα
vacat αὐτοῦ
Τρόφιμος κὲ Ἐπίκτητος ἐτείμ̣ησαν τὸν πατέρα
vacat μνήμης χάριν. Ὃς ἂν προσο̣[ίσ]ει χῖρα τ̣ὴ̣ν βαρύ̣-
φθον̣[ο]ν̣, οὕτως ἀώροις περιπέσοιτο συνφοραῖ[ς]

1754. Unknown provenance. Epitaph of the family of Papias, Roman Imperial period. Stele decorated with two reliefs; the upper one shows a standing man and woman and between them a child holding a basket with fruit (grapes?); the lower one has the same representation, but the fruit in the basket of the child seems to be apples. Now in the Museum in Afyon. Ed.pr. J.H.M.Strubbe, *Arai Epitymbioi* (cf. our lemma no. 2278) 151 note 29, who publishes LL. 3-5; LL. 1-3 are added here on the basis of the copy of Strubbe, who also provided the description of the stone.

Παπίας Ἀλεξάνδρῳ ἐποίασα ταύτη-
ν τ̣ὴ̣ν ἰστήλην πᾶσι τοῖς ἐμοῖς μνήμη-
ς χάριν· τίς ἂν δὲ τούτῳ τῷ μνημίῳ
κακὴν χεῖρα προσαγάγαι, ἕξει
πρὸς τὸν Παντοκράτορα Θεόν

1. Ἀλεξάνδρῳ: dative instead of genitive || 4. προσαγάγαι: this word rarely occurs in the East Phrygian interdiction formula, which normally has προσοίσει, S. || 5. the epithet Παντοκράτωρ was applied by Christians and Jews alike to their God, S. [cf. D.Feissel, *BCH* 104 (1980) 463-465, Herrmann].

1755. Unknown provenance (presumably from the valley of the Middle Akar Çay). Epitaph of Germanos and others?, Roman Imperial period. Rectangular marble stele. On top a triangular pediment with a round shield in the middle (this decoration is frequent on gravestones from Synnada but is not confined to this city). It rests on two fluted pilasters: the flutes are filled up below. Between the pilasters two standing (male?) figures, the right hand across the breast. The inscription is on the lower border of the pediment (LL.1/2) and between the capitals of the pilasters above the figures (LL.3-7). Now in the Museum in Afyon. Ed.pr. J.H.M.Strubbe, *Arai Epitymbioi* (cf. our lemma no. 2278) no. 259 with p. 179 note 61 (ph.).

[- - - - - - - - - - - - - - -]
καὶ ἀδερφῷ Γερμανῷ·
εἰ δέ τις ἐμῷ
τ̣ύ̣μ̣β̣ῳ̣ κακο-
εργέα χεῖρα προσ-
ούσι, ὀρφανὰ τέκνα
λίπῃ, οἶκον ἔρημον

5-6. προσιούσι, lapis; a rare form for προσοίσι, S.; cf. C.Brixhe, *BE* (1998) no. 325: 'substitution mécanique de OY à Y, ou plutôt partir de la norme OI, avec remplacement mécanique de I par Y?'.

PISIDIA

1756. Pisidia. Pisidia under the Hellenistic kings. On the basis of mainly literary evidence E.Kosmetatou, *AncSoc* 28 (1997) 5-37 (map of Asia Minor), studies the relations between individual cities in Pisidia and the Hellenistic monarchs ruling over the area: Antigonos Monophthalmos contra Perdikkas (323-319 B.C.), Antigonos (319-301 B.C.), the Ptolemies (301-198 B.C.), the Seleukids (198-188 B.C.), and the Attalids (188-133 B.C.). The cities constantly craved autonomy, which resulted in frequent revolts and participation in 'international' piracy. For the rulers, Pisidia was important because of its strategic position (it was located on major arteries vital for trade and troop movements) and as a center for the recruitment of mercenaries. Only the Attalids seem to have sought active control of the area and stimulated Hellenization through patronage. The following inscriptions are briefly discussed: **1)** *DAMM* 53-58 (19; honorary inscription of Termessos for the Macedonian pamphyliarch Philip; it shows that the city was under Ptolemaic control in 281/280 B.C., and belonged administratively to Pamphylia); **2)** *SB* 8771 (19/20; 210-204 B.C.; honorary inscription for the Ptolemaic royal couple erected inter alios by a commander from Etenna and his, presumably Pisidian, mercenaries [cf. also *SEG* XLII 1209 on p. 363]); **3)** *SEG* XVII 639 (XL 1258; cf. XLIII 639) (20; 301-298 B.C.; honorary inscription of Aspendos for Pisidian soldiers serving in the Ptolemaic army along with Pamphylians, Lycians, Cretans, and Greeks; it shows that the city was controlled by Ptolemy I Soter; cf. also *SEG* XXVII 973 bis); **4/5)** *RC* 54 and H.Swoboda - J.Keil - F.Knoll, *Denkmäler aus Lykaonien, Pamphylien und Isaurien* (Prague - Leipzig - Vienna 1935) 34/35 no. 75 (25/26; 162-160 B.C. and ca. 153 B.C.; letters of Attalos to Amlada, written in his capacity of brother of Eumenes II and in that of king Attalos II, respectively; after a temporary coalition with the Galatians against the Attalids in the 160s, the Amladeis cooperated with the Pergamene administration and bestowed upon king Attalos II and his homonymous nephew and successor honors including the dedication of statues in the city's sanctuaries); **6)** *RC* 61 (27; letter of Attalos II to his ally the Galatian priest of Kybele at Pessinus; Rome prevents Attalos from dealing effectively with rebellious Galatians); **7/8)** *TAM* I 9 (28; dedication of the stoa of Attalos II at Termessos) and *TAM* III 2 (28; treaty between Termessos and Adada): royal patronage of Termessos at the expense of its rival Selge; in spite of this policy, Attalos' relationship with the Termessians remained uneasy; the latter showed their independent stance by concluding a treaty with Adada. On 30, K. argues that in *SEG* VI 579 (from Phrygian Antiochia) the restoration of W.M. Ramsay (see app.cr.) should be preferred to that of D.M.Robinson; consequently the inscription does not testify to a cult of Attalos III; moreover, the Attalids were never deified during their lifetime.

1757. Anabura (area of). Stoic diatribe mentioning Epictetus, ca. 150-200 A.D. J.R.S.Sterrett, *The Wolfe Expedition to Asia Minor* (Papers of the American School of Classical Studies at Athens, vol. III, 1884/1885, Boston 1888) 315/316 no. 438; G.Kaibel, *Hermes* 23 (1888) 541-545. D.S.du Toit, *Theios Anthropos. Zur Verwendung von θεῖος ἄνθρωπος und sinnverwandten Ausdrücken in der Literatur der Kaiserzeit* (Tübingen 1997) 182-187 and 408/409, presents the Greek text and a German translation, and comments on the Stoic thoughts in the text, on the way θεῖος Epictetus is put forward as support for the Stoic views developed in the text, and on certain conceptual and terminological similarities between the inscription and Epictetus' work. We present the text below.

Ἀγαθῇ τύχῃ·
ἔντυχε, ὦ ξένε, καὶ λήμψῃ τι χρήσιμον ἐφόδιον, μαθών
ὡς ὁ τοῖς τρόποις ἐλεύθερος μόνος ἐλεύθερος·
ἀνδρὸς ἐλευθερίας στάθμαν ἔχε τὰν φύσιν αὐτάν,
αἴ κα τὰν γνώμαν τις ἐλεύθερος ἔνδοθεν εἴη
ὀρθᾶς ἐκ κραδίας, ἃ γεννικὸν ἀνέρα ποι⟨εῖ⟩·
καὶ ταύτᾳ κρείνων τὸν ἐλεύθερον οὔ κεν ἁμάρτοις,
ὄνκον δὲ προγόνων λῆρον καὶ φλήναφον ἀγεῦ·
οὐ γάρ τοι πρόγονοι τὸν ἐλεύθερον ἄνδρα τίθεντι·
εἷς γὰρ Ζεὺς πάντων προπάτωρ, μία δ' ἀνδράσι ῥίζα,
εἷς παλὸς πάντων· ὃ δὲ τὰν φύσιν ἔλλαχεν ἐσθλάν,
εὐπατρίδας τῆνος καὶ ἐλεύθερος ἀτρεκές ἐντι,
δοῦλον δ' οὐκ ὄκνημι λέγην κακὸν οὐδὲ τρίδουλον,

ὃς [μεγάλ]ως αὐχῇ, κραδία δέ οἱ ἔνδον ἀγεννής·
ὦ ξ[ένε, Ἐπ]ίκτατος δούλας ἀπὸ ματρὸς ἐτέχθη,
αἰὲ[ν ὃν] ἀνθρώπων σοφίᾳ ἔπι κύδαν' ⟨ἐ⟩μὰ φρήν,
ὅν ⟨τι⟩ χρή με λέγειν· θ⟨ε⟩ῖος γένετ'· αἴθε δὲ καὶ νῦν
τοιοῦτός τις ἀνὴρ ὄφελος μέγα καὶ μέγα χάρμα
πάντων εὐξαμένων δούλας ἀπὸ ματρὸς ἐτέχθη

6. In fine ΠΟΙΗ, copy of S.; ποι(εῖ), S.; ποιῇ, K. ‖ 11. εἶς (δε) πάλος, S. ('metri causa'; 'Los'); παλός = πηλός = 'clay', K. and du T. ‖ 13. τρίδουλον: cf. Epictetus, *Diss.* 4.1.7 (τρὶς πεπραμένων), du T. ‖ 14. [προγόν]ως, K.; [μεγάλ]ως, S. and du T. ‖ 16. αἰε[τὸς] ἀνθρώπων, σοφίᾳ (δ') ἔπι κυδα(λί)μα φρήν, S. and K. ('nicht ganz sicher'); ΚΥΔΑΝΜΑ, copy of S.; we give the version of du T., who interprets κύδαν' = κύδανε as imperfect of κυδάνω ‖ 17. initio ΟΝΠΧΡΗ, copy of S., who printed [τί] (interrogative pronoun); du T. prefers τι 'im Sinne des adverbialen Gebrauchs' ‖ except for LL. 1/2 (trochaic tetrameter) we have hexameters.

1758. Malos. Honorary inscription for Constantine the Great, after 324 A.D. *SEG* XXXV 1405. Mentioned by D.Kaya, *Müze* 8 (1997) [1998] 305 and 315 (ph.) as an ineditum. C.Brixhe, *BE* (1999) no. 533, apparently also regards it as unpublished.

1759. Olbasa. Honorary decree for Sotas and covering letter of Attalos II, 140 or 139 B.C.? *SEG* XLIV 1108. P.Gauthier, *BE* (1997) no. 563, presents the following new readings. LL. 1/2: στρατηγῶν γνώμη instead of στρατηγῶν γνώμη; L. 14: [τὸ δὲ] instead of [τὸ]; L. 14: [διαγράψ]ασθαι (cf. *I.Assos* 8 LL. 37-39) rather than [διατάξ]ασθαι (cf. also the alternative readings suggested in *SEG* XLIV app.crit.); the date in LL. 31/32 should perhaps be read as αικ', with A first omitted by the mason and then inserted above K: the 21th year of Attalos (140 or 139 B.C.) rather than α', | κ' Δίου ('year 1 of Attalos = 159 B.C., the 20th of Dios'; in 159 B.C., however, one would expect Eumenes II, who died in 158 B.C., as Attalos' coregent). G. also briefly comments on the permission to honor Sotas asked by the Olbasians from the Pergamene king (LL. 18-21); *OGIS* 329 LL. 51-54 provides a parallel for this procedure: 'il semblerait qu'avant de décider des honneurs coûteux pour des représentants du roi, les cités sujettes de Pergame avaient à demander l'agrément du roi'. The strategos Aristarchos (LL. 26/27) can be compared to a strategos of the district of Ephesos on record in *SEG* XXVI 1238 (*I.Eph.* 201).

1760. Panemoteichos. Honorary inscription for the emperor Maximianus, 293-305 A.D. Limestone stele; now in the Burdur Museum. Ed.pr. S.Mitchell, *AS* 47 (1997) 141-143 (ph.; translation), with several errors now corrected in G.H.R.Horsley - S.Mitchell, *The Inscriptions of Central Pisidia* (IGSK 57; Bonn 2000) 113 no. 107 (ph.; translation); since the latter text supersedes that of ed.pr., we do not indicate the differences in the app.cr.

[Αὐτο]κράτορα Κα[ί]- [σαρα] Μᾶρκον Αὐρήλιο[ν]

[Οὐαλ]έριον Μαξιμιανὸν
[Ε]ὐσεβῆν Εὐτυχῆν Σε-
[β]αστὸν σωτῆρα τῆς

[ο]ἰκουμένης vacat
vacat ἡ βουλὴ vacat
καὶ ὁ [δ]ῆμος vacat

Cf. the dedications to Diocletian and Maximianus erected by Hadrianoi/Hadrianopoulis in western Pisidia (*SEG* XXXVI 1205/1206), and a fragmentary inscription from the unnamed Pisidian city at Kocaaliler, which was Panemoteichos' neighbor on the east: Ἀγαθῇ τυχῇ· Θεοῖς Σεβαστοῖς Μαξιμιανῷ καὶ [---] (*The Inscriptions of Central Pisidia* no. 155). The latter inscription was engraved, like ours, on a slender stele, not a statue base; possibly economic pressures on small cities forced the substitution of simple honorary inscriptions for statues, ed.pr. ‖ for Panemoteichos cf. *SEG* XLIV 1109/1110. Ed.pr. (141 note 1) points out that further examination of 1110 indicates that in LL. 2/3 Γάϊον Ἰού|λιον is to be read (cf. the app.cr. of 1110 for alternative (and now superseded) suggestions).

1761. Sagalassos (area of). Various inscriptions. In *Sagalassos* IV (see our lemmata nos. 1763-1770) the following inscriptions are mentioned in passing: 1) Votive inscription for Ζεὺς Ἐπικάρπιος mentioning χωρία (estates; Çeltıkçı; 57; ph.); 2) graffiti on a limestone rock: ΔΙ (for Διί?) and a sign resembling the upper part of a kerykeion (Kocaparanın Höyük; 58; ph.); 3) dedication Θεαῖς ἀγναῖς ἐπηκόοις by Βρεισηίς, daughter of Ἀντίοχος, son of Ἄτταλος and grandson of Ἀρσάκης; below the dedication in a different script Εἷς Θεός (Sagalassos; upper agora; 147-149; ph.); 4) inscribed marble socle for a statue (only feet and a large box preserved) with the sculptor's signature: Γλύκων≻≺Ἀλκίμου≻≺Δοκιμεὺς | vacat ἐποίει vacat (Sagalassos; Nymphaeum; 154/155; ph; the marble is Dokimian; the same Glykon also carved a statue of Asklepios: see 156/157 fig. 80-82).

1762. Sagalassos. Inscriptions of the so-called Neon-library, ca. 120 A.D. *SEG* XLIII 950-956. In a review of the excavation reports *Sagalassos* I/II/III, J.Russell, *JRA* 10 (1997) 537-544, argues on 541/542 that the building in which these honorary inscriptions and the statues to which they belong were erected was a hall devoted to the imperial cult (cf. the 'Kaisersaal' in many bath-gymnasium complexes of Asia Minor) rather than a library. Apart from archaeological considerations, the strong statement of service to the imperial family of T.Flavius Severianus Neon and his relatives (XLIII 952 and 955/956) supports this view.

1763-1770. Sagalassos. Inscriptions, old and new. H.DeVijver † - M.Waelkens in M.Waelkens - J.Poblome (edd.), *Sagalassos* IV. *Report on the survey and excavation campaigns of 1994 and 1995* (Leuven 1997) 293-314 (ph.), (re)publish the following inscriptions.

1763: 293-296 no. 1.1. **Honorary inscription for T. Flavius Neon, ca. 120 A.D.** Limestone block, part of a statue base; found near the Nymphaeum in the upper agora and probably re-used in early Byzantine workshops.

v v Οἱ γεραιοὶ v v
ἐτείμησαν ἐκ τῶν
vacat ἰδίων vacat
Τίτον Φλάουιον Ἀττά-
λου υἱὸν Κυρείνα ❦
Νέωνα, ἀρχιερέα τῶν Σε-
βαστῶν πρῶτον, διὰ βίου
δὲ ἀγωνοθέτην, υἱὸν
τῆς πόλεως, φιλοκαί-
σαρα καὶ φιλόπατριν,
πα-
νάρετον, ἀρετῆς ἕνε-
κεν καὶ εὐνοίας τῆς
εἰς αὐτούς ❦ vacat

See *SEG* XLIII 952: an honorary inscription for the same person by the boule and demos; LL. 4-11 (πανάρετον) of the present text are exactly the same as LL. 2-4 of 952 (except for the abbreviations Τ(ίτον) and Φ(λάουιον) in the latter), edd.pr. ‖ [1. For the γεραιοί see *SEG* XXXVIII 1975 for Van Rossum's study of the γερουσία ignored by edd.pr.].

1764: 296-298 no. 1.2. **Honorary inscription for Publia Aelia Ulpiana Noë, reign of Hadrian.** Hexagonal limestone base; on top a dowel hole for fixing to an upper moulding; the latter and the corresponding socle moulding were recovered in 1995 in the Nymphaeum in the upper agora (the socle moulding in situ in a niche of the Nymphaeum). The stones do not belong to the original lay-out of the fountain (161-180 A.D.); they were re-used during the late Roman repair works.

Π(οβλίαν) ❦ Αἰλίαν
Οὐλ̣-
πιανὴν Νόη̣ν
v θυγάτερα v
Σελεύκου
Ἀντιόχου v v
Βιάνορος v v
σωφροσ̣ύ̣- v v v
νης ἕνεκα v

In another niche of the Nymphaeum the honorand erected an inscription for her daughter, edd.pr. ‖ 1-2. the honorand was enfranchised by Hadrian, edd.pr., who add that the cognomen Ulpiana refers to a relative enfranchised by Trajan ‖ 4-5. for the names Seleukos and Antiochos see also our lemma no. 1769 edd.pr.; DeVijver, *AncSoc* 27 (1996) 116, mentions an unpublished inscription for Σέλευκον Ἀντιόχου φιλόπατριν, whom he considers to be Noë's father ‖ edd.pr. suggest that the honorand is identical with the wife of T.Flavius Severianus Neon; the latter's wife is called Αἰλία ΟΥ[--] in *CIG* 4374, probably to be restored as Οὐ[λπιανή] (and not Οὐ[ᾶρα]: see *SEG* XLIII 950-956, introductory lemma). Noë was first married to P.Aelius Aquila (see DeVijver, *AncSoc* 27, 1996, 114-116). For Severianus see also *SEG* XLIII 950.

Inscriptions concerning the Tiberii Claudii

1765: 298-300 no. 2.1. **Honorary inscription for Tib. Claudius Aquila, reign of Trajan.** *CIG* 4373.

Τιβέριον Κλαύ|διον Κλαυδίο[υ] | Νέωνος υἱὸν | Κυρείναι Ἀκύ|λαν ἀρετῆς ἕνεκεν

Son of Tib.Claudius Neon, honored in the next inscription, and grandson of Eilagoas (L. 3 of the next inscription); see H.DeVijver, *AncSoc* 27 (1996) 108, who mentions an honorary inscription for Ἰλαγόαν Καλλικλέους. In K.Lanckoronski, *Les villes de la Pamphylie et de la Pisidie* II. *La Pisidie* (Paris 1893) no. 222, a Κλαυδία Σεουῆρα (cf. *SEG* XLIII 954) and Κλαύδιος Ἀκύλας dedicate an inscription to Trajan. DeVijver-Waelkens suggest that Aquila is the same as the honorand of *CIG* 4373.

1766: 300 no. 2.2. **Honorary inscription for Tib. Claudius Neon, 2nd half of the 1st cent.** A.D. R.Paribeni - P.Romanelli, *MAL* 23 (1914) 260 no. 173.

Τιβέριον | Κλαύδιον | Εἰλαγόου | υἱὸν ‖ Κυρείνα | Νέωνα | Τιβέριος | Κλαύδιος | Κράτων ‖ τὸν ἑαυ|τοῦ πά|τρωνα

For Claudius Neon see the preceding lemma ‖ DeVijver-Waelkens reject an identification of Eilagoas (L. 3) with Τιβέριον Κλαύδιον Εἰλαγόαν from Termessos (*TAM* III 1 65) on the grounds that, if they were identical, Eilagoas would have carried the tria (or duo) nomina. A Τιβέριος Κλαύδιος Ἰλαγόας, on record in *SEG* XLV 1760 and other Sagalassian inscriptions (see *AncSoc* 27, 1996, 108 and 132/133; our lemma no. 1768) is not discussed by DeVijver-Waelkens in this context.

1767: 300-303 no. 2.3. **Honorary inscription for Tib. Claudius Regulus, ca. 96-117** A.D. Rectangular limestone base with upper moulding, found left of the Nymphaeum but not originally belonging there.

Τιβέριον Κλαύδιον | Τιβερίου Κλαυδίου | Καλλικλέους υἱὸν | Κυρείνα Ῥῆγλον, υἱὸν ‖ πόλεως, κτίστην, φι|λόπατριν v v ❦ v v | Τιβέριος Κλαύδιος | Αἴγυπτος τὸν ἑαυ|τοῦ πάτρωνα καὶ ‖ εὐεργέτην

For the date see p. 152 in the same volume ‖ the father of the honorand (Tib.Claudius Kallikles) is on record in *IGR* III 343 and 345 as the son of one Tib.Claudius Dareios.

1768: 308-310 no. 5. **Honorary inscription for Tib. Claudius Piso?, Flavian period.** Rectangular limestone statue base; on its back edge a clamp hole where the stone once joined another. We give the text of DeVijver, *AncSoc* 27 (1996) 133 no. 5, which supersedes the text of no. 5, which is deficient in LL. 1-5.

[Ἡ βουλὴ καὶ ὁ δῆμος?]
[Τιβέριον Κλαύδιον]
[Κλαυδίου Ἰλαγόου υἱὸν]
[Κυρείνα Πείσωνα, ἀρχιερέα]
[καὶ ἀγωνοθ]έτην ἐκ τῶν ἰδ̣ί[ων]
[ὑπὸ τὸ αὐτ]ὸ πρῶτον τῶν ἀπ' α̣[ἰῶ]-

[νος ἀγων]ο̣θέτην δὲ καὶ τῶν εἰση-
[γηθέντ]ω̣ν ὑπ' αὐτοῦ Κλαρείων ἀ-
[γώνων], ἔπαρχον τεχνειτῶν, ἔπαρ-
[χον] σπείρης γ´ Βρακάτης, χειλί-
α̣[ρ]χ̣ον λεγεῶνος δ´ Σκυθικῆς, ἔ-
π̣αρχον εἴλης ζ´ Φρυγῶν, τὰς εἰκό-
νας καὶ τοὺς ἀνδριάντας τῆς
πάλης τοῖς ἀγωνισταῖς ἀνατι-
θέντα ἐκ τῶν ἰδίων εἰς τὸν αἰ-
ῶνα vacat

2-9. Restored after another inscription from Sagalassos, briefly mentioned by DeVijver, *art.cit.* 133 no. 3; on 132/133 nos. 1/2, 4, and 5, DeVijver briefly mentions other texts recording T.Claudius Piso and his father Tib.Claudius Ilagoas (for the latter cf. our lemma no. 1766 app.cr.) ‖ 8-9. Κλάρεια: from the reign of Augustus there was a temple for Apollo Klar(e)ios in Sagalassos, edd.pr., who briefly refer to other texts recording τὰ Κλάρεια and to agonistic texts from Pisidia in general ‖ 9-12. the *tres militiae*, preceded by the function of *praefectus fabrum* (ἔπαρχον τεχνειτῶν): *praefectus cohortis III Bracarum* (stationed ca. 150 A.D. in Syria/Palestine; (Augusta) Bracara was a city in Spanish Gallaecia), *tribunus legionis IV Scythicae* (stationed in Zeugma on the Euphrates), and *praefectus alae VII Phrygum* (stationed in Syria).

1769: 304-306 no. 4.1. **Honorary inscription for Antiochos, 1st cent. A.D.** Rectangular limestone base; the top has two clamp holes which fixed the base to another stone: Ἀντίοχ[ον] | Σελεύ[κου] | Μαρωλ[--]

[1-3. Edd.pr. have Ἀντίοχ[ος] and interpret Μαρωλ[--] as Antiochos' papponym, but since the text is complete it is hard to see what a nominative (with patronymic and papponym) would mean; we prefer the accusative of an honorand. Alternatively, Antiochos may have honored one Μαρωλ[--] (accusative) but there is not sufficient space for adding some of the latter's credentials. For the names Seleukos and Antiochos see our lemma no. 1764; if Μαρωλ[--] is a papponym, our Antiochos cannot be the son of Seleukos on record in that lemma, Pleket] ‖ 3. edd.pr. refer to Μαρολλας in an ineditum in the Wiener Scheden. They republish (306-308 no. 4.2; ph.) *IGR* III 347, erected by an Ἄτταλος Νέωνος Ἀντιόχου (dated by S.Follet, *An.Ép.* 1997 [2000] no. 1491, to 117-128 A.D.). They point out that an eighth line (ἐκ τῶν ἰδίων) is to be added to ἀνέθηκεν in L. 7, and suggest that, since text 4.1 is palaeographically earlier than *IGR* III 347, the two Antiochoi are the same.

1770: 310-313 no. 6. **Milestone, 333-337 A.D.** Limestone drum of a fluted column found on the southern side of the lower agora; the first inscription (A) was cut in honor of Constantine and his three sons.

Dd(ominis) nn(ostris)
Fl(avio) Val(erio) Constantino,
victori, Aug(usto) et Fl(avio) Cl(audio)
Constantino et Fl(avio) [Iul(io)]
Constantio et Fl(avio) Iul(io)
Constante (sic) ⟦nobb(ilissimis) Caess(aribus)⟧
⟦ἡ ἱερὰ καὶ λαμπρὰ⟧
καὶ ἔνδοξος β´ νεωκ[ό]-
ρος Σαγαλασσέων πό[λις]
πρώτη τῆς Πισιδία[ς],
φίλη καὶ σύμμα[χ]ος
Ῥωμαίων

6. Constante for Constanti (dative), edd.pr., with parallels for Constante as dative ‖ 8-9. twice neokoros: Sagalassos had two official temples for the imperial cult: the temple of Apollo Klarios and that of Antoninus Pius, edd.pr. ‖ since the text does not mention any number of miles, it is not a milestone proper but probably an honorary inscription for the emperors set up at the *caput viae* of the lower agora, edd.pr. ‖ a second version of the inscription differs from the Latin version above in LL. 1 (Impp(eratoribus) added initio), 6 (Constante p(io) f(elici) victo[ri] or victo[ribus | Augg.?] in smaller letters) and 7 (completely erased; the Greek letters of this second version are smaller than the rest of the Greek text); it is dedicated to Constantius II and Constans I and dates to 340-350 A.D., edd.pr.; for Constantius II see *SEG* XLV 1762.

1771. Termessos. Honorary decree for the deceased Perikles, late 2nd cent. A.D. Inscription on a statue base found near the theater. Mentioned by B.Iplikçioğlu - G.Çelgin - V.Çelgin, *AST* 15, 1 (1997) [1998] 373-378.

Περικλέα Οβριμοτου Ἑρμαίου Πα[δα]-
μουριος, φιλόπατριν, υἱὸν πόλεως, [δι']
αἰῶνος γυμνασίαρχον, προήγορον
τῆς πόλεως ἀεὶ γενόμενον, ἄρξαντ[α]
τὴν ἐπ̣ώνυμον τῶν ἀρχιπροβούλων ἀρ-
χήν, ἐ̣πωφελῶς καὶ διαφερόντως πολει-
τευσ̣άμενον, τὰς δύο ὁδοὺς βασιλικὰ̣[ς]
καταλιπόντα τῇ πόλει, εἰς λόγον θεωρία̣[ς]
* ,ξτ´, εἰς δὲ λόγον γυμνασιαρχίας καὶ
ἀγώνων ἐννεετηρικῶν δόντα κλῆρόν
τε τὸν ἐν Κερυανδοις καὶ κτῆσιν τὴν ἐν
Νέα̣ Κώμῃ τῇ κάτω καὶ τὴν ἐν Ναιβοις, ἐ̣ν
ταῖς δ̣ὲ Οατυησσου ἀμπέλοις καὶ κτήσ̣-
εις τὰς ἐν Κοβαυνοις καὶ τὰς ἐν Κλ̣υ̣α-
μοις αὐτοῦ ὅλας καὶ κτῆσιν τὴν ἐν Κο-
λονταις, πολλὰ καὶ ἄλλα ἀγαθὰ διαπρα-
ξάμενον τῇ πόλει· τὸν δὲ ἀνδριάντα

ἀνέθηκε Ἑρμαῖος Οβριμοτου Ἑρμαίου
Παδαμουριος, φιλόπατρις, υἱὸς πόλεως,
ὁ ἀδελφὸς αὐτοῦ, κατὰ τὴν τοῦ Περικλέους
vacat διαθήκην vacat

1-2. The honorand is on record in *TAM* III 14 A LL. 2-4 and 8/9; 87 ll. 5-9; 151 LL. 5/6 and 586 L. 6, I.-Ç.-Ç.; for Πα[δα]μουριος see L. 19 || [2-3. δι'αἰῶνος γυμνασίαρχον: see LL. 9-16, which show that the honorand bequeathed land and properties to the city for the future financing of the gymnasiarchia || 3. προήγορος: 'lawyer of the city', representing the latter in court || 7-16. from *TAM* III 14 A LL. 1-6 (see also B L. 4) it appears that under Perikles' proboulia a number of people, among them Perikles himself, contributed to the construction of the βασιλικὴ ὁδός; it is to this initiative and to his financial contributions to the construction of this road and a second one that τὰς δύο ὁδοὺς βασιλικὰς καταλιπόντα seems to refer. In addition he left to the city 60,300 denarii for the financing of θεωρίαι ('spectacles': see *SEG* XLIII 724-727), and for the financing of the gymnasiarchia and ἐννεετηρικοὶ ἀγῶνες an estate (κλῆρος) and various κτήσεις ('pieces of land'; cf. C.Brixhe, *BE* 1999 no. 522: 'propriétés (foncières, parfois sans doute bâties')), Pleket] || 12. 'New Village'; ἡ κάτω: 'au pied de la montagne', C.Brixhe, *loc.cit.* || 12-13. 'au lieu-dit Les Vignes de Oatuessos' rather than 'dans la vigne de Oatuessos', C.Brixhe, *loc.cit.* || the toponyms in LL. 11-16 are previously unattested, I.-Ç.-Ç.

1772. Termessos (area of: Ahırtas). Honorary inscription for Arteimas, undated. Inscription found in 1996 and mentioned by B.Iplikçioğlu - G.Çelgin - V.Çelgin, *AST* 15, 1 (1997) [1998] 378-381.

Κελβησσέων τὸ περιπόλιον | ἐτείμησεν Ἀρτειμαν Μολεους | Ἑρμαίου Ἀνγβαλαου εἰκόνι | χαλκῇ καὶ χρυσῷ στεφάνῳ

[1. The site of Ahırtas is to be identified with ancient Kelbessos, a fortress in the mountainous part of Termessos' territory; for peripolia and their relation to poleis in southwest Asia Minor see *SEG* XLII 1235 on p. 376 and XLIV 1218 app.cr. ad L. 37, Pleket; see also M.Wörrle, *Chiron* 29 (1999) 361-363, Herrmann] || 3. Ἀνγβαλαος: previously unattested, C.Brixhe, *BE* (1999) no. 522.

1773. Termessos. List of victors in funeral games, undated. A.V.Çelgin, *Arkeoloji Dergisi* 5 (1997) 116/117 (ph.), briefly presents the following text in the context of an article on the Termessian gymnasia.

Ἐν ἐπιταφίοις ἀγῶσιν
τοῖς ἀκθεῖσιν (sic) ἐπὶ
Κιννουνει Οβριμοτου καὶ
Μαμαστει Κυλλεινου ὑπὸ
Τιτβαριος Μερλατου τοῦ καὶ
Τειμοκράτους Μόσχου οἵδε
ἐνείκων·
- - - - - - - - - - - - - - - - -

1774. Termessos. Epitaph of Aurelia Ge, 2nd/3rd cent. A.D. K.Lanckoronski, *Die Städte Pamphyliens und Pisidiens* II (Vienna 1892) 122; *JÖAI* 3 (1900) 187-190. S.Cormack in S.E.Alcock (ed.), *The early Roman empire in the East* (Oxford 1997) 149, gives an English translation of the text and comments on the funerary fine mentioned in this and other texts. She does so in the context of a study of the stylistic influence of the Roman West on the funerary art of Asia Minor and of burial practices in that province. Themes discussed by her are *inter alia*: the architecture of heroa and Roman influence on it; sarcophagi, ossuaries, and stelai and the reflection of romanization in them; burial practices (inscriptions recording the people who enjoy the right to be buried in a tomb; fines; curses; announcement of the social status of the deceased; rare references to religious belief; libation and banquets).

1775. Termessos. Epitaph of Aurelia Artemeis, 3rd cent. A.D. *TAM* III 448 (cf. *SEG* XXXIX 1839 and 1846). M.H.Williams, *ZPE* 116 (1997) 261/262, reprints this text and *TAM* III 612, the epitaph of Artemeis' uncle, M. Aur. Moles, with translation. She presents a stemma of the family and discusses the meaning of Artemeis' epithet, Ἰουδαία (see our lemma no. 2329). She suggests that Artemeis was a proselyte [but see L.Robert, *Hellenica* XI/XII 386, Herrmann].

1776. Tymbriada. Funerary epigram for Stephanos, undated. Lower part of a large stele with representation of a dead person lying on his back, with his hands stretched out at left and right; in front of him an animal (lion; dog?); inscription below the relief. Mentioned by M.Özsait - H.Şahin, *AST* 15, 2 (1997) [1998] 123/124 (ph.). Their text is deficient; we give that of C.Brixhe, *BE* (1999) no. 529.

Ὁπλοτέρου(ς) νεικήσ[ας] | ἐν ἔργοις πᾶσιν ἅπαντα[ς] |
αὐτὸς ὁ θυμολέων εὐ|στέφιος Στέφανος

[1. On the photo I discern an Є after POY; I wonder whether ὁπλοτέρου(ς) ἐνείκησ[ε] (or ἐνείκησ[α]) is not preferable, with a sort of haplography for CЄ. The text seems to say that after having defeated all young opponents in all amphitheaters (ἔργα: buildings?; or activities? [for the ἔργον of performances see L.Robert, *Hellenica* XI/XII 356 with note 2, Herrmann]) Stephanos himself (died), the man with ■ lion's heart and adorned with fine crowns; B. has ἅπαντα but if there is room for [ας] in L. 1, there is certainly room for one sigma at the end of L. 2. Was Stephanos a gladiator (or a bestiarius, in the case that the animal is ■ lion)?, Pleket].

1777. Unknown provenance. Manumission inscription on the funerary altar of a family, shortly after 212 A.D. Rectangular marble altar with a crowning oval member between side-akroteria on the upper moulding and a moulded base; on all four faces reliefs representing draped figures (three quarter length unless stated otherwise) on protruding ledges: on the front a woman with headcovering and a bearded man, on the left a woman with headcovering, a much smaller boy in the foreground and an unbearded man, on the right a similar scheme

(woman without headcovering and bearded man), and on the back two women (at left full-length, at right with headcovering); inscription on all sides: LL. 1-3 on the front (L. 1 on the upper moulding; LL. 2/3 on the shaft above the relief), LL. 4-7 on the right (LL. 4/5 on the upper moulding; LL. 6/7 on the shaft above the relief), LL. 8-11 on the left (LL. 8/9 on the upper moulding; LL. 10/11 on the shaft above the relief), and LL. 12-29 on the back (LL. 12/13 on the upper moulding; LL. 14-16 on the shaft above the relief; LL. 17-19 are split up: the two initial letters left of the relief and the others between the figures; LL. 20-26 left of the relief; L. 27 left of the relief (first two letters) and continuing on the ledge; LL. 28-30 under the relief); now in the Museum of Burdur. Edd.pr. G.H.R.Horsley - R.A.Kearsley, *AS* 47 (1997) 51-55 (ph.; translation; stemma of the family); cf. also M.Ricl, *EA* 29 (1997) 31-34.

Αὐρ(ήλιος) • Δημήτριος Μαβδίου
καὶ σύνβιος αὐτοῦ Αὐρ(ηλία)
Ιας Ἀλκίμου·
Αὐρ(ήλιος) • Μαβδίας Δημη-
vacat τρίου vacat
καὶ σύνβιος Αὐρ(ηλία)
vacat Ἄνναλις· vacat
Αὐρ(ήλιος) • Ῥόδων Δημη-
vacat τρίου vacat
καὶ σύνβιος • Αὐρ(ηλία)
v v Ναΐς· vacat
• Αὐρ(ηλία) • Μαρκία Δημητρί-
vacat ου θυγάτηρ·
Ὀλυνπιὰς vacat
ε̣ἰς παραμο-
νὴν vacat ἵνα
⟦μεί⟧-
⟦νῃ̣⟧ καὶ
μηδε-
νὶ
ἐ-
ξέσ-
ται
κα-
τα-
δου-
λῶσαι αὐτήν,
ἀλλὰ εἶναι
αὐτὴν ἐλευ-
θέραν vacat

The prevalence of Aurelii suggests that the text belongs within the first generation or two after the *Constitutio Antoniniana*; therefore, the *floruit* of the earliest generation recorded (Alkimos and Mabdias) may well have been before that date, edd.pr. ‖ the manumission on the back was not the main purpose of the monument, which is primarily a funerary altar for the family members. (Aur.) Demetrios mentioned on all four sides is the same man; the front is dedicated to the parents: Aur. Demetrios and Aur. Ias; the lateral sides highlight Demetrios' sons Aur. Mabdias (the latter name is previously unattested) and Aur. Rhodon, their wives and two children (the latter not identified by name); a daughter is named on the back: Aur. Marcia. Olympias is the slave manumitted; she is depicted beside Aur. Marcia on the back, to whom she apparently belonged (or to whom she was closely related if we consider the slave to have belonged to Demetrios as head of the family), edd.pr. ‖ 15-30. for these lines we follow M.Ricl's convincing interpretation: Olympias was manumitted on the condition that she would stay (LL. 17/18: μείνῃ), presumably with Aur. Marcia for the duration of the latter's lifetime. The inscription was engraved when Marcia was still alive, and μείνῃ was erased after her death, probably on Olympias' initiative, since the latter's paramone-obligation ended at that moment. Examples of epitaphs erected by ex-slaves for their former masters suggest that Olympias 'earned' her place on the funerary altar since she was to take care of the grave and to perpetuate the family's funerary cult: cf. *SEG* XLII 1265, *TAM* V 1 18 and our lemmata nos. 896/897. Edd.pr. read [Μ̣ητ|ρί] in LL. 17/18, assuming that Olympias was set free under the condition that she would serve Meter

(perhaps as a hierodoulos) and adducing *SEG* XXVII 931 (2nd/1st cent. B.C.; Oinoanda) as a parallel; they suppose that the paramone-clause lacks two verbal forms (Ὀλυνπιὰς ⟨ἐδόθη⟩ εἰς παραμονὴν ἵνα ⟨δουλεύσῃ⟩ Μητρί) and speculate on the reason of the alleged erasure of the divine name (Meter as a mistake for Kore?; Christian taking offense?).

PAMPHYLIA

1778-1783. Aspendos. Epitaphs. Ed.pr. C.Brixhe in id. (ed.), *op.cit.* (cf. our lemma no. 2358) 75-79 nos. 1-6 (ph.; translation), publishes the following epitaphs found in 1987-1992.

1778: 75 no. 1. **Epitaph of Aphrodisios, 2nd/1st cent.** B.C. Small marble stele moulded above and below.

Ἀφροδίσιος | Νεοπόλεως | τοῦ Ἀφροδισίου | ὃς καὶ Βάκχιος

Very small apices; A, E; somewhat smaller omicron and omega.

1779: 76 no. 2. **Epitaph of Neon and Laudike, 1st cent.** B.C.? Small marble stele moulded above. Between L. 1 and LL. 2/3 a small moulding on the stone.

Νέων Φιλίσκου | Λαυδίκη γυνὴ Νέωνος

Small apices; A, small omicron, square sigma.

1780: 76 no. 3. **Epitaph of Pinutas, 2nd/1st cent.** B.C.? Small marble stele moulded above; between L. 1 and LL. 2-6 a small moulding on the stone.

Πινύτας | Μεννέου | Ἱερομνή|μονος ‖ ἐτῶν εἴ|κοσι τριῶν

[For names like Ἱερομνήμων, derived from a function, cf. *SEG* XXXVIII 721, with further references, Pleket].

1781: 77/78 no. 4. **Epitaph of Charitine and her husband and children, ca. 200-250** A.D. Hellenistic stele moulded above; original inscription erased; reused in the Roman period and carrying an inscription on its back.

Αὐρ. [. .]δυ̣δ(?)[---]
[---]δος ζῶν ἑαυτῷ̣ κα̣[τ]-
[εσκεύ]α̣σεν τὸ κενοτάφιν̣

[κὲ τῇ γυ]νεκί μου Χαριτίνῃ Ερ[?
[---]ηδος καὶ τοῖς τ̣έκνοις
[?]· μ̣η̣δενὶ δὲ ἐξὸν εἶνε κ-
[αταθ]έσθαι τινά· εἰ δὲ μή, δώ-
[σει τ]ῷ̣ Ἀσπενδίων δ̣ή̣μ̣ῳ̣ [. . .]

1. No traces of letters before Αὐρ; after ΔΥ̣Δ perhaps an alpha (?), followed by a Ϲ (?): Aurelius' cognomen, followed by his patronymic in --δος (L. 2), ed.pr. ‖ 3. κενοτάφιν: 'tomb', not 'cenotaph', in Pamphylian texts, ed.pr. ‖ 6. initio insufficient space for [αὐτῶν], ed.pr.

1782: 78/79 no. 5. **Epitaph of --s Tatei and relatives, Roman Imperial period.** White marble block.

[---]ς (?) Τατει τὸν περίβολ̣ο̣ν̣
[σὺν καὶ τ]οῖς κενοταφίοις κα- ❦
[τεσκ]ευάσεν̣ ἑ̣αυτῇ καὶ τοῖς
[τέκνοις κ]αὶ τῇ μ̣η̣τρὶ Τατει καὶ
[οἷς ἂν] α̣ὐ̣τ̣ὴ̣ διατάξηται · ἄλ-
[λῳ δ]ὲ̣ οὐδενὶ συνχωρῶ ❦

Careful script ‖ 1. initio the first name of Τατει; Τατει = Τατιον with elimination of the nu and reduction of ΙΟ>Ι, ed.pr.; in fine ❦, lapis ‖ 4. Τατει: dative of Τατεις/Τατις, ed.pr.

1783: 79 no. 6. **Epitaph of [--]mera and relatives, Roman Imperial period.** Large limestone block.

[. .]ΜΕΡΑ Λέοντος ζῶσα κατεσκ̣[εύασα]
[τὸ] κ̣ενοτάφιν καὶ Λέοντι τῷ ἀδελ-
[φ]ῷ γλυκυτάτῳ καὶ Ὕλᾳ τῷ ἀνδρί μου
[κα]ὶ Νίκῳ τῷ θρεπτῷ· ἄλλῳ δὲ οὐδεν[ὶ]
[- - - - - - - - - - - - τ]ινα· εἰ δὲ μή, δώ-
[σει - - - - - - - - - - - - - - - - - - -]

Lunate epsilon and sigma ‖ 1. perhaps ['Η]μέρα, ed.pr.

1784. **Attaleia. Honorary inscription for M. Plancius Varus, after ca. 60 A.D.** *SEG* VI 650. Republished by S.Şahin, *EA* 28 (1997) 149/150 and, on the basis of the new inscription in our lemma no. 1785, assigned to the same honorand.

[Μᾶρκον Πλάνκιον
[Οὐᾶρον ταμίαν καὶ]
[ἀντιστράτηγον]
Πόντου καὶ Βειθυ-
νίας, δήμαρχον,
στρατηγόν, πρεσβευ-

τὴν καὶ ἀντιστρά-
τηγον ἐπαρχειῶν
Ἀχαίας καὶ Ἀσίας,
Μᾶρκος Σεπρώνιος
Ἀλβανὸς ἀρχιερεὺς
καὶ ἀγωνοθέτης,
ἔπαρχος ἱππέων ἴλης
Σεβαστῆς Γερμανικι-
ανῆς, τὸν ἑαυτοῦ φίλον

In *SEG* VI the text was assigned to Sextus Quinctilius Valerius Maximus (cf. *ILS* 1018) ‖ 10. Σεπρώνιος: read Σεμπρώνιος, S.

1785. **Attaleia. Honorary inscription for M.Plancius Varus, after ca. 60 A.D.** Two fragments of a statue base once built into the Byzantine wall and now in the wall of a private garden in Antalya. Ed.pr. S.Şahin, *EA* 28 (1997) 149/150 (ph.). Cf. already *SEG* XLVI 1699 app.cr. in fine.

Ὁ δ[ῆμ]ος
Μᾶρκ[ον Πλ]άνκιον
Οὐᾶρ[ον τα]μίαν καὶ
ἀντ[ιστρ]άτηγον
Πόν[του κ]α̣ὶ̣ Βειθυνί-
ας, δή[μαρχο]ν, στρα-
τηγόν, [πρεσ]βευτὴν
καὶ ἀν[τισ]τράτη-
γον ἐ[παρ]χειῶν
[Ἀχαίας καὶ Ἀσίας]

For the honorand cf. *SEG* XLVI 1699 and our lemma no. 1784.

1786. **Attaleia. Honorary inscription for Hadrian's sister Paulina, 117-130 A.D.** *IGR* III 773. H.DeVijver - M.Waelkens in *op.cit.* (cf. our lemmata nos. 1763-1770) 298 report a suggestion of H.Halfmann, to the extent that Ἰουλία Σάνκτα, who erected the inscription, may have been the daughter of M.Iulius Sanctus Maximinus (*SEG* XLIII 956) and the sister of Iulius Maximianus (*SEG* XLIII 955). 'Whether the family was from Attaleia or Sagalassos must remain open.'

1787. **Laertes (Cebel İreş). Dedication by a legionary *signifer* to the council and the mother city, early 3rd cent. A.D.** Light gray limestone base moulded above and below. Ed.pr. J.Russell in *op.cit.* (cf. our lemmata nos. 2068-2078) 176-181 (ph.). Cf. *SEG* XLI 1331 for a brief reference to this text.

[Τῇ] ἱ̣ερᾷ βουλῇ | καὶ τῇ κυρίᾳ | πατρίδι Αὐρή|λιος Νέων Ἰέ|ραξ σημιαφό̣|ρος λεγεῶν(ος) | • ιβʹ • τὸ ἄγαλμ̣[α] | ❦ ἀνέθηκεν ❦

Apices, Ʃ, Ρ, Ω ‖ 3-4. ed.pr. records several persons called Νέων in the area of Laertes ‖ 5-6. σημιαφόρος = *signifer*; the standard-bearer belongs to the *principales*, who served on the headquarter's staff of the legionary legate and held offices beneath the *centurio*; in each *centuria* there were three *principales* (*tesserarius*, *optio*, and *signifer*),

ed.pr. ‖ 6-7. Legio XII bears the cognomen Fulminata (Κεραυνοφόρος); it was stationed in Melitene on a site above the right bank of the Euphrates, ed.pr., with further information on special assignments for detachments of this legion in Asia Minor ‖ 7-8. ed.pr. suggests that Neon dedicated a statue of Apollo.

1788. Perge. Honorary epigram for Perge, 275/276 A.D. Large pilaster moulded above; found in situ in the so-called Tacitus-street next to the pilaster on which *SEG* XXXIV 1306 (see our lemma no. 1789) was engraved; epigram on the front; on the right face above a crown ('Preiskrone') in a tabula ansata a graffito: Μητροπο|λίτειος (sc. ἀγών); cf. coins from Perge, representing the emperor Tacitus holding a wreath in his hand, with the inscription Τακίτιος Μητροπολείτιος Περγαίων Καισάρ(ε)ια; for the agon see also LL. 17-20 of *SEG* XXXIV 1306. Edd.pr. R.Merkelbach - S.Şahin - J.Stauber, *EA* 29 (1997) 73/74 (German translation of the epigram).

Ἤμην μὲν πρόσθεν κεφαλὴ | Παμφυλίδος αἴης· |
Ζηνὸς δ' ἐκ Τακίτου | μητρόπολις γέγονα· |
εἶπέ μέ τις κορυφὴν πόλεων | κλεινῶν βασιλήων, |
νῦν δ' ἐφάνην μήτη[ρ] | ὡς Ἀσίης Ἔφεσος· |
πραικίπουάν μέ τις εἶπεν | ἐρισθενέων βασιλήων· |
μητρόπολις δ' ἐφάνην | νεύμασι τοῖς Τακίτου· |
Ἀντωνεῖνος ἔφη με φίλην | καὶ σύμμαχον εἶναι, |
κεῖνος ὁ Σευήρου, νῦν δέ | γε μητρόπολιν· |
[θ]ύουσιν παρ' ἐμοὶ οὐώ[τοις] | [Π]άμφυλοι ἅπαντες· |
νῦν δὲ καὶ ἀρχιερεῖς εἰσὶν | θεοῦ Τακίτου

2. Zeus Tacitus: edd.pr. refer to coins (ph.) in which Tacitus is represented holding a wreath (cf. above). He is both Tacitus and Zeus; μητρόπολις: status awarded by Tacitus: see *SEG* XXXIV 1306 L. 2 (in the lacuna the award is likely to have been mentioned) ‖ 3. κορυφήν: cf. 1306 LL. 21/22 ‖ 4. the comparison with Ephesos is also made in 1306 LL. 9-11 ‖ 5. πραικίπουάν = praecipuam, edd.pr. ‖ 7. Ἀντωνεῖνος: Caracalla; φίλην καὶ σύμμαχον: amica et socia, edd.pr. ‖ 9. a reference to the συνθυσία and *vota* during the festival of the Pamphylian Koinon, edd.pr., who refer to a coin (ph.) representing Artemis Pergaia sitting on a chest (θησαυρός: cf. 1306 LL. 12/13), a female leading the sacrificial oxen towards the goddess, and the inscription οὐῶτα [for συνθυσία see C.P.Jones, *JHS* 118 (1998) 183-186 and our lemma no. 1565] ‖ 10. the high priests of divus Tacitus are in charge of the festival of the Pamphylian Koinon, edd.pr.

1789. Perge. Series of acclamations, 275/276 A.D. *SEG* XXXIV 1306 (XXXIX 1389; XLI 1334; cf. our lemma no. 1788). In the context of the ed.pr. of the epigram in our lemma no. 1788, R.Merkelbach - S.Şahin - J.Stauber, *EA* 29 (1997) 69-73, reproduce the text of the acclamations (German translation), with brief comment largely based on coins. In their comment on LL. 9-11 they present the interpretation of W.Weiser. The words Διάνε (= Dianae) Ἐφεσίᾳ καὶ Διάνῃ Περγησίᾳ are to be interpreted as an apposition to the preceding ἀργυρῷ νομίσματι τετειμημένῃ: under Nerva and Hadrian both Ephesos and Perge produced cistopho-

res with the Latin legend *Diana Ephesia* and *Diana Perg(aea)*, respectively. In L. 4 of the epigram in our lemma no. 1788, Perge is put on a par with Ephesos.

LL. 17-20 indicate that rich *viri consulares* financed and presided over the Τακίτιος Μητροπολείτιος Περγαίων Καισάρε(ι)α, on record on coins (ph.).

1790. Unknown provenance. Epitaph of Sbardia Tateis, ca. 50 B.C. *SEG* XL 1265. Offered for sale at Christie's, New York; cf. auction catalogue *Antiquities, Thursday, 18 December 1997*, 80 no. 173 (ph.).

LYCIA

1791. Antiphellos. Bilingual epitaph of Iktas and his relatives, 5th/4th cent. B.C. *TAM* I 56. D.Schürr, *Kadmos* 36 (1997) 127-140, studies the Lycian curse at the end of this inscription, which corresponds to the more concise Greek text ἡ Λητὼ αὐτὸν ἐπιτνψι (= ἐπιτ⟨ρί⟩ψ⟨ε⟩ι). In the Lycian version Leto is called 'mother of the sanctuary'; parallels in other Lycian texts (*TAM* I 102 and 112; trilingual stele from Xanthos *SEG* XXVII 942; XLVI 1720*) show that this is the supra-regional Letoon near Xanthos. In addition to Leto, the Lycian curse also mentions another deity or group of deities interpreted by S. as 'the nymphs of Phellos'. The latter are on record in later Greek inscriptions from Antiphellos (cf. P.Frei, *art.cit.* in *SEG* XL 1266, p. 1818) and probably also in the first strophe of the Lycian poem *TAM* I 55 [For this text and commentary on the alleged parallelism between the Lycian and the Greek text see Strubbe, *Arai Epitymbioi* 249/250 no. 375].

1792. Balboura. Corrections in two inscriptions. N.P.Milner, *AS* 47 (1997) 48, presents the following corrections:
SEG **XXXVIII 1450** (*IGR* III 474): in L. 1 Εἰσηγησαμένου instead of Εἰσηγημένου;
SEG **XLI 1362**: in the two half-lines at the end of L. 1 Μηνᾶ Ορο|μοου ❦ instead of Μηνάο β' ⟩ | Μόου ⟩; the Pisidian name Ορομοας (the nominative ending is not quite certain) is related to Ορρομους, Ορομως, Ορμους and Ωρμας.

1793-1805. Balboura (and area of). Dedications to the Dioskouroi and other deities, Hellenistic/Roman Imperial period. Seventy-five votive reliefs found (or rediscovered) in Balboura (our lemmata nos. 1793-1797) or the west part of its territory; (re)published by T.J.Smith, *AS* 47 (1997) 3-32 (catalogue arranged on iconographic grounds on 24-32). S. comments on the nature and iconography of the deities represented: mainly the Theoi Agrioi (a male triad), the Dioskouroi, Kakasbos, Herakles, and Artemis Lagbene; she also discusses the location and function of the reliefs and their connections with those from adjacent areas: they have parallels in northern Lycia (especially Oinoanda), and to a lesser degree in central and lower

Lycia, the Milyas, and Pisidia (maps of distribution on 12/13). The combination of Greek and Anatolian gods and of Greek iconography with the art of rock carving testifies to Greek acculturation. Twelve reliefs have inscriptions and are (re)published by N.P.Milner in an Epigraphical Appendix on 33-49 (ph.; dr. of characteristic letters; translations; commentary, inter alia on onomastics): nine new and three known texts (our lemmata nos. 1799/1800, and 1805); our lemmata nos. 1795/1796 (= M. nos. 3 a/b) are apparently considered by M. as belonging to the same relief. The inscriptions are cut on local limestone rocks except for the portable relief of our lemma no. 1801. The reliefs representing the Dioskouroi have a standard iconographic scheme: two mounted horsemen draped in short tunics and flowing cloaks flanking a draped and veiled woman (the Anatolian lunar goddess) with one arm crossing her chest diagonally and the other arm at her side; in the lemmata below we remark deviations from this scheme [For Kakasbos and Herakles see now also I.Delemen, *Anatolian Rider-Gods. A study on stone finds from the regions of Lycia, Pisidia, Isauria, Lycaonia, Phrygia, Lydia and Caria in the late Roman period* (Bonn 1999)].

1793: 36 no. 1 = 26/27 no. D 5. **Dedication to the Dioskouroi, Roman Imperial period (probably 1st/2nd cent. A.D.).** Rectangular panel; Dioskouroi wearing conical caps; inscription above the figures.

῾Ερμαῖος Μάγαντος Τροκον| vacat δου Διὸς v κόροις vacat

For the apparently deliberate separation of the name 'Dioskouroi' into two words cf. our lemmata nos. 1796/1797, M., who does not know of other parallels [For Μάγας cf. L.Robert, *BCH* 107 (1983) 557 no. 3 = id., *Documents d'Asie Mineure* (Paris 1987) 401: dedication to the Dioskouroi from the area of Isinda, Herrmann].

1794: 36/37 no. 2 = 26 no. D 4. **Dedication to the Dioskouroi, Hellenistic period (probably 2nd/1st cent. B.C.).** Irregular panel; relief representing the conical caps of the Dioskouroi only; inscription on a ledge below.

Μολε[σι]ς Μολεως ❦ | Διοσ[κ]όροισι εὐχήν

The plural masc. dative in -οισι (which died out in Ionic in the early 4th cent. B.C. but survived in Pamphylian until the end of the Hellenistic period) and the absence of Ionic -ου- for -ο- in -κόρος show that the dialect of Balboura was closer to the Pamphylian than the Ionic, M.; contra C.Brixhe, *BE* (1998) no. 411: '-οισι est une simple réminiscence poétique'.

1795: 37 no. 3 (a) = 26 no. D 2. **Dedication to the Dioskouroi, Hellenistic period.** Rectangular panel with traces of a pediment; inscription below the figures.

Μάνης ῾Ερμα̣ v ἰ̣ο̣[υ? vacat?]

The inscription may continue under the relief of our next lemma, M.

1796: 37/38 no. 3 (b) = 26 no. D 3. **Dedication to the Dioskouroi, Hellenistic period.** Rectangular panel with traces of a pediment; inscription on the frame below the figures; immediately to the right of the relief of our preceding lemma.

vacat? [ἀν]ἐ̣[θη]κ̣ε Δ̣ιὸς vacat | vacat κ̣ό̣[ρ]ο̣ι̣σ̣ι εὐχήν

1797: 38 no. 4 = 26 no. D 1. **Dedication to the Dioskouroi, 2nd/3rd cent. A.D.** Rectangular panel surmounted by a pediment with a crescent moon and eagle in the center; probably a fourth figure to the right wearing a short tunic (Herakles or Hermes?, S.; dedicant?, M.); inscription in the pediment distributed beside and below the crescent.

[Α]ὐ̣[ρ(ήλιος)?] lunar crescent | ᾿Α̣[ρ]τ̣έ̣[μ] v ω̣ν Δ̣ι̣[ὸ]ς | [κ]ό̣ρ̣οις v εὐ̣χήν

The dedicant is probably identical with the homonymous dedicant on record in *IGR* III 1502 (our lemma no. 1799). M.

1798: 38/39 no. 5 = 27 no. D 7. **Karahasantaşı (area of: İn Taşı). Dedication to the Dioskouroi, probably Hellenistic period.** Rectangular panel; inscription below: Μαραμοτα̣ς Κ̣Ε̣[----] | Διοσκόροι[σ]ι̣ εὐ[χήν]

1. The patronymic is probably a Pisidian name, like Maramotas [for this name see C.Naour, *ZPE* 29 (1978) 102, Herrmann]: either Κενδαιβης or Κενδεας or the locally-favored Greek name Κεραίας (Κεραίας is also probable in an unpublished correction to *SEG* XXVI 1413 [obviously in L. 3: Κρ̣[----], *SEG*]), M.

1799: 39-43 no. 6 = 27 no. D 13. **Karahasantaşı (area of: İn Taşı). Dedication to the Theoi Epekooi (i.e., the Dioskouroi), after 212 A.D. (1st half of the 3rd cent.).** *IGR* III 1502; *I.Side* 77; *SEG* XXXVIII 1466.

Αὐρ(ήλιος) ᾿Αρτέμων Γιδλασιος Οἰνοανδεὺ⟦ευ⟧ς μ(ισθωτὴς?)
ἐλθὼν ἀπὸ καθολ(ικῶν) χ(ωρίων) κυριακῶν ῥεγεῶνος
Οἰνο(ανδικῆς) ἐξ ὑπαρχόντ(ων) Πρόκλης θεοῖς ἐπη-
κόοις εὐχαριστήριον· v τοῖς αὐτοῖς ἀνέ-
θηκα καὶ λύχνον κρεμαστόν

The location of the cave at İn Taşı is unlikely to have been in Oinoandan territory; the emphasis on Oinoanda suggests that the dedicants were outsiders visiting the cave/sanctuary, M. ‖ 1. in fine ⋔: μι(σθωτής) or μ(ισθωτής), M.; Οἰνοανδεὺς ...., *IGR* ‖ 2. ἀπὸ καθολ(ικῶν) χ(ωρίων) κυριακῶν, D.Feissel - K.A.Worp (cf. *SEG* XXXVIII); ἀπὸ καθολ(ικῶν) κυριακῶν, *IGR* ‖ Feissel - Worp, unaware of the reading μ(ισθωτής), considered Artemon an ex-rationalis of imperial estates in the territory of Oinoanda, but ἀπό is hard to parallel in the sense of 'former(ly)' before Diocletian's time; rather he was presently accountant. However, Artemon was surely of low rank and his imperial

post is analogous to what was usually termed a procurator (the terms appear to have become interchangeable during the reign of Septimius Severus). He was tenant of a tractus of imperial estates rather than of all the imperial estates in the regio of Oinoanda. Artemon was probably also one of Prokla's chief tenants (misthotes, also used for Artemon in the dedication in our next lemma); the military dress represented on the relief may either be connected with his regional procuratorial rank or he may have been a serving or retired soldier who had invested in farming. Probably ἐλθών (L. 2) is meant to provide a contrast between Artemon 'who came', and Prokla 'who provided the resources'. Prokla may be identical with Claudia Vilia Prokla, daughter of Claudius Titianus the senator and Claudia Helena, descendants of the C. Iulii of Oinoanda (cf. M.-T.Raepsaet-Charlier, *Prosopographie des femmes* (cf. *SEG* XXXVII 1826) 230 no. 257; see also the stemma of S.Mitchell - N.P.Milner mentioned in *SEG* XLV 1819-1823 on p. 531); she is likely to have owned property in Oinoanda and Patara. R.Delmaire, *An.Ép.* (1997) [2000] no. 1499, argues that Artemon was an ex-rationalis and *conductor* of the imperial estates in the *regio* of Oinoanda; Prokla's estates had been transformed into imperial estates.

1800: 43/44 no. 7 = 28 no. D 14. **Karahasantaşı (area of: İn Taşı). Dedication to the gods (i.e., the Dioskouroi and Hermes), after 212 A.D.** *SEG* XXVI 1438 (cf. L.Robert, *BCH* 107, 1983, 558 no. 5). Found in the same cave as *IGR* III 1502 (our preceding lemma).

Αὐρ(ηλία) Ἀθηνοδωριανὴ Νε- vacat νας Σιδητὶς [γ]υ[ν]ὴ Ἀρτέμω- νος Γιδλασιος μ(ισθωτοῦ) θεοῖς vv 4 εὐχαριστήριον vacat	Νέστωρ ἀπή[ρτι]- σεν

1-2. The signature was not included in *SEG* XXVI; Nestor is likely to have sculpted all the reliefs and inscriptions in the cave ‖ 2-3. Ἀρτέμω|νος Γιδλάσιος - θεοῖς εὐχαριστήριον (no L. 4), *SEG*; Μ(εγάλοις), G.Cousin, *BCH* 24 (1900) 338; ΜΙ = μι(σθωτής) or μ(ισθωτής); cf. our preceding lemma L.1, qualifying the same Artemon. The dedications by Artemon (cf. also our preceding lemma) and by his wife were presumably both paid for by Prokla, M.

1801: 44-46 no. 8 = 28 no. D 19. **Kayabaşı (Muğla). Dedication to the Dioskouroi and Herakles, 2nd cent. A.D. (before 212).** Portable stele; slab with gabled top, built into a barn; at right a standing nude male holding a club in his right and a lion's skin in his left hand (Herakles); inscription below.

[Δι]οσκόροις, Ἡρακλεῖ, θεοῖς ἀλείπτοις, κατὰ ὄνα[ρ]·
❦ ἀγαθῇ τύχῃ· ❦ Οἰνοανδέων ❦
[βου]λῆς κ̣(αὶ) δήμου κρίματα τὰ ὑπογεγραμμένα·
4 [ἐπὶ ἀ]ρχιερέως τῶν Σεβαστῶν Γαΐου Λικιν-
[νίου] Τηλεμάχου, Ἀρτεμεισίου δʹ, μέρος ψηφίσμ-
[ατος ἐδ]όθη, προβουλεύσιμον δοθὲν ὑπὸ Διογ-
[νήτο]υ̣ καὶ Φιλοκώμου τῶν Φιλοκώμου Διο̣[γ]-

8 [νήτου κα]τὰ τὰ προεψηφισμένα ὑπὸ τῆς βουλῆς Μηγό̣-
[φιλος? .... κ]αὶ ἡ γυν̣ὴ Ῥε̣σ̣ία κωμητικὴ ὑποκ̣εῖσ̣θα̣[ι ----]
- -

It is unclear why the city was involved in a private dedication resulting from a dream; perhaps the city supplied money for the votive; it may have owned the land on which Meno-- and Rhesia farmed, and in this way had a reason to share in the divine favor sought by them; the reference to a mortgage supports the view that public money was somehow involved. The protocol summarized in LL. 4-8 fits in with that on record in the Demostheneia-inscription (*SEG* XXXVIII 1462), as does the double date (cf. ibid. LL. 46/47; from LL. 38-40 it appears that the boule and ekklesia met on Artemisios 2-4), M. ‖ 4-5. C. Licinnius Telemachos is otherwise unknown, but may be one of the Oinoandan Licinnii, M. ‖ 6-8. the names of the proposers of the motion are known from an unpublished sarcophagus belonging to members of the family, which will have belonged to the elite of Oinoanda, M. ‖ 9. Ῥεσία: previously unattested; presumably a feminine of the heroic name Ῥέσος [or belonging to the Roman name Resius?, Herrmann]; κωμητική points to lower class status [or does it refer to one of the many villages on record in the Demostheneia-inscription as belonging to Oinoanda's territory?, Pleket]; her husband, though presumably a citizen of Oinoanda, may not have been very well-to-do either, M.

1802: 46 no. 9 = 31 no. K 3. **Area of: Bekciler. Dedication to Kakasbos, Roman Imperial period.** Rectangular slab with a relief representing a mounted horseman holding a club in his right hand; inscription below; now in Fethiye Museum.

[Ἀρτέ?]μων Κ̣ακάσ̣ι[βῳ] ε̣ὐ̣χήν

1803: 47 no. 10 = 29 no. D 23. **Area of: Bogalar, Gözlük Mevkii. Dedication to the Dioskouroi, 1st/2nd cent. A.D.** Rectangular panel; Dioskouroi leaning on two pillars topped by their conical caps; inscription in a rectangular panel below.

Ἰκ̣έσιος Ἀρτέμων̣ος | Ἰ̣κεσίου̣ Ε̣ὐ̣α̣γαπ̣ή̣του | θεοῖς v Διοσκόροις

2. Εὐαγάπητος: previously unattested name of a type used primarily for slaves and their descendants (cf. Εὐάρεστος, Εὐφίλητος), M.

1804: 47 no. 11 = 26 no. T 14. **Area of: Gölçük, Çakırlar Yaylası Mevkii. Dedication (to the Theoi Agrioi triad), Roman Imperial period.** Rectangular panel; three standing male figures draped in short tunics and holding axes; small cornucopia at right; inscription above: [----]ΑΘΥΙ[--- εὐχ]ήν

Either a name or [κ]αθ' ὑ|[παρ], [κ]αθ' ὑ|[πνον], M.

1805: 47/48 no. 12 = 30 no. D 45. **Area of: Gölçük, Azmanı Mevkii. Dedication to the Dioskouroi, late Hellenistic period?** E.Petersen - F.von Luschan, *Reisen in Lykien, Milyas und Kibyratis* II (Vienna 1889) 171 no. 214.

Μάνης Μίδου καὶ | Ἀρτειμας Μίδου | θεοῖς εὐχήν

Letters no longer visible are underlined.

1806. Dereköy. Regulation concerning the cult of Zeus, 138 A.D. or shortly later. Large rectangular block cut from the solid rock and shaped into the form of a small house with a sloping roof and a triangular pediment at the short front side (north); inscription starting on the long east side (A), continuing on the short north side under the pediment (B) and ending on a separate field (C) smoothed on the stretch of rock immediately right of (B); built into a wall surrounding an early Byzantine cistern partly demolished by illegal diggers in the early 1970s. Ed.pr. M.Wörrle, *Chiron* 27 (1997) 399-469 (ph.; map of western Lycia; ample commentary; translation of B II LL. 23-62); on 393-399 W.W.Wurster describes the ruins of Dereköy: a fortified settlement (village) with houses and rock-cut tombs in the Upper Xanthos Valley, northeast of Kadyanda and northwest of Araxa.

A (main block: east side)

-------------------- ca. 10-15 lines --------------------
-39 [--]ΓΑΡΟΥΣΗΣ
[--]ΔΗΛΩΝ[..]
[------------------------------------]· vacat
-36 [-------------------------------- ἀ]γωνοθέτας [---]
[------------------------------]ΙΝ τῇ αὐτῇ ἡμέρᾳ vacat
[--------------------------------]ΗΣ προθεσμίας vacat
[--------------------------------]ΛΟΝ ἐν τῇ Κιλλαρει-
-32 [-------------------- Λύκων -- Κλε]οβούλου τοῦ Διοφάνους
[------------------------------] οἶν ἀρρένα ἀξιοπρεπῆ
[------------------------- α]ὐτοῖς τῆς βύρσης καὶ τῶν
[------------------------------------]· vacat
-28 [------------------------------] τὰ χωρία αὐτοῦ τελέ-
[σει? ------------------------------]· vacat
[--------------------------------]ς δεῖσθαι διακονίας
[--------------------------------] ἑαυταῖς αἱρούμεναι
-24 [--------------------------------]ΩΣΟΥΣΙΝ τὰς γειναμέ-
[νας ----------------------------]ουσι ἢ ἀποδιδόντ[ε]ς μέ-
[χρι------------------------------]· vacat
[------------------------------] ταῖς ὁμουρίαις διακο-
-20 [ν-------------------- περὶ? ----- τ]οῦ ἐν ἄκρᾳ Διὸς διατετα-
[γμεν----------------------------] δ[ιακ]ονῆσαι· vacat

[-------------------- Λύκων --- Κλεοβούλ]ου τοῦ Διοφάνους
[--]ου· vacat
-16 [------------------------------] καὶ κληρονόμων Ὀρθαγόρου
[τοῦ Ἑρμαίου ----------------------------]· vacat
[------------------------] Αἰλίας Αρσασιος· vacat
[----------------------]Ν Κλεονείκου δ΄· vacat
-12 [------------------------ χ]ωρία Νεικαινετείας τῆς Γαλάτου
[----------------------------]μενας ὑπὸ τῶν ὁμουριῶν ΣΥΝΕΝ
[----------------------------]ΕΤΩ ὑφαιρουμένων τῶν ἐξ ἔ-
[θους --------------------------] λοιπὰ τῶν θυσιῶν μερισθή-
-8 [σεται --------------------------] ὁμουρία λήνψεται διὰ τῶν
[------------------------------] συνβολὰς τὰς ἐπιβαλλού-
[σας ----------------------------] αὐτοὶ οἱ διάκονοι τὴν
[------------------------------]σουσιν τοῖς διακόνοις τῆς
-4 [------------------------------------]ΧΟΝΤΩΝΤΩΝΜΗΚΟΝΙ
[------------------------------------]ς ἐνεχυράζειν μέχρι
[------------------------------] τὴν τῶν διακόνων περὶ τῶν
-1 [--------------------------]ΙΝΕτας θυσίας ἐπ' αὐτῶν τῶν ἱερῶν
[--] vacat

B (main block: north side): Column I

------------------ 5 lines ----------------
6 [------------------------------]ΤΟΥΔΕ
[------------------ τ]ῇ ὁμουρίᾳ [ὀφ]ε[ί]λει
8 συνβ[ολαφορ]εῖν· vacat
[χωρία Διοφ]άνους τοῦ προγεγραμμένου συνβ° θ΄
[παρὰ τέτ]αρτον σὺν οἷς ἠγόρασεν χωρίοις παρὰ Γα-
[----------------]ας, vacat
12 χωρίον Κλεονείκης τῆς [---] τοῦ Κλεονείκου συνβ° α΄,
[χ]ωρία Μεγακλέους τοῦ Ἐπιχάρου⟨ς⟩ συνβ° β΄ σὺν ᾧ
ἠγόρασεν χωρίῳ ὁ πατὴρ αὐτοῦ παρὰ Αἰλίου Φανίου,
χωρίον κληρονόμων Ὀρθαγόρου τοῦ Ἑρμαίου συνβ° α΄,
16 χωρίον Ερμαδορτου τοῦ Ἀρτείμου συνβ° α΄,
χωρίον Θηρωνίδου τοῦ Διο[--]ους συνβ° α΄,
χωρίον Λυκίνης τῆς Κλεομ[ένο]υ σ[υ]νβ° α΄,
χωρία Φανίου τοῦ Ἔρωτος συνβ° [β]΄,
20 χωρίον Ἔρωτος τοῦ Ἱππολόχου ἡμισυνβόλιον,
χωρίον Γαΐου Μεσσίου Πετρωνίου τοῦ καὶ Κερεου
καὶ τῶν τὸ δί[κ]αιο[ν] αὐτοῦ ἐχόντων συνβ° α΄ παρὰ τέταρτον,
χωρίον Ἀνδρέου τοῦ Λύκωνος συνβ° α΄·
24 Ὁμουρία{ς} δὲ Κουλπου καὶ Στενῶν ἔχει συνβ° κ΄, εἰ-
ς ἃς ὀφείλουσιν συνβολαφορεῖν· vacat
χωρί[ο]ν Κλεονείκου δ΄ συνβ° α΄,

χωρίον Ἑρμογένους δ' συνβº α',
χωρίον Φιλομούσου τοῦ Μασου συνβº α',
χωρία Μηνοφίλου τοῦ Ἕρμωνος συνβº γ',
χωρίον Κβαιμιου β' καὶ Κλεάρχου τοῦ Μασου [συ]νβº α',
χωρίον Σε[ρα]πίωνος τοῦ Μολεσιος συνβº α',
χωρίον Οὐαλερίας Μεις συνβº α',
χωρία Ἱππολόχου τοῦ Στράτωνος συνβº γ',
χωρίον Ἔρωτος τοῦ Ἱππολόχου συνβº αϚ',
[χω]ρίον Φανίου τοῦ Ἔρωτος συνβº α',
χωρία κληρονόμων Ὀρθαγόρου τοῦ Ἑρμαίου συνβº ε',
χωρίον Κλεάρχου τοῦ Μασου ἡμισυνβόλιον·
Ὁμουρία δὲ Νεισαίου β' ἔχει συνβº κ', εἰς ἃς ὀφεί-
λει συνβολαφορεῖν· vacat
χωρία Νεισαίου τοῦ προγεγραμμένου [σ]υνβº ς',
χωρίον Αἰλίας Αρσασιος συνβº α',
χωρία Λύκωνος τοῦ Κλεοβούλου τοῦ Διοφ[άνους συνβ]º γ',
χωρία Φανίου Μαρκίου Ἀντιγένους καὶ κληρο[νόμω]ν
Κοκκηίου Δωσιθέου συνβº β',
χωρία Κλαυδίου Φλαυιανοῦ συνβº δ',
χωρία Ἀντιπάτρου δ' συνβº β',
χωρία Ἑρμαίου τοῦ Κερεου συνβº β'·
Ὁμουρία δὲ Καρουνδων ἔχει συνβολὰς κ', εἰς ἃς ὀ-
φείλει συνβολαφορεῖν· vacat
χωρία Ἑρμογένου δ' καὶ τῶν περὶ Ἐπιχάρην Φιλεί-
νου καὶ Ἄτταλον Ἰάσονος συνβº β',
χω[ρί]α Νεικαινετείας τῆς Γαλάτου καὶ τῶν περὶ
[Ἀρτ]έμωνα Κάστορος συνβº γ',
χωρία Ἑρμολύκου β' τοῦ Ορνεπειμιος μετὰ τῶν τέκνων αὐ-
τοῦ συνβº α', vacat
χωρία τῶν περὶ Κόμωνα Ἐφέσου συνβº β',
χωρία Λουκίου Σιβηρείνου συνβº γ',
χωρία Ακκας τῆς Φα[ν]ίου συνβº β',
χωρία Φαρνάκου τοῦ Ἑρμογένου συνβº β',
χωρίον Ορπειγεσιος γ' καὶ Ταταρίου τῆς Μολητος
συνβº α', vacat

B (main block: north side): Column II

χωρίον Φιλαργύρου τοῦ Λυσιμάχου καὶ Ἐλευθ[έρο]υ ἀ[πε]-
λευθέρου Νάννας τῆς Κλεοβούλου συνβº α',
χωρία Ερμασσου τοῦ Καλλικλέους συνβ[º β'],
χωρίον Διογένους τοῦ Λυσιμάχου σ[υνβº α']·
Ὁμουρία δὲ Μύρτων ἔχει συνβολὰς κ', εἰς ἅ[ς ὀφ]είλε[ι]
συνβολαφορεῖν· vacat

χωρία Ακκας τῆς Κερεο[υ κ]αὶ Κλεονείκου δ' σ[υνβº .'],
χωρία Αἰλίας Αρσασιος κ[αὶ Ακ]κας τῆς Μ[ασου συνβº .'],
χωρία Κλεονείκου δ' συνβ[º .'],
χωρίον Νάννας τῆς Κλεάρχου σ[υνβº .'],
χωρίον τῶν σὺν Κλεάρχῳ Μολεσιος συν[βº] α',
χωρία Φανίου τοῦ Ἔρωτος καὶ Κερεου τ[οῦ] Α[--]ου καὶ
Φανίου τοῦ Πρόβου καὶ Φαρνάκου τοῦ Ἑ[ρμογένου συ]νβº δ',
χωρία Λαλλας τῆς Ἑρμολύκου συνβº α',
χωρίον Φανίου Μαρκίου Ἀντιγένους καὶ κληρονόμων
Κοκκηίου Δωσιθέου συνβº α',
χωρία Λύκωνος τοῦ Κλεοβούλου τοῦ [Διο]φάνους σ[υνβº] β',
χωρίον Λύκωνος τοῦ αὐτοῦ καὶ Καλουεν[τ]ίας Λαλλας συνβº α',
χωρίον Ακκας τῆς Μασου συνβº α',
χωρίον Μάρκου Ἀντωνίου Λυσιμάχου καὶ Μεγακλέ-
ους τοῦ Ἐπιχάρους συνβº α',
χωρίον Ερμανδειμασιος τοῦ Μελεάγρου συνβº α'·
Ἐπεὶ δέ τινες εἰσὶν θυσίαι πλείονα ἔχουσαι ἀνα-
λώματα, δίκαιον δέ ἐσ[τ]ιν πάσας τὰς ὁμουρίας τὸ
ἴσον ἔχειν εἴς τε τὴν ἔξοδον τῶν θυσιῶν καὶ τὴν
πρόνοιαν, vacat
εὔλογον ἡγησάμεθα τότε πάλιν τὴν αὐτὴν ὁμου-
ρίαν τὴν [αὐ]τὴν θῦσαι θυσίαν ὅταν πᾶσαι αἱ ὁμουρί-
αι πάσας τὰς θυ[σ]ίας διεξέλθωσιν θύσασαι, vacat
καὶ εἰς τὸ διαμένειν τοῦτο καὶ εἶναι δῆλον, ὅτι πα-
ρὰ τέσσερα ἔτη ἡ αὐτὴ ὁμουρία τὴν αὐτὴν θυσί-
αν ὀφείλει θῦσαι, ὁ ἱερεὺς τοῦ ἐν τῇ ἄκρᾳ Διὸς
μετὰ τὸ [π]άσας τὰς ἐν τῇ ἱερωσύνῃ αὐτοῦ ἀπο-
vacat [τελε]σθῆναι θυσίας ἐν τῷ Πανέμῳ μηνὶ δη-
vacat λώσει δι' ἀρχείων, ποίας θυσίας ἑκάστη ἔθυ-
vacat (σ)εν ὁμουρία vacat
Οἱ δὲ κατ' ἔτος ἀγωνοθέται, ὀφείλοντες εἶναι
δύω παῖδες, τελέσουσιν ἀγῶνας ἐπὶ τῆς ἄκρας
ἐν τῇ κ' τοῦ Δύστρου μηνὸς τελοῦντες καὶ τὰ
λοιπὰ τὰ ἐξ ἔθους διδόμενα καὶ γεινόμενα, vacat?
καὶ ὀφείλουσιν εἰς τὸ μέλλον ἀγωνοθετῆσαι
Κερεας Ἑρμαίου, Κλέαρχος Κενδηβου·
Δώσουσιν δὲ καὶ οἱ ἐν τῇ κώμῃ ἐργαζόμενο[ι]
κεραμεῖς ἕκαστον ἐργαστήριον καθ' ἕ[κ]ασ-
τον ἔτος ἀπὸ τοῦ ἐνεστῶτος ἔτους κερα-
μεῖδας ιε' σὺν καλυπτῆρσιν καὶ σκεύη τὰ κα-
τὰ λεπτὸν καὶ εἰς τὰς θυσίας χρήσιμα μέ-
χρι ✻ β' μηδὲν λαμ[β]άνοντες· vacat
Περὶ δὲ τῆς σειτικῆς κατελαβόμεθα μ[έ]- vacat

χρι μὲν ἀρχιερέος Κλαυδίου Ἀττάλο[υ] vacat
πεπρᾶχθαι τὴν σειτικὴν ἀπόμοιραν ὑπὸ Μα-
σου τοῦ Ἀρτείμου καὶ τὰ τῶν ὑπεροχ[ῶ]ν τοῦ ἐκ-
κειμένου πόρου τῷ εἰκοσαπρώτῳ ἀνηλῶσ-
θαι εἰς ἐπισκευὴν τῶν ἐν τῇ κώμῃ ἱερῶν
ὧν τινὰ μὲν ὑπὸ ἐνπρησμῶν διέφθαρται
τινὰ δὲ ὑπὸ τῶν ἔναν[χος γ]εγονότων σεισμῶν,
ἐπὶ ἀρχιερέος Οπραμ[ο]ου τοῦ Ἀπολλωνίου [δὲ]
πεπρᾶχθαι ὑπὸ Ερμαδορτου τοῦ Ἀρτείμου καὶ λοιπὰ
ἐν αὐτῷ εἶναι ✳ ,φν´ vacat
ἐπὶ ἀρχιερέος Κλαυδίου Θρασέου πεπρᾶχ[θ]αι
ὑπὸ Ἑρμαίου τοῦ Ἀττάλου καὶ περισσὰ εἶναι
ἐν αὐτῷ ✳ ,φν´ vacat

C (on the rock at right of B)

------------------------------ (?)
[----------------]ΕΝΤΑ ἐν τῇ κώ-
[μῃ ------]ΚΑΙΗΣΟ[.]ΑΣ αὐτοὺς ἥρηται
[----- λ]ογοθετήσουσιν τὴν ἔξοδον· vacat
τὴν δὲ προγεγραμμένην διοίκησιν Διο-
φάνης ὁ εἰσιὼν ἱερεὺς τοῦ ἐν ἄκρᾳ Διὸς
ἀναγράψει ἐ[ν σ]τήλῃ λιθίνῃ ἣν καὶ ἀνα-
στήσει ἐν τῇ ἄκρᾳ γεινομένης αὐ-
τῷ τῆς ἐξόδου εἰς τὴν στήλην ἐπὶ
τῆς ἐφ' ἔτους τεθείσης ψήφου τῆς
σειτικῆς δεκάτης, vacat
ἥντινα καὶ ἔπραξεν Λυσίμαχος τρίς,
καὶ περισσῶν ἐν αὐ[τ]ῷ ὄντων ✳ ϙε´ A^C ις´
ἀνενενκάτω αὐτὰ ἐπὶ τὸν προγεγραμ-
μένον Διοφάνην μέχρι τῆς α´ τοῦ
Λῴου μηνὸς τοῦ ἐνεστῶτος ἔτους·
Νεισαῖος ὑπέγραψα· Διοφάνης ὑπέ-
γραψα· Λύκων ὑπέγραψα· εἰκόνισεν
δημόσιος Κόρος, Πανήμου ιδ´ ❦

The inscription consists of: 1) the cult regulation proper (A); 2) five appendices (B I L. 1?-C L. 3?): a list of plots grouped into five ὁμουρίαι (B I L. 1?-B II L. 22); three specifications of the cult regulations (B II LL. 23-36, 37-42, and 43-48); an account of the extant surplus from the grain-tax and prescriptions concerning its use (B II L. 49-C L. 3?); 3) prescriptions concerning publication (C LL. 4-15); 4) signatories and date (C LL. 16-18). The regulation (διοίκησις: cf. C L. 4) concerns affairs of the κώμη (B II 43 and 54) and was issued by a local commission rather than by the ekklesia of the city to which the village belonged (decree; the city was Kadyanda on onomastic and prosopographical grounds - see below ad ■ I LL. 13/14, 16, 45, and 54 and ad B II L. 22 - rather than Araxa) or by the Roman provincial governor (edict). Its members, who speak personally in B II 27 (εὔλογον ἡγη-

σάμεθα) and 49 (κατελαβόμεθα), can perhaps be identified with the three persons who with their signatures (and their seals) guarantee the document's authenticity in C LL. 16/17. The δημόσιος Κόρος (C L. 18; probably a slave) was responsible for the official authentication and storage in the archive of Kadyanda rather than of the kome. The inscription was found in situ, i.e., at the place where it should have been erected according to C LL. 6/7: ἐν τῇ ἄκρᾳ, the center of the Zeus cult. The expression ἀγῶνες ἐπὶ τῆς ἄκρας in B II L. 38 suggests that the main settlement was not located on the mountain-citadel, ed.pr. ‖ the date can be firmly established on the basis of the three high priests of the Lycian Koinon on record in B II LL. 49-62: the second, the famous Opramoas of Rhodiapolis (cf. *SEG* XXXVII 1233; XLIV 1214), is to be dated to 136 or 137 A.D. on the basis of *TAM* II 905 § 26; he was preceded by Claudius Attalos (*TAM* 905 II § 24, where on the basis of our inscription L. 1 should now be restored Ἐπὶ [ἀρχιερέος Κ]λαυδ[ίου Ἀττάλου] instead of Ἐπὶ [ἀρχιερέος Φ]λαυί[ου Ἀττάλου]) and succeeded by Claudius Thraseas, unknown so far. Since Sarpedon son of Pantainetos is known as the high priest of 138 A.D. (date of the decree *TAM* II 905 § 26), the following list can now be established: Claudius Attalos (135 A.D.), Opramoas (136 A.D.), Claudius Thraseas (137 A.D.), and Sarpedon (138 A.D.). 138 A.D. is the first possible for our inscription, since Thraseas is the last on record; the year of Sarpedon, and possibly others, must have been mentioned in the lost part of C, ed.pr., who briefly comments on some important prosopographical implications of the identification of the Attalos in *TAM* 905 II § 24 L. 1 as a Claudius rather than a Flavius.

A. The total number of lines initio is unclear, ed.pr., who counts the extant lines from bottom to top and indicates them by adding a minus ‖ 26 (cf. also 21-19, 6/5 and 2). the διάκονοι must have played an important role in the cult: they were cult servants, probably in the context of offering meals (cf. e.g. *IG* IX 1^2 247-251; *SEG* XIV 529; *I.Mylasa* 303) and related in some way to the ὁμουρίαι (cf. LL. 21/20; see also below ad B I 1 - II 22), ed.pr.

B I 1 - II 22. List of plots (χωρία) each assigned to one of five ὁμουρίαι ('Nachbarschaften'; = ὅμοροι, γειτνιάσεις, γειτοσύνη, normally indicating neighboring plots rather than neighboring *groups* of plots as in our case; cf. e.g. *I.Labraunda* 8). The choria are bound to contribute συμβολαί (their nature remains unclear) of unequal size and are ordered in such a way that each homouria is responsible for 20 symbolai, yielding an annual total of 100 symbolai: clearly the result of rational organization or a reform of an earlier regulation, aiming at sharing the burden in an equal and just way (cf. B II LL. 24/25; ed.pr. briefly discusses *IG* XII 7 22-36, 229, 241 and *IG* XII Suppl. 330, all from Amorgos and implying the existence of συμβολαί for the celebration of the Itonia). The contributions were to cover the costs of the annual series of festivals with offerings for Ζεὺς Ἀκραῖος (cf. C L. 5). The list of plots - probably already existing in the local cadaster - comprises 54 unequal units of property, each consisting of one (28 x) or more (26 x) choria; the homouriai included 11, 12, 7, 11, and 13 choria, respectively. The regular contribution of one χωρίον was one symbole (with few exceptions: B I LL. 20/21, 34 and 37); the contributions of χωρία vary from 2 to 8 3/4 symbolai; apparently the correspondence of one chorion with one symbole reflecting the original land-division into equal parcels was partly disrupted by purchases of additional plots (cf. I LL. 9-11 and 13/14) or legacies; the plots of one owner within one homouria may have been scattered. The owners are men (31) as well as women (13); some have plots in several homouriai; there are nine joint holdings (18 owners). The most prominent owners may have been lessors, whether they came from Dereköy or Kadyanda (cf. below ad I LL. 13/14, 16, 45 and 54 and ad II L. 22) or not (cf. below ad I L. 56 and II LL. 41/42), and may have had landed property also in other komai of Kadyanda or elsewhere. The homouriai are named either after the most prominent landowner (I LL. 38/39; probably also I initio: cf. προγεγραμμένος in L. 9) or after specific features of the area (II LL. 5/6) or bear epichoric toponyms (I LL. 24/25 and 48/49), ed.pr.

■ II. 23-36. the ὁμουρίαι were active participants in the cult: cf. above ad A L. 26 (for a common dedication of village-ὅμοροι to Zeus and Hera cf. *IGBulg* I^2 270; near Odessos). The homouriai were to finance the costs

of one annual festival series in rotation, starting from a fixed date in the year (in or before Panemos), so that during a five-year cycle each homouria enjoyed four years of dispensation (LL. 30/31: παρὰ τέσσερα ἔτη), ed.pr.

B II. 37-42. the 20th of Dystros was apparently the main festival, including ἀγῶνες presided over by two boy-agonothetai (cf. also A L. 36). The sharing of the agonothesia is unusual; the competitors were probably the village youths, and the explicit requirement that the agonothetai should be boys shows that they did not perform a function normally assigned to adults. One of them, Κερεας Ἑρμαίου, is the son of the landowner Ἑρμαῖος Κερεου on record in B I L. 47, ed.pr., with references to other evidence for ἀγῶνες in villages.

B I. 9. Διοφάνης is possibly identical with the second signatory on record in C L. 16, ed.pr. ‖ 13-14. Aelius Phanias is the husband of Aelia Arsasis (B I L. 41; II L. 8; cf. also A L. -14); the couple belonged to a prominent family from Kadyanda, where they erected a funerary altar for their children (*SEG* XXXIX 1402); perhaps the four persons called Phanias in our document are remote relatives (B II L. 13; B I LL. 19, 35 and II L. 12; B I L. 58; B I L. 43 and B II L. 15), ed.pr. ‖ [13. the stone has probably a single C; neither visible on the photo nor described by ed.pr.] ‖ 16. Ερμαδορτας: the name occurs especially in Kadyanda; he is probably identical with the εἰκοσάπρωτος Ermadortas on record in B II L. 58 and the brother of Masas on record in B II LL. 51/52, ed.pr. ‖ 38 (cf. also 40). Νεισαῖος is probably identical with the first signatory on record in C L. 16, ed.pr. ‖ 42 (cf. also A LL. 32 and 18; B II L. 17). Λύκων is probably identical with the third signatory on record in C L. 17, ed.pr. ‖ 45. Claudius Flavianus can probably be identified with M. Claudius Flavianus Καδυανδεύς honored in *IGR* III 500 (Kadyanda), ed.pr. ‖ 54. Ορνεπειμις: the name occurs only in Kadyanda, ed.pr. ‖ 56. Komon is the father of (or perhaps related in another way to) Καλλικλῆς Κόμωνος Ἐφέσου on record in the epitaph *I.Bubon* 31 = *SEG* XXVII 928, ed.pr.

B II. 22. Ερμανδειμασις: the name occurs especially in Kadyanda, ed.pr. ‖ [36. the stone has probably EN; neither visible on the photo nor described by ed.pr.] ‖ 41-42. the boy-agonothetes Κλέαρχος Κενδηβου became the father of Κενδηβης Κλεάρχου on record in the dedication *I.Bubon* 4 (early 3rd cent. A.D.); like the son, the agonothetes must have been Βουβωνεύς; members of the family were either active in Dereköy as foreigners or enjoyed double citizenship, ed.pr. ‖ 43-48. it is unclear whether the potters of Dereköy owned their workshops or whether the latter were (partly?) in the hands of landowners. The tiles required may have been used for the Zeus sanctuary, possibly in the context of repairs after the earthquakes and fires mentioned in LL. 54-56, ed.pr., who adduces similar liturgical obligations.

B II 49-C 3. survey of the revenues of the σειτικὴ (ἀπόμοιρα, L. 51; σειτικὴ δεκάτη, C L. 10) during recent years. It is unclear whether it is included in our document because the decuma was based on the same territorial division which also underpinned the contributions to the cult reform or merely because the costs of erection of the stele were to be paid from the surplus of the tax (C LL. 4-15). The latter only concerned the village, which had its own financial administration. A fixed annual budget (LL. 52/53: ἐκκείμενος πόρος, based on the average yield of grain) was assigned to the εἰκοσάπρωτος. Εἰκοσάπρωτοι were urban officials (elected bouleutai; δεκάπρωτοι before Hadrian's reform) charged with the collection of regional taxes and personally responsible for deficits (for Lycia cf. *TAM* II 834 and 838 from Idebessos; *SEG* XLI 1360 from Balboura). The eikosaprotos active in Dereköy may have been charged with the collection of taxes in several komai in the area. Like other komai (cf. e.g. *KP* III 87, from Hypaipa), Dereköy acted as intermediary between the landowners who paid taxes in kind (cf. e.g. *IGR* IV 914 from Kibyra; cf. *SEG* XXXII 1306 and XLV 1781) and the eikosaprotos, whose πόρος was monetarized. In which stage tax in kind was transformed into coins remains unclear [for a τραπέζα τῶν φόρων in Hierapolis and the role it may have played in the collection and the temporary administration of the tributum see T.Ritti in *Il capitolo delle entrate nelle finanze municipali in Occidente ed in Oriente (Actes X^e Rencontre franco-italienne sur l'épigraphie du monde romain, Rome, 27-29 mai 1996* (Coll.Éc.Française de Rome 256; Rome 1999) 261-274,

Pleket). Surpluses (ὑπεροχαί, L. 52; λοιπά, L. 58; περισσά, L. 61 and C L. 12) were used for the benefit of the kome itself (cf. LL. 52-56). The surplus of 550 denarii in the year recorded in LL. 57-59 was carried over to the next year (LL. 60-62); a much smaller surplus (95 denarii and 16 assaria) left over some years later (those missing in C initio) was entirely used for the publication of the present document (C LL. 12-15), ed.pr., who also comments on the history of the decuma in Asia Minor (in the Roman provincia Lycia probably based on pre-existing Hellenistic regulations like that of the σιτηρὰ ἀπόμοιρα in Telmessos on record in *TAM* II 1 rather than on the model of the *decuma* in the provincia Asia, for which cf. *SEG* XXXIX 1180 LL. 72-74; cf. also *SEG* XXXIII 1034 from Aigai).

C. 12. after koppa either E or C; A^C = ἀσ(σάρια) ‖ 16-17. the three signatories were probably prominent landowners: cf. above ad B I LL. 9, 38, and 42, ed.pr.

1807. Kadyanda. For an inscription probably from the territory of Kadyanda see our lemma no. 1806.

1808. Kibyra (area of: Anbarcık). An alphabetical oracle, 2nd cent. A.D. Inscription engraved on a rock opposite the entrance of a cave; the rock has been polished and a rectangular pedimental field has been created; inscription in both the pediment and the field; at the right side representation of a standing person carrying in his raised right hand a staff or weapon (Hermes?); below him two holes in the rock which give access to a niche; in the niche possibly a man drew a lot with a specific letter and thereby directed the visitor to one of the sentences of the oracle. Ed.pr. T.Corsten, *EA* 28 (1997) 41-49 (ph.; translation); republished with some new readings and a translation by G.Petzl, *EA* 29 (1997) 127/128. We present Petzl's text under B.

A. In the pediment:

- - - ? -
ΤΙΚΟΣΕΝ̣[- - - - - - - - - - -]Τ̣ΟΑ̣[- - - - - - - -]
[-]ΟΘΕ̣[- - - - - - - - - - - - - -]ΙΤΙΩΙΛΩΛ̣Ι[- -]
[.]ΕΚ̣ΚΟ[- - - - - - - - - - - -]Ο̣Σ̣ΗΤ̣ΙΠΟΝ̣Ι̣[- - - -]
4 [- - -]Ε̣[- -]Γ̣Ο̣Κ̣[- - - - - - - - - - - - - - - - -]

Probably introductory lines which pertain to the specific reasons for engraving the text at this particular place, ed.pr. ‖ 2. in fine perhaps Τρωΐλῳ, P. ‖ 3. initio ἐκκοπ[τ-- and in fine ἤ τι πονη[ρῶς]?, P., who suggests that the text may have contained a punishment or fine for those who want to damage the site.

B. In the field:

vacat Ἄπ[αντα πρά]ξις ε̣ὐστόχως· θεὸς [λέγει].
v Βραχὺ περίμεινον, καιρὸς γὰρ οὐκ ἔστ̣[ι] σοι.
Γῆ σοι τέλειον καρπὸν ἀποδώσει πόνων.
4 Δεινῶν ἀπόσχου πραγμάτων̣, μή τι καὶ β̣λ̣α̣βῇ̣[ς].
Ἐρᾷς δικαίων ἐγ γάμων λαβεῖν σποράν.

Ζάλην μεγίστην φεῦγε, μή τι καὶ βλ(α)β̣ῇ̣ς.
Ἥλιός σ' εἰσορᾷ· ὁ λανπρὸς θεὸς τὰ πάντ̣α ὁρ[ᾷ].
Θεοὺς ἀ̣ρωγοὺς καὶ παραστάτας ἔχεις.
Ἱδρῶτές εἰσιν, πλὴν ἁπάντων περιέσῃ.
[Ἰ]ύμα(σ)ι μάχεσθε χαλεπόν· ἀλλὰ ἀνάμειν̣[ον βραχύ].
Λύπη(ς π)έπαυσε, προσδέχου λοιπὸν χ[α]ράν.
Μάτην ἐπείγῃ· μὴ τάχ̣υ̣ν', οὐ {ου} συνφ̣έρε[ι].
Νῦν εἰς ἅ̣παν (?) ὁ καιρὸς ἁ̣ρμόζων ἔφυ.
Ξανθ̣ῆς (σ)ε Δηοῦς καρπὸς ὥριμος {μος} μ̣[ένει].
Οὐκ ἔστι μὴ σπεί̣ραντα θερίσαι κάρπ̣ι̣μ̣α̣.
Πολλοὺς ἀγῶνας δ(ι)ανύσας λήμψῃ σ̣τέ[φος].
Ῥᾷον διάξεις βραχὺν̣ μείνας χ̣ρόνον̣.
Σαφῶς ὁ Φ̣οῖβος ἐννέπι· μεῖνον, ξ[έ]νε.
Τῶν v νῦν παρουσῶν Ν̣ΡΟΟ[- - -].
Ὑμὴν ὅδε ο[ὐ] σό̣[ς ἐ]στι· μ̣[ὴ μάτην πόνει].
Φύτευε· Δηὼ πάντα γὰ̣[ρ θρέψ]ε̣ι κ[αλῶς].
[Χαί]ρων ἐπείγου· Ζεὺς τά̣[δ' αὐτὸ]ς ἐν[νέ]π̣ε̣[ι].
[Ψῆφ]ον̣ δι[κ]αίαν τήνδε [παρὰ θεῶν ἔχει]ς.
[Ὠμὴ]ν̣ [ὀ]πώ̣ραν μὴ λάβ[ῃς· οὐ χρήσιμον]

In his app.cr. ed.pr. lists the parallel verses from other alphabetical oracles (see *SEG* XXXVIII 1328 and 1338), with their minor variations, and the diverging verses which other oracles present under the same letter; we do not reproduce all these data ‖ 2. καλῶς γὰρ, ed.pr. ‖ 4. ΤΩΙΜ, lapis; μή τι καὶ β̣λ̣[ά]βῃ[ς], ed.pr. ‖ 6. in fine μή τι καὶ βαρῇς, ed.pr.; ΒΛΒΗΣ, lapis ‖ 7. Ἥλιος σε ἰσορᾷ ὁ λανπ̣ρ̣ός, ὃς τὰ πάντ̣α ὁ[ρᾷ], ed.pr. ‖ 10. initio ΥΜΑΕΙ, lapis ‖ 11. initio ΛΥΠΗΕΤΕ ‖ 12. μὴ τάχ̣υ̣ν', οὐ συμ̣φέρ[ει], ed.pr. ‖ 13. εἰς ἄγ[ρ]αν, ed.pr.; P. also considers ἄγ(ρ)αν; the stone has ΕΙϹΑΠΑΝ ‖ 14. Ξ ΑΝΘΗϹΕ, lapis; in fine κ[αρ]πὸς ὥριμος μέ̣ν̣[ει], ed.pr. ‖ 15. in fine καρπό̣ν̣, ed.pr. ‖ 17. διάξεις ἔτι, ed.pr.; parallel-versions have ἔτι ‖ 19. between τῶν and νῦν the upper horizontal hasta of a letter is visible: an erasure?; after παρουσῶν P. sees Ν̣ΡΟΟ; from parallel versions [συμφορῶν ἕξεις λύσιν], ed.pr. ‖ 20. ο[ὐ] σό̣[ς ἐστι etc., ed.pr. ‖ 24. ἣν̣ λ̣α̣β[ῇς, ed.pr.

1809. Kibyra (area of: Karamanlı). Dedicatory epigram for the Mother of the Gods, 134/135 A.D. White marble altar moulded above and below; on all four sides reliefs. **Front:** three goddesses standing on a protruding base (on a dedication to Μήτηρ Ἀλασσηνή, found in the same village, there is also a representation of three standing goddesses; but the middle one is bigger than the two others and is flanked by two lions: see *EA* 30 (1998) 51-53 no. 3 (ph.)). Left: two standing persons: Men, with crescent, and a worshipper who holds a phiale. Right: a rider with raised hand. Back: bust. Inscription on the front: L. 1 on the upper moulding, LL. 2-12 below the relief. The stone is now at the entrance of the tea-garden near the fountain Kocapınar. Edd.pr. T.Corsten, T.Drew-Bear, M.Özsait, *EA* 30 (1998) 65-70 no. 12 (ph; translation).

Ἔτους • ρι' να'
[Μη]τρὶ θεῶν ἁγνῇ χρυ̣-
σοπλοκάμῳ ἀν̣έθ̣ηκ̣[αν]
Τρωΐλος Ὠφελίωνος
ἀπὸ Μακροῦ Πεδίοι̣[ο]
καὶ Τατεις ἄλοχος,
θυγάτ̣ηρ μεγάλου
Ἀ̣γαθείνου • καὶ φίλιο[ι]
παῖδες, οὓς δὴ σύ
θ̣εὰ Βασίλια • σώους
ἀνθρώποισι φυλάσ-
σοις ἤ̣μ̣ατα πάντα

Hexameters; in LL. ▮ and 10, where the end of line and verse do not coincide, the end of a verse is indicated by a point on the stone ‖ 1. year 110 and 51: year 110 = 134/135 A.D. (era of Kibyra: 24/25 A.D.); year 51 cannot be calculated according to the Galatian era (coupled with the Kibyran era in the text in our lemma no. 1819 (A), mentioning the same dedicant); that would yield 25/26 A.D.; as a result edd.pr. postulate an unattested local era which started in 83/84 A.D. ‖ 2. Μήτηρ Θεῶν: probably to be identified with the Μήτηρ Ἀλασσηνή (cf. above, introduction of the lemma) ‖ 2-3. χρυσοπλόκαμος: cf. χρυσεόμιτρον in L. 5 of the epigram in our lemma no. 1819 (C) ‖ 4-8. for Troilos, Tateis, and Μακρὸν Πεδίον cf. our lemma no. 1819 (A) ‖ 9-10. for the names of the children see our lemma no. 1819 (A) LL. 9-11 ‖ 10. Βασίλ(ε)ια: see the epithet Βασιλεύς of Men in our lemma no. 1819 B L. 2.

1810-1813. Kibyra (area of). Dedications and epitaphs. Edd.pr. T.Corsten - G.H.R. Horsley - R.A.Kearsley, *EA* 28 (1997) 53-56 nos. 1-4 (ph.; translation), publish the following inscriptions now in the Archaeological Museum in Burdur.

1810: 53/54 no. 1. **Dedication to the Lord God above, 1st/2nd cent. A.D.** Limestone block, originally presumably the lintel of a doorway; moulding above; inscription in a recessed panel, found re-used in a baptisterion. From Uylupınar (formerly Uyluköy) ca. 10 km. east of Kibyra.

Κυρίῳ ἄνω Θεῷ • Ἔπριος vacat | vacat Ἀγαθεῖνος vacat

1. Ἔπριος: the dedicant may have been enfranchised through the intermediary of T.Clodius Eprius Marcellus, governor of Lycia-Pamphylia ca. 53/54-55/56 A.D., edd.pr.

1811: 54/55 no. 2. **Dedication to the great Gods, 1st/2nd cent. A.D.** Limestone block found re-used in the same baptisterion as the block of the preceding lemma. From Uylupınar: Θεοῖς μεγάλοις συννάοις | vacat [Ἔπ]ρ̣ιο[ς] Ἀγαθεῖνος vacat

The same dedicant as in our lemma no. 1810 ‖ Eprius may have used two masons, since the lettering of the two texts is different, edd.pr.

1812: 55/56 no. 3. **Epitaph of Menogenes' mother, 1st/2nd cent. A.D.** Cylindrical white marble altar, triple banded, with flat top and mouldings above and below. Found in Uylupınar: Μηνογένης Ἀρτε|μιδώρου τῇ μητρὶ | μνήμης ἕνεκεν

1813: 56 no. 4. **Epitaph of Publius, 1st/2nd cent. A.D.** Rectangular limestone altar found in Gölhisar (the site of ancient Kibyra).

Ἑρμιώνη | Πουπλίῳ | τῷ ἀνδρὶ | μνείας || v χάριν v

For a large number of new inscriptions from the area of Kibyra, see now N.P.Milner, *An epigraphical survey in the Kibyra-Olbasa region conducted by A.S.Hall* (RECAM III; Ankara 1998) 9-36 nos. 11-89; for the problem of whether Kibyra belonged to Lycia or the province of Asia see D.Erkelenz, *EA* (1998) 80-95.

1814. Kibyra. Epitaph of Nearchos, Roman Imperial period. Funerary altar with inscription. Mentioned by T.Corsten, *AST* 15, 1 (1997) [1998] 367: Νέαρχε Κλεονύμου τοῦ Μέγητος, ἥρως ἀγαθὲ πάτερ, χαῖρε. See also C.Brixhe, *BE* (1999) no. 494.

1815. Limyra. Bilingual epitaph of Kodaras and his family, ca. 400 B.C. *TAM* I 143. J.Borchhardt - G.Neumann, *JÖAI* 66 (1997) 63-74 (dr.; ph. of the tomb), rediscovered the foundations of this monumental tomb, which turns out to have been deliberately demolished in the early 1950s. On the basis of data in the earlier literature and of their own survey they present a new reconstruction. B.-N. date the tomb ca. 400 B.C. or somewhat later (5th cent. B.C., *TAM*). Ample comment on the Lycian inscription (68-71). They translate the brief Greek inscription, Κοδαρας Οσαιμιος, as 'Kodaris, Sohn des Osaimis' [contra, M.Wörrle (*SEG* XLI 1383), ignored by B.-N.]. Kodaras/*χudara* may have been one of Limyra's περίοικοι, owner of an estate west of the city. Horse protomes point to his equestrian rank. He was probably buried in the uppermost grave chamber and enjoyed heroic honors.

1816. Limyra. Mosaic inscription, early Byzantine period. A.Raslagg, *KST* 19, 2 (1997) [1998] 16/17 and 46 (dr.), mentions an inscription in a mosaic from the 'Bischofskirche'. From the drawing we read Εὐ|χὴ Κυ|πριανοῦ | πρεσβ(υτέρου), εὐχὴ || Ἀχωλίου | ΠΚ.

1817. Myra. Invocation of Mary. Upper part of a limestone block with large engraved cross. LL. 1/2 of the inscription left and right of the upper branch of the cross, L. 3 left and right of the lower branch. Mentioned by S.Y.Ötüken, *KST* 19, 2 (1997) [1998] 545 and 563 (ph.).

† Θεοτόκε Μή(τη)ρ Χριστοῦ, | χάρισε Μόδεστον | [τὸν ἀ]ρ[χιποιμ]ένα κ(αὶ) ἱερέα

1. ΜΗΡ, lapis; in fine ΧΡΙCΙ †, Ö. [but the photo shows ΧΡΙCΤȣ] || 2. χάρισε = χάρισαι (aorist imperative of χαρίζομαι, 'forgive'); above the M of Μόδεστον a small cross || 3. ΤΟΝ [Α]Ρ[ΧΙΠΟΙΜ]ΕΝΑ, Ö. [but the photo shows no traces of letters before ΕΝΑ]; D.Feissel, *BE* (1998) no. 655, finds τόν unnecessary. Modestos was (arch)bishop of Myra.

1818. Oinoanda. Honorary inscription for Valerius Statilius Castus, 256 A.D. *IGR* III 481; *ILS* 8870. See J.Lehnen, *Adventus Principis. Untersuchungen zu Sinngehalt und Zeremoniell der Kaiserankunft in den Städten des Imperium Romanum* (Frankfurt 1997) 307-313, for some comment on the ceremony of the arrival of imperial statues in Oinoanda in the context of a section on 'Die Ankunft des Kaiserbildes'. See also L.Robert, *OMS* II 832-840 [For this inscription see also X.Loriot, *CCG* 9 (1998) 284/285: French translation and comment on the date and various technical terms in the text: κράτιστος (not necessarily an indication of equestrian status), σύμμαχος τῶν Σεβαστῶν, ἰνπέριον, λουσώριον, Pleket].

1819. Olbasa (area of: Akören). Dedication by Troilos and relatives (A) and three dedicatory epigrams (B, C, D), 125/126 A.D. *SEG* XIX 796; XLII 1207 (*CMRDM* I no. 126). Republished after examination of the stone now in the Museum in Burdur by G.H.R.Horsley, *EA* 29 (1997) 45-58 (ph.; English translation). The text now also in N.P.Milner, *An Epigraphical Survey in the Kibyra-Olbasa region conducted by A.S.Hall* (RECAM III; Ankara 1998) 74-76 no. 162. T.Corsten (et alii), *EA* 30 (1998) 66-70, reproduce H.'s text, with brief comment (especially on the era used), in combination with a new text which mentions the same dedicator (Τρωΐλος Ὠφελίωνος): see our lemma no. 1809.

Large rectangular limestone altar with a square flat top and akroteria at the corners; moulded above and below; reliefs on all four sides. **On the front:** a worn figure (Helios) in a chariot pulled by (four?) galloping horses; below the chariot-wheel four animals; LL. 1-3 of the inscription on (A) on the top and moulding, LL. 4/5 above and LL. 6-13 below the relief (LL. 12/13 on the lower moulding). **On the right face:** a looped garland with a bunch of grapes and within it a horse and a rider (Men?); inscription (B) above (LL. 1/2) and below the relief (LL. 3-8). **On the back:** a garland with a bunch of grapes; above it three figures: in the center a seated man holding a scepter in his right hand (Zeus); to his right a long-robed standing female (Hera), possibly holding a spear or staff in her left hand; on top of that staff/spear an eagle; to his left a standing figure (Hermes); above the back of his chair a *caduceus*; inscription (C) below the garland. **On the left face:** another looped garland with a bunch of grapes; within it a horseman (Apollo?) and, below him, a scorpion; inscription (D) below the garland (LL. 1-6 on the shaft; LL. 7/8 on the moulding).

Front: A. Ἔτους • Β • Ρ • Ρ • Ν[Β]
vacat Β vacat
[- - -17-18 - - - -]
καὶ τῷ δήμῳ τῷ Μα-
v v v κροπεδειτῶν ❦
Τρωΐλος Ὠφελίωνος

Οσαει καὶ Τατεις Ἀγα-
θείνου ἡ γυνὴ αὐτοῦ
καὶ Τρωΐλος δὶς καὶ Ἀ-
γαθεῖνος • Οσαει • τὰ τέ-
κνα • αὐτῶν ἐκ τῶν ἰδί-
ων κατασκευάσαντες
τὸν βωμὸν καθιέρωσαν ❦

Right Face: B.

Μῆνα φιλάνθρωπον πο-
λυάρητον βασιλῆα
γράψας ὧδε ἀνέθηκε
σὺν εὐχωλῆσι ἀγανῆσι
Τρωΐλος Ὠφελίωνος ἑῇ
σὺν κεδνῇ ἀκοίτει, ἀνδρά-
σιν ἠδὲ γυναιξὶ σαόφροσιν
v v εἵλεον v v αἰεί ❦

Back Face: C.

ὑψίθρονον βασιλῆ-
α καὶ Ἥρην χρυσεόμι-
τρον • Ἑρμῆν τε κλυτ[ό]-
μητιν, ἀπανγέλλοντα [β]ρ[ο]-
τοῖσι • ὅσσα Ζεὺς φρονέει
ἠδὲ ἀθάνατοι θεοὶ ἄλλοι

Left Face: D.

χρυσοκόμην Παιᾶνα,
ὃν ἠύκομος τέκε Λητώ,
Ἡέλιον φαέθοντα λελου-
[μ]ένον Ὠκεανοῖο • εἵλε-
ον ἀνθρώποισιν οἳ ἐν-
v θάδε ναιετάουσι ❦ v v v
Σέλευκος Κιβυρά[της]
vacat ἐποίει vacat

B, C and D arranged in meter:

Μῆνα φιλάνθρωπον πολυάρητον βασιλῆα
γράψας ὧδε ἀνέθηκε σὺν εὐχωλῆσι ἀγανῆσι
Τρωΐλος Ὠφελίωνος ἑῇ σὺν κεδνῇ ἀκοίτει,
ἀνδράσιν ἠδὲ γυναιξὶ σαόφροσιν εἵλεον αἰεί·
Ὑψίθρονον βασιλῆα καὶ Ἥρην χρυσεόμιτρον,
Ἑρμῆν τε κλυτ[ό]μητιν, ἀπανγέλλοντα [β]ρ[ο]τοῖσι,
ὅσσα Ζεὺς φρονέει ἠδὲ ἀθάνατοι θεοὶ ἄλλοι,
χρυσοκόμην Παιᾶνα, ὃν ἠύκομος τέκε Λητώ,
Ἡέλιον φαέθοντα λελου[μ]ένον Ὠκεανοῖο·
εἵλεον ἀνθρώποισιν οἳ ἐνθάδε ναιετάουσι

In this app.cr. we refer to the line-numbers of A (A 1-13) and to those of the combined text of B, C, D (1-10); the reader is asked to consult *SEG* XIX 796 for differences with H.'s text ‖ H. argues that, in view of the signature of Seleukos (D LL. 9/10), D concludes the text; this implies that the four faces are to be read in counter-clockwise order ‖ there are aspirate signs (˹) above the epsilon of ἑῇ (L. 3), the omicron of ὅν (L. 8), the eta of Ἡέλιον (L. 9), and the omicron of οἵ (L. 10) ‖ Akören may well have belonged to the territory of ancient Olbasa, T.Corsten (*EA* 30, 1998) 68 and 73 (and the map on 47); Kibyra's territory may have bordered on that of Olbasa in the north-east, west of the village of Hasanpaşa (see map on 47) ‖ A 1-2. ἔτους βρʹ, ρνʹ: year 102 and 150; 102 = 125/126 A.D. (era of Kibyra: 24/25 A.D.); 150 = 125/126 A.D. (Galatian era: 25/24 B.C.), H., who suggests interpreting the isolated beta in L. 2 as a correction to L. 3 rather than as a substitute for the erased beta in L. 1 in fine, which would yield a year 152 (ρνβʹ); Milner prefers the latter and concludes that the era of Kibyra should be redated to 25/26 A.D.; see also our lemma no. 1809 ‖ 3. space for 17-18 letters; fewer were actually cut: perhaps [Μηνὶ βασιλεύοντι (or ἐπηκόῳ)], H., who also considers but ultimately rejects [ἔδοξε τῷ στρατηγῷ (vel sim.)] | καὶ -- ‖ 4-5. in the text in our lemma no. 1809 Troilos is styled ἀπὸ Μακροῦ Πεδίοιο; Akören possibly is the site of the village of Μακρὸν Πεδίον, named after the homonymous plain north/northeast of Olbasa, H. ‖ 6. for this man see also our lemma no. 1809 ‖ 7. Οσαει: genitive of Οσαεις, H., who considers Οσαει a papponym; contra, T.Corsten (et alii), *EA* 30 (1998) 69: Troilos' father had a double name ‖ 9-10. Agathinos was the son of Tateis and her former (deceased?) husband Osaeis, H., who gives a stemma on 52 ‖ B, C, D 1-2. πολυάρητος: hitherto unattested, H. ('much prayed to' [known since Homer: cf. ζ 280; τ 404, Herrmann]) ‖ 5. χρυσεόμιτρον: see χρυσοπλόκαμος in our lemma no. 1809 ‖ H. argues that what all these various gods share is the concept of justice; the gods dispense justice to the σαόφρονες (L. 4). H. further suggests that, in view of the inscription in our lemma no. 1809, Troilos may have moved to Kibyra, where he received his literary education and met Seleukos [However, the inscription in that lemma is later (134/135 A.D.) and although it was found in Karamanlı, which may have belonged to Kibyra, this does not mean that Troilos actually lived in or had moved to Kibyra: well-to-do landowners are known to have owned estates in more than one city, Pleket].

1820. Olympos. Epitaph of M.Aur.Zosimas and funerary epigrams for his uncle, the shipowner Eudemos, 1st half of the 3rd cent. A.D. Edd.pr. M.Adak - O.Atvur, *EA* 28 (1997) 11-31 (ph.; translation), publish a number of inscriptions engraved on two sarcophagi found in a vaulted funerary chamber at the harbor not far from where the river Olympos flows into the sea; the tomb was probably constructed ca. 200 A.D.; in the 5th cent. A.D. a mosaic was installed on the floor, with a representation of a man thrusting his spear into a lion; the tomb had two floors; the sarcophagi stood on the groundfloor.

A. **Epitaph of M.Aur.Zosimas and relatives, 1st half of the 3rd cent. A.D. (after 212 A.D.).** Large white marble sarcophagus on a socle; on the front two fluted columns at left and right; on the large marble lid two akroteria; below the lid on the front of the sarcophagus an inscription; treasure-hunters struck a large hole in the front, thereby destroying part of the inscription.

Μ. Αὐρ. Ζωσιμᾶς Εὐπορίστου βʹ Ὀλυμπηνὸς κατε[σκεύασα τὸ ἀνγεῖον ἑαυτῷ καὶ τῇ γυ]ναι-
κί μου Αὐρ. Ἀρήτῃ καὶ θυγατρὶ ἡμῶν Αὐρ. Ὀλυμπιάδι κα[ὶ υἱοῖς Αὐρ. . . . . καὶ Α]ὐρ. Εὐπο-
ρίστῳ καὶ τοῖς ἐκ τῶν τέκνων μου· ἑτέρῳ δὲ οὐδεν[ὶ ἐξέσται κηδευθῆναι, ἢ ὁ] κηδεύσας
ἐκτείσι ἱερὰ θεῷ Ἡφαίστῳ * ,γ, [ὧν ὁ ἐλέ]νξ[α]ς λ[ήμψεται τὸ τρίτον] vacat

On 17/18 edd.pr. republish *TAM* II 1140, engraved on the architrave of a chamber tomb; the architrave is now lost; the text runs: Αὐρ. Ζωσιμᾶς Εὐπορίστου βʹ Ὀλυμ|πηνὸς κατεσκεύασα τὸν τύνβον ἑαυτῷ καὶ μη[τρ]ί μου | καὶ γυναικί μου καὶ τέκνοις καὶ ἐνγόνοις καὶ θείῳ μου Εὐδή|μῳ· ἕτερον δὲ οὐδένα βούλομε ἐνκηδευθῆνε, ἢ ὁ βιασάμ[ενος] ‖ ἐνκηδεῦσέ τινα ἐκτείσει θεῷ Ἡφαίστῳ * φʹ, ὧν [ὁ ἐλέν]|ξας λήνψετε τὸ

τρίτον. Illegal use of the tomb is punished with a fine of 500 den., that of the sarcophagus, 3000 den. Zosimas' mother, mentioned in 1140, is absent in the new text; edd.pr. suggest that she may have been buried in the sarcophagus of Eudemos (see below sub B), who may have been her brother.

B. Funerary epigrams for Eudemos, 1st half of the 3rd cent. A.D. (after 212 A.D.). Large limestone sarcophagus on a socle; on the front between two columns a large tabula ansata with inscription (I); a large hole in the tabula destroyed a large part of the text; to the left of the tabula another inscription (II); below the tabula, representation of a freighter (*navis oneraria*) with high stem and stern; on the stem the 'Pfähle zum Vertäuen' are visible (the poles which served to moor the ship, with two anchors); on the stern a 'Deckshaus' and a 'Poller mit einem runden Balkenkopf für die Befestigung des Tauwerks'; on the hull an anchor; no representation of sails, mast, and helm: probably an attempt to visualize what is expressed about the ship in text II (see especially II L. 4); on the stern, representation of a female figure, possibly Aphrodite or one of the Nereids; on the lid of the sarcophagus in a pediment a Medusa-head.

I.

Ναυκληρῶν Εὔδημος ἐγὼ πόρον οἶδα κλυδώ̣ν[ων]
ἐκ Πόντου Πόντῳ, Παλλάδος εὕρεμα· τῶν
Βειθυνῶν τε πόλ̣ι̣ς̣ [Κ]α̣λ̣[χηδὼ]ν̣ σ̣ύ̣ν τε πολείταις
τάξαν̣ ἰ̣σ[- - - - - - - - - - - - - - - κα]τέχω̣·
ἡ γλυκ̣ε̣[ρὰ - - - - - - - - - - - - - - -]ω̣ν ἀρχὰς
ἐθν̣[- - - - - - - - - - - - - - - - -] γέρων·
Μοῖρα̣[ι - - - - - - - - - - - - - - - - - -]αν
κε[- - - - - - - - - - - - - - - - - - -]δι·
εἰ [- - - - - - - - - - - - - - - - - - -]ν ἄλλον
χρ̣[- - - - - - - - - - - - - - - - ὑ]π̣όδικο̣ς

1-2. Eudemos was a shipowner and knew the currents between the Propontis and the Pontos, i.e., in the Bosporos; Athena is supposed to have stopped the Symplegades, thereby enabling the seafarers to sail through the Bosporos into the Black Sea, edd.pr., with references ■ evidence on the commercial relations between Lycia and the Black Sea || 4. ἰ̣σ̣[οπολιτείαν?, edd.pr., who suggest that Eudemos received Kalchedonian citizenship || 5-6. ἡ γλυκ̣ε̣[ρὰ πατρίς, edd.pr., who argue that Eudemos held magistracies (ἀρχαί) both in his own city and in the Lycian league (L. 6, ἔθν̣[ος), and moreover, was member of the urban gerousia (γέρων) || 10. ὑπόδικος: part of a formula containing a funerary fine, edd.pr., who refer to *TAM* II 991 || Eudemos is mentioned in *TAM* II 1140 (see app.cr. of A); his sarcophagus may have been commissioned by Aur.Zosimas, who in order to bring down the costs, decided to order a *limestone* sarcophagus, edd.pr.

II.

Ὅρμος ὅδ' ἐστὶ τέλους καταγώγιον οὐδ' ἀναγωγή,
οὐ γὰρ ἔτ' ἔστι τυχεῖν πνεύματος οὐδὲ φάους·
Εὔδημος ναύκληρος ἐπὴν λίπε φωσφόρον̣ ἠῶ,
κείσετ' ἀφημέριος· ναῦς δ' ἀ̣κλύδων φθ̣ιμένοις

Edd.pr. argue that in view of his wealth and social position, Eudemos must have been both shipowner and merchant and was himself active on his ship. He may have imported grain, since Olympos had only a small agricultural area, and salted fish (τάριχος). They refer to two well-to-do ταριχοπῶλαι from 4th cent. B.C. Athens [According to edd.pr. I have excluded the possibility of merchants/naukleroi having been admitted to the boule by the political elite, and in support of that statement, they quote my words about the unlikelihood of a shipowning and trading urban bourgeoisie. However, that quotation does not support their summary. Edd.pr. fail to distinguish between individual cases of shipowners and merchants being admitted to the boule, and the phenomenon of a bourgeoisie, i.e., of a political elite *dominated* by the non-agricultural wealthy. The individual cases adduced by me and duly repeated by edd.pr. concern merchants who are *bouleutai*. This means that they probably belonged to what Hadrian once called the *inferiores* in the council, i.e., those who had not (yet?) held magistracies. I did not and do not deny the existence of such merchants, but all these cases of *inferiores* do not add up to an *urban bourgeoisie*, Pleket].

1821. Tyriaion. Epitaph of Troilos and Artemeis, late 2nd cent. A.D. Tombstone (no further details). Ed.pr. A.P.Gregory, *EA* 28 (1997) 33-40 (majuscule text and transcription).

Ουαυα Τρωΐλου | Τρωΐλον Ἡρα|κλέωνος καὶ | Ἀρτεμεὶν τὴν || γυναῖκα αὐτοῦ | μνήμης ἕνεκεν

Lunate sigmas || ed.pr. argues that, since Ouaua does not call Artemeis her mother, the latter may have been the second wife of Troilos (Ouaua's father); brief remarks on second marriages of men and women; ed.pr. suggests that men remarried more often than women || 4. Ἀρτεμείν: ed.pr. opts for the Hellenized version of the indigenous name Arteimas (contra O.Masson, as summarized in *SEG* XXXVI 1544: orthographic variant of Artemis: Ἄρτεμειν) || further remarks on acculturation in the countryside as reflected in onomastics; on 39 a tabular survey of personal names attested in inscriptions from Tyriaion.

1822. Xanthos. Four documents concerning an embassy of the Kytenians (member of the 'Dorians of the metropolis') to Xanthos, 206/205 B.C. *SEG* XXXVIII 1476. C.D.Hadzis, *BCH* 121 (1997) [1998] 1-14, discusses the mythological tradition attested in 1476 A. She argues that the colonization mentioned in LL. 24-30 does not refer to Central Greece (contra, J.Bousquet), but to a Lycian colonization of Caria under Χρυσάωρ (cf. ἔθνος Χρυσαορικόν) one generation after the Trojan War. Similar traditions about ■ Lycian colonization existed in Magnesia on the Maeander (*I.Magnesia* 17 and 20), the founder of which was the Lycian Λεύκιππος, a descendant of Βελλεροφόντης [one may add the traditions concerning the foundation of two other Carian cities by Bellerophontes, Halikarnassos and Aphrodisias; for Halikarnassos see S.Isager, *ZPE* 123 (1998) 1-23, Chaniotis]. Chrysaor's sons can be associated with the foundation myths of Mylasa (Mylasos) and Idrias/Stratonikeia (Idrieus). The mythological narrative of the Xanthian inscription connects his third son, Ἄωρ, with Ἀλήτης, the founder of Corinth and Knidos. The tribes of the Ἀορεῖς in Corinth and the Ἀϝοροί in Korkyra derive their names from Ἄωρ. Cf. our lemmata nos. 603 and 1552.

In the light of the differentiation between the Δωριεῖς, the Κυτενιέων πόλις and the κοινὸν τῶν Αἰτωλῶν in these documents, P.Funke, *art.cit.* (cf. our lemma no. 556) 180/181 note 53, tentatively postulates the existence within the Aitolian Koinon of a τέλος Δωρικόν, the poleis of which were nonetheless members of the koinon in their own right.

1823. Xanthos. Fragment, undated. Upper right part of a limestone stele with large moulding, found in the theater; mentioned in *Anatolia Antiqua* 5 (1997) 330 (ph.): [----- ἐπὶ ---- Σα]ρπή|[δονος -----]ΟΝ̣Ι̣ | ---, Sarpedon being the ἀρχιερεύς of the Lycian Koinon in 138 A.D.

LYKAONIA

1824. Atlandı (Aralleia?; area of Laodikeia Katakekaumene?). Epitaph of Tertia and Mouse, 2nd/3rd cent. A.D. Marble (or gray limestone?) stele decorated with a triangular pediment with a palmette on top and half-palmettes on the lower corners. Inside the pediment an omphalos plate. The shaft has two lateral pilasters; between their capitals an egg-and-dart moulding. Below this two standing (or seated?) women in an arched niche with akroteria; they hold their right hand before the breast. On each pilaster an incised spindle and distaff. Now in the Museum of Konya. The inscription is on the lower border of the pediment (L. 1) and on the fascia below the pediment (LL. 2/3), below the female figures between the pilasters (LL. 4/5), and on a fascia at the bottom (LL. 6-9). Many unusual ligatures. Ed.pr. J.H.M.Strubbe, *Arai Epitymbioi* (cf. our lemma no. 2278) no. 350 with p. 232 note 12 (ph.) (classified under unknown provenance, area of Ikonion) and independently C.Brixhe in id. (ed.), *op.cit.* (cf. our lemma no. 2358) 61/ 62 no. 1 (ph.), with translation and commentary.

Γερμανοὺς Τερτίᾳ
καὶ Μούσῃ τέκνο-
υς μ͜ν͜ή͜μ͜ης χάριν·
4 [ὃς] τούτῳ
τῷ μ͜ν͜ημεί-
ῳ κακόν τι ποιήσε-
ι, ὀρφανὰ τέκνα λίπ-
8 οιτο χῆρον βίον
ὄ͂κον ἔρ͜η͜μον

1. Γερμανοὺς: the graph -ους for -ος shows Roman influence, S.; B. explains it as the local pronunciation (closed /o/) || 2-3. ΤΕΚΝΟΥΣ, *lapis*; τέκνο(ι)ς, S.; 'substitution purement mécanique: au lieu de I, un autre graphème, Y, valant lui aussi *[i]* en contexte ordinaire', B. || 3. μνηίης, B., who interprets this form as an error for μνήμης; S. sees ■ ligature of cursive *my* and *eta*, cf. the preceding ligature of cursive *mu* and *nu* || 9. ΟΚΟΝ, *lapis;* not an error for ο(ἶ)κον but the rendering of the actual pronunciation, S.; a simple omission, according to B., cf. idem, *BE* (1998) no. 325: 'une simple bévue du graveur ou du rédacteur'.

1825. Iconium. Epitaph of M.Aelius Sospis and relatives, 2nd cent. A.D. W.M.Calder, *RPh* 36 (1912) 58/59 no. 16; now in the Museum in Konya and republished by C.Brixhe in id. (ed.), *op.cit.* (cf. our lemma no. 2358) 62-65 no. 2 (ph.; translation). Quadrangular column topped by a sort of capital with akroteria at the corners; between the akroteria a boss decorated with a garland and a wreath. L. 1 of the inscription on the moulding of the capital; the other lines on the column.

Χαίρετε φίλοι·
Μ. ❦ Αἴλιος Σῶσ-
πις οὐετρανὸ̣ς
4 ἐποίησα ἑαυ-
τῷ τὴν λάρνα-
κα καὶ βωμὸν
ἀνέστησα ἑ-
8 αυτῷ καὶ τῇ γυ-
ναικί μου
Κλαυ(δ)ίᾳ Κυ̣ρίλ-
λῃ καὶ ❦ Κλαυ(δίῳ)
12 Σόσπιδι Βασι-
λεῖ καὶ Αἰλίᾳ Σωσ(?)-
φιτίλλῃ τῇ γυνακί
μου· ❦ ἐξὸν δὲ
16 εἶναι εἰσελ-
θεῖν τὰ τέκνα
το̣[ύ]τ̣ων· ἐὰν δὲ (β)ιάσηταί
τινα̣ ἰσενενκεῖν, ὑποκεί-
20 σετα̣[ι] τῇ πόλει ∗ ͵βφʹ

In LL. 2-17 Σ, Ε, Ω; in LL. 1, 13 (in fine) and 18-20 lunate sigma and epsilon and cursive omega: two hands at work?, B. || 2-3. Σῶσ|πις: not the Greek equivalent of Latin Sospes, but a Greek name: cf. *LGPN* II s.v.; the veteran is an 'indigène hellénophone', B.; but see O.Salomies, *An.Ép.* (1997) [2000] no. 1481, who wonders whether the name Sospis (= Sospes) should not be related to the cognomen of L.Caesennius Sospes, governor of Galatia just after 114 A.D. || 3. in fine ΝοΣ, lapis || 5-6. λάρναξ: funerary urn possibly placed on the boss on top of the column, B. || 6. βωμός: the funerary column, B. || 10. ΚΛΑΥΛΙΑ, lapis || 11-12. Clau(dius) Sospis Basileus: Aelius Sospis' wife (Claudia Kyrille, LL. 1011) may have come from Basileus' family; in his turn Basileus may have married a woman (Aelia So(s)phitille, LL. 13/14) from Aelius Sospis' family, B.; M.Corbier, *An.Ép. loc.cit.*, wonders whether Aelia Sospitilla is the veteran's daughter || 12. Σώσπιδι, C.; Σόσπιδι, B. || 13. in fine Σω, C.; ΣΩC?, B. || 14. γυνακί: A for AI regularly occurs in inscriptions from Iconium: see e.g. *SEG* VI 434 (κά for καί); γυ[ν]αικ[ί], C. || 15. μου for αὐτοῦ, B. || 17. τέκν[α], C. || 18. ΙΙΑCΗ, lapis || 19. τ]ις [ε]ἰσ(εν)ενκεῖν, C.

1826. Laodikeia Combusta. Epitaph of Traïanos and his parents, not later than the 3rd cent. A.D. Marble block seen by C.Brixhe in 1980 near a fountain on the road from Konya to Ladik (= Laodikeia); inscription within a framed field. Ed.pr. R.Hodot in C. Brixhe (ed.), *op.cit.* (cf. our lemma no. 2358) 69-71 (ph.; translation).

[. .] †̣ Τραειανὸς πολι-
τε[υό]μενος τοῖς τιμει-
[ὡ]τάτ[ο]ις γονεῦσιν κὲ ἑ-
4 αυτῷ μ͜ν͜ή͜μ͜ης χάριν· Φησίν· v
vacat
[Τ]ὰ γὰρ̣ μ̣άτεα τοῦ κόσμου παντὸ̣ς
[ἴ]σ̣μεν ἄνθ̣ρωποι † vacat

4th/5th cent. A.D., D.Feissel, *An.Ép.* (1997) [2000] no. 1479 ‖ ∧ and A; ⊦⊣ and N; lunate sigma and upsilon ‖ 1. before the cross traces of letters: ^ ˋ ʹ: Α̣Υ̣?, ed.pr., who adds that there is no place for a third letter (e.g. Α̣ὐ̣[ρ].); perhaps the A-ω symbol or a date? (D.Feissel, *loc.cit.*, argues that the cross seems to mark the very beginning of the text); Τραειανός = Τραϊανός: see *MAMA* VIII 60 and *SEG* XXVI 1507 for parallels, ed.pr. ‖ 1-2. πολιτευόμενος: 'curialis' [cf. L.Robert, *OMS* VI 6, Herrmann]; the fact that Traianos was both member of the urban council and Christian confirms S.Mitchell's conclusion as summarized in *SEG* XLIII 1207, ed.pr. ‖ 5. τὰ μάτεα = τὰ μάταια, ed.pr.

ISAURIA

1827. Eskisaray/Çiftlikkırı. Epitaph of C. Iulius Celer and ---, Roman Imperial period. Limestone ostotheke; in an arched niche supported by pilasters a man on horseback holding a lance in his right hand and galloping towards a seated woman; right of the niche, representation of two standing persons; inscription above the niche and the standing persons; now built into the mosque in Büyüköz. Ed.pr. M.Şahin, *EA* 29 (1997) 79/80 no. 5 (ph.).

[- -].Α̣Ε̣Ν̣Τ̣.ΛΛ [- -]
[θυ]γ̣ατέρα [κ]αὶ Γ. Ἰού v v λιον Κέλερα ἱ̣π̣πέα τ̣ὸ̣ν ἄ̣ν̣δ̣[ρα]
vacat αὐτῆς · ὀστοθήκην κατὰ ἐν[το]-
4 vacat λὴν αὐτῆς μνήμης
vacat χάριν vacat
vacat Νουννος λατύπο[ς ἐποί]-
vacat ησεν vacat

6. Νουννος: cf. our lemma no. 1831 B.

1828. Eskisaray/Çiftlikkırı. Sculptor's signature, undated. Limestone fragment built into a house in Yalıhüyük but probably originating in the area of Eskisaray; on a protruding band a small standing figure; at left and right two torches(?) and two bunches of grapes; inscription above the torches and the standing person. Ed.pr. M.Şahin, *EA* 29 (1997) 80/ 81 no. 6 (ph.).

Τ̣αλουεις καὶ Τουτρ̣ις Ιννεου λατύποι [..]Ε̣[.]CΕΛ[--]
vacat ἐποίησαν vacat

1. Or Γ̣αλουεις: both are unattested, C.Brixhe, *BE* (1999) no. 547; Τουτρ̣ις: variant of Τουατρις, attested in Isauria, Brixhe.

1829. Laranda (Karaman). Epitaph of Gaius, ca. 200-250 A.D. Limestone funerary statue representing a seated man on a chair, clad in a chiton and a cloak; in his left hand a pine-cone; on his left knee a closed diptych, inscription (LL. 1-7) between the legs; L. 8 below, on the vertical edge of the footstool; now in the Museum in Karaman. Ed.pr. M.Şahin, *EA* 29 (1997) 76-78 no. 1 (ph.; translation).

Αὐρ(ήλιος) Νέσ|τωρ καὶ | Οὐαλήριος | καὶ [...]σας καὶ ‖ Ιννος ἀνέστησαν |
Γάϊον τὸν πατέρα | μνήμης χάριν· | Παπίας Παπίου ἐποίησεν

5. Ιννος: see C.Brixhe, *BE* (1999) no. 547 ‖ ed.pr. comments on the meaning of the pine-cone (symbol of immortality) and the diptych (paideia).

1830. Leontopolis (Bozkır; area of: Sobran/Bağyurdu). Epitaph of Seleukos and Akkizis, undated. Right part of a limestone ostotheke; on the front in two arched niches, supported by pilasters, representation of a man on horseback and of three persons sitting at a table; in front of the table two vessels; above the niches two boukrania with garlands; inscription above the boukrania; on a lateral side, representation of four standing persons below two boukrania and garlands; above the latter the inscription of the sculptors; now in the Museum of Konya. Ed.pr. M.Şahin, *EA* 29 (1997) 78/79 no. 3 (ph.).

[--- καὶ --]ος ἀνέστησαν τοὺς ἑαυτῶν γονεῖς Σέλευκον
Τεμεμνος καὶ Ακκιζιν Λόνγου ὀστοθήκην
μνήμης χάριν·
4 ἐποίησαν Φοῦσκο[ς καὶ] Λονγεῖνος Λονγε̣[ί]νου

1. ---- | καὶ Σέλευκος ἀνέστησαν, ed.pr. [but the photo clearly shows: ---]ος ἀνέστησαν; in the same sense C.Brixhe, *BE* (1999) no. 547; unless the beginning of the line is covered by a shadow!, Herrmann] ‖ 2. 'Sohn des Tememnos', ed.pr.; C.Brixhe, *loc.cit.*, wonders whether something like Γελλεμιος is to be read (genitive of Γελλεμις); Ακκιζιν: variant of Ακκισις, Brixhe, *loc.cit.*

1831. Leontopolis (Bozkır). Epitaph for a brother, undated. Limestone ostotheke; in two arched niches, supported by pilasters, representation of three standing and three seated persons, respectively (two seated behind a table, the third on a chair); above the niches two boukrania with garlands; inscription A above the boukrania, B on the plinth below the niches; now in the Museum of Konya. Ed.pr. M.Şahin, *EA* 29 (1997) 79 no. 4 (ph.).

A: [--]ΑΝΑΝΑΙΝ Ζηζιος [τὸν] ἀδελφὸν αὐτοῦ | μνήμης vacat χάριν vacat

1. [On the photo one discerns ΑΝΑ̣[.]ΙΑΙΝ]; Ζηζις: variant of Ζησις, attested in Isauria, C.Brixhe, *BE* (1999) no. 547.

B: [N]ουννος λατύπος ἐποίει vacat

For Nounnos see our lemma no. 1827.

1832. Leontopolis (Bozkır). Sculptor's signature, undated. G.Mendel, *BCH* 26 (1902) 228 no. 8. Right part of a marble ostotheke; two arched niches, supported by pilasters; in the right niche three standing persons; in the left niche part of a standing person; below the niches on a plinth an inscription; now in the Museum in Konya. Republished by M.Şahin, *EA* 29 (1997) 78 no. 2: [---]ασευς λατύπος ἐποίησεν

CILICIA

1833-1835. Anazarbos. Building inscriptions, 6th cent. A.D. M.H.Sayar, *EA* 29 (1997) 111-115 nos. 1-3 (ph.; translation), (re)publishes the following texts.

1833: 111/112 no. 1. **Building inscription, ca. 550-600 A.D.** *SEG* XXXVII 1256 [now also in *I.Anazarbos* 22].

† Ἐπὶ Φλ(αβίου) Κλαυδιανοῦ τοῦ | λανπρ(οτάτου) ἄρχοντος ἀνενεἰώ-θη τὸ τῖχος σπουδῇ τοῦ | μεγαλοπρ(επεστάτου) κόμ(ητος) Παύλου † ❦

1. See for this governor the app.cr. of *SEG* XXXVII 1256 and the next lemma.

1834: 112/113 no. 2. **Building inscription, ca. 550-600 A.D.** Limestone block built into a tower of the Arabic city wall [now also in *I.Anazarbos* 23].

Ἐπὶ Φλ(αβίου) Κλαυδιανοῦ τοῦ | λανπρ(οτάτου) ἄρχοντος ἀνενIεώθη τὸ τῖχος σπουδῇ ΘαIλασσίου

Cursive lettering || 2. ΛΑΝΠΡ^{O}, lapis || 3-4. Thalassios: not identical with the homonymous *praefectus praetorio* (*MAMA* III 374 (a)); he probably had the supervision of the construction/repair of part of the city wall and/or may have contributed financially, like Paulos in the preceding lemma, ed.pr., who points to the damage caused by earthquakes in Anazarbos in 525 and 561 A.D.

1835: 114 no. 3. **Building inscription, end of the 6th cent. A.D.** Limestone block now in a private house in Dilekkaya; exact find spot unknown [now also in *I.Anazarbos* 24].

† Ἐπὶ τοῦ μεγαλοπρ(επεστάτου) | κόμ(ητος) καὶ ἄρχοντος | ἡμῶν Σανδογένου | ἀνενεώθη καὶ τοῦIτο τὸ ἔργον vacat | v v v εὐτυχῶς †

Square letter forms || 1. in fine ΠΡ^{S}, lapis || 2. KOM^{S}, lapis || 3. in larger script; Sandogenes was governor of Cilicia Secunda, ed.pr., who for the name refers to *MAMA* III 688 and relates the name to the Cilician theonym Sandon/Sandes/Sandan.

1836. Anazarbos. Funerary epigram of the veterinarian Memmius Hippokrates, 1st half of the 3rd cent. A.D. Large rectangular limestone stele with tenon; inscription in a recessed field; found in Dilekkaya in the western nekropolis of the city. Ed.pr. M.H.Sayar, *EA* 29 (1997) 107-109 (ph.; translation) [the text now also in *I.Anazarbos* 69].

Ἰπ⟨π⟩οκράτης οὐ κε[ῖ]Iνος ὁ Κῶϊος, ἀλ[λ' ὅ]Iδε κεῖμαι
ἵππων | ιητὴρ Μέμμιος ἹπIIποκράτης·
(ὀγδωκοντα)έτ̣ης | τάδ' ἔγραφον αὐIτὸς ἐμαυτῷ |
4 ζῶν δ' ἐν στήλῃ | ἐχάραξα τύποIIυς

1. ΙΠΟ, lapis; but cf. C.Brixhe, *BE* (1999) no. 546: unnecessary correction; in fine ἄλ[λος] δὲ or ἀλ[λ' ὅ]δε (= ὧδε) are other possibilities, ed.pr. || 2. most attested veterinarians were employed by the Roman army, ed.pr., who adds that in the Severan period a unit of *equites singulares Augusti* was stationed in Anazarbos; Memmius may have been concerned with the horses of that unit, ed.pr., who on 109 note 5 collects some inscriptions mentioning ἱππιατρός/ἱπποιατρός/ἱππιαρός || ΠΕΤΗC, lapis.

1837. Anemurium (area of: Kalın Ören, ca. 7 km. northeast of the ancient city). Epitaph of C. Lucius Valens, late 1st/2nd cent. A.D. White limestone fragment surmounted by a cornice; in the latter, traces of a relief; once built into a house in Kalın Ören and now in the Anamur Museum. Ed.pr. J.Russell in *op.cit.* (cf. our lemmata nos. 2068-2078) 181-189 (ph.).

[Γάϊ]ος Λούκιος Οὐάλ̣[ης] | vacat οὐετρανὸς vacat | [ζῆ]σας ἔτη ἑκατόν̣, | [οὐ]δ̣ένα ἀδικήσ[ας]

3. 100 years old; ed.pr. refers to other inscriptions recording centenarians, especially from Africa, and for age-rounding to *Chiron* 7 (1977) 333-353 || 4. ἀδίκησ[ε], ed.pr. [but one would expect ἠδίκησ[ε]; we prefer ἀδική-σ[ας]; in the same sense now D.Feissel, *An.Ép.* (1997) [2000] no. 1526, Pleket] || on 185-189 tabular survey of nine new legionaries recruited in Asia Minor, especially in the more rugged and less Hellenized regions, to be added to the 49 recorded in previous lists (cf. *SEG* XXX 1489 and 1830; XXXIII 1188 and 1558/1559; XLIII 1207 on p. 438 (Part II); XLIV 1686). The recruits served primarily in the legions along the eastern frontier; brief remarks on citizens of the city of Laertes serving in the Roman navy or army.

1838. Iotape. Honorary inscription for T. Calestrius Tiro, ca. 115 A.D. Bean-Mitford, *Journeys -- Rough Cilicia 1962-1963*, no. 31 (cf. iidem, *Journeys -- Rough Cilicia 1964-1968*, p. 161); *SEG* XXXV 1449. After study of the stone, republished by S.V.Tracy, *ZPE* 116 (1997) 153-156 (ph.), who confirms the text of edd.pr. except for L. 5, where he reads λεγεῶνος (λεγιῶνος, edd.pr.). At the end of that line he discerns ΑΝ[.] and restores LL. 5/6 as ἀν[θ|ύπατον Ἀχ]αίας (H.G.Pflaum restored L. 6 as [ἀνθύπατον Ἀχ]αίας, but this reading was rejected by later scholars for reasons of space). T. notes that there is a single *vacat* before the numeral in L. 5 and a double *vacat* before the name of the honorand in L. 8. In an addendum, T. lists newly attested members (mostly officers) of *Legio VI Ferrata* and members (centurions or higher) of *Legio V Macedonica*, some of whom are on record in Greek inscriptions [The inscription now also in S.Hagel - K.Tomaschitz, *Repertorium der westkilikischen Inschriften* (Vienna 1998) 129 no. 18].

1839. Korykos. Epitaph of Moses?, early Byzantine period. *CIJ* 793. For the restoration of the name Moses in L. 2, see our lemma no. 2297.

1840. Sirkeli Höyük (northeast of Mopsuestia). Amphora stamps and inscriptions on vases, Hellenistic period. Five inscriptions found during excavations at this site conducted since 1992 and published by various authors in *MDAI(I)* 47 (1997) (our nos. 1/2 and 4/5) and 49 (1999) (our no. 3) (dr. of all).

Three Rhodian amphora stamps: 1) Ἐπιγον(--) (stamp in the shape of a leaf; inscription in the left half; mentioned by B.Hrouda on 101 and by B.H.Ehringhaus on 109); 2) Ἀριστοκλεῖς (circular stamp; inscription around a rose; on the side of the handle a square stamp with a T; mentioned by Ehringhaus on 109); 3) Ἐπὶ Ἀρίστωνος, Σμινθίου (rectangular stamp; mentioned by T.Reitmaier in *MDAI(I)* 49, 1999, 105; cf. also 132).

Two inscriptions on fragments of Hellenistic pottery. Ed.pr. P.W.Haider on 127/128 (see also B.Hrouda, *KST* 19, 1, 1997 [1998] 469 and 480 (dr.)): 4) [--]ς Διονύσου | [--]τις (incised after firing [M.Sève, *BE* (1999) no. 122, prints Διονυσίου; however, both Haider's text and Hrouda's text and dr. have ΔΙΟΝΥΣΟΥ, interpreted by Haider as a dedication to Dionysos); 5) [--? Πο]σειδον[ίου] (incised before firing [Haider's alternative [-- ΠΟ]ΣΕΙΔΟΝ [|--], referring to the god Poseidon, seems less plausible; in the same sense C.Brixhe, *BE* (1999) no. 544; S. prints [Ποσ]ειδο[νίου]]).

1841. Syedra. Oracle of Klaros, 1st cent. B.C. *SEG* XLI 1411. P.De Souza, *CQ* 47 (1997) 477-481 (text; translation), argues that the oracle should be placed in the context of the Roman anti-pirate policy as manifested in the *Lex de provinciis praetoriis* of 100 B.C.: *I.Knidos* 31 (*SEG* III 378; M.H.Crawford (ed.), *Roman Statutes*, London 1996, 231-270 no. 12) Col. II LL. 2-4 and Col. III LL. 28-37, which made Cilicia a praetorian province in order to deny bases to pirates and to provide safety for the Romans and their allies. Earlier scholars dated the oracle to the triumviral period (G.E.Bean - T.B.Mitford) or shortly before Pompey's campaign of 67 B.C. (L.Robert, followed by E.Maróti). By accepting the oracle, the Syedrians announced their pro-Roman stance. Until Pompey's campaign of 67 B.C., the entire south coast of Anatolia was a

mass of pirate bases. The observation of Strabo that the Lycians were less tempted to profit from piracy than their Pamphylian and Cilician neighbors (14.3.2), though some parts of eastern Lycia had come under the pirates' influence (14.5.7), is confirmed by three inscriptions from Xanthos dedicated by and honoring the admiral Aichmon of the Lycian League's fleet (*OGIS* 552-554; text and translation of 553 [cf. *SEG* XLV 1828 for a similar interpretation by C.Marek, ignored by D.S.]). The Syedrians may have restored the statue group and its inscribed oracle in the Roman Imperial period because of renewed interest in the oracle of Klaros as well as in the cult of Ares.

CAPPADOCIA

1842. Cappadocia. Survey. E.Equini Schneider - C.Morselli - M.Spanu - C.Vismara, *ArchClass* 49 (1997) [1998] 101-209, present the results of a survey conducted in 1993/1994 in the area between the cities of Aksaray, Nevşehir, and Niğde, i.e., the area corresponding to the ancient strategia of Garsauritis [see *Tyana* II 308]. Observations on the Roman roads and fortresses (especially that on the Gelin Tepe at Sivrihisar) and on the rock-cut funerary architecture. For the inscriptions found during this survey see our lemmata nos. 1843-1846 and 1850-1852; cf. also *SEG* XLIV 1230/1231.

1843. Ağzıkarahan. Epitaph, Roman Imperial period. Two joining fragments of a white marble cippus; inscription in a tabula ansata. Ed.pr. M.Spanu, *ArchClass* 49 (1997) [1998] 196-198 no. 1 (ph.; dr.).

Γ(άϊος) Κλ(αύδιος) [----] | Π(όπλιος) Κλ(αύδιος) [----|-- μνή]|μης χάρι[ν]

1-2. Father and son?; two brothers? Perhaps C. Claudius erected the inscription for P. Claudius, ed.pr. || the name Claudius can perhaps be connected with the grant of colonia-status to Archelais by the homonymous emperor, ed.pr.

1844-1845. Çavdarlı. Two epitaphs, Roman Imperial period. Ed.pr. M.Spanu, *ArchClass* 49 (1997) [1998] 202/203 nos. 5/6 (ph.).

1844: 202/203 no. 5. **Epitaph of Pylades.** White limestone stele; at top an elaborate relief with two pointed triangular pediments, each with a rosette in the tympanon and surmounted by a large akroterion; vegetal motives in between; inscription below under a moulding; found in a field [now also in *Tyana* I 191/192 no. 12 (a), by J.Nollé].

Αππας, Δῖος, Πυλάδ|ης, Σωκράτης | Πυλάδι τῷ πατρί

[3. Πυλάδι, N., who points out that it is not entirely clear whether Πυλάδι stands for Πυλάδη (iotacism) or ΠΥΛΑΔΗ should be read, Pleket].

1845: 203 no. 6. **Epitaph of Diogenia?** Whitish marble stele with a tympanon with rosette and simplified akroteria; inscription below; found near a house [now also in *Tyana* I 185 no. 4 (a), by J.Nollé].

Ἰουλία Σε|λεύκου | Διογενίᾳ | Παπίου ἀ|νέστησα | χάριν

Probably from the same workshop as the stele *SEG* XXVII 949 found at nearby Enegilköy, ed.pr. [1-2. for Σέλευκος see e.g. *Tyana* I 192 no. 13, Pleket] ‖ 3. Διογένια, ed.pr.; Διογενίᾳ, N., who does not exclude the possibility that the last letter is a delta: Διογενίδ[ι] ‖ 6. χάριν: '-- (die Stele) als Dankesgabe errichtet', N.

1846. Çavdarlı. Inscription of unknown character, Byzantine period? Grayish marble column; found near a private house. Ed.pr. M.Spanu, *ArchClass* 49 (1997) [1998] 203/204 no. 7 (ph.): ΠΑΣ|ΑΥΤΟ [the text now also in *Tyana* I 193/194 no. 15 (a), by J.Nollé, who discerns part of an oblique hasta in L. 1 in fine and wonders whether in L. 2 in fine we perhaps have a cursive omega (ω); he considers the indigenous name Πας in L. 1, Pleket].

1847. Güllüdere (south of Çavuşın). Invocation for the deceased Helena, 5th /6th cent. A.D. G.De Jerphanion, *Les églises rupestres de Cappadoce* I (Paris 1925) 593/594; N.Thierry, *Haut Moyen-Age en Cappadoce* I (Paris 1983) 123. Republished by G.Kiourtzian, *CArch* 45 (1997) 35.

Κ(ύρι)ε βοήθη τῇ δούλῃ σου Ἑλένῃ ἀπὸ τὴν θα[νάτου σ]κηά·
[Α]ὕτη ἡ κατάπαψη[ς] ἡμõν ἠς ἐῶνας [ἐ]ώ[νων]

1. σκηά = σκιά ‖ 2. κατάπαψης = κατάπαψις = κατάπαυσις; *Ps.* 131 vs 14: see our lemma no. 2319.

1848. Nysa. Honorary inscription for the Severi, 198-209 A.D. Large limestone slab broken below and at left; fine guidelines; now in the Museum in Kırşehir. Ed.pr. D.H.French, *EA* 28 (1997) 115/116 no. 1 (ph.; translation).

[Τοὺς . . . . . Αὐτοκρατόρας Καίσαρας Λούκιον] Σεπτίμιον Σε-
[ουῆρον Εὐσεβῆ Περτίνακα Σεβαστὸν Ἀραβικ]ὸν Ἀδιαβηνικὸν
[Παρθικὸν μέγιστον - - ca. 10- - - καὶ Μᾶρκον] Αὐρήλιον Ἀντω-
[νεῖνον Σεβαστὸν καὶ] ⟦[Σεπτίμιον Γέταν Κα]ίσαρα⟧ v v τοὺς Γ
[- - - - - - ca. 29 - - - - - - - - ὁ δῆμ]ος Νυσα[έων]

1. [Τοὺς κυρίους?, ed.pr. ‖ 4-5. τοὺς γ|[ῆς καὶ θαλάσσης δεσπότας vacat ἡ βουλὴ καὶ ---, ed.pr. ‖ 5. Νυ-σα[έων: see our lemma no. 1849 for the city of Nysa, to be identified with a site ca. 1,5 km. north of Harmantal (ca. 30 km. southwest of Kırşehir).

1849. Nysa. Honorary inscription for an emperor. Marble slab; on the top two dowel holes and lead channels; inscription on the narrow front side and on the left side; found in Kırşehir and now in the Museum in Kırşehir. Ed.pr. D.H.French, *EA* 28 (1997) 116/117 no. 2 (ph.).

vacat [. . . . .]ΜΑ[- - - | -]
ΗΡΟΝ Εὐσεβῆ | [. . . ca. 7 . . | . . . .ca. 12 . . .]Β · Γερμανικῷ Σ[. . . . . | -]
vacat καὶ θαλα|[--] τοῦ κόσμου ὁ δῆμος ὁ Νυσαέων [. | -]
vacat Υ Ἡρακλε[ῖ] | τοῦ Ἀμμωνίου καὶ Σενέκα Σενέκα|[ς -]
vacat Η vacat | vacat Πρόκλου ΠΡΤ, ἔτους ια΄ vacat

1-2. Perhaps [Λ.Σεπτίμιον Σεου]|ῆρον, ed.pr. ‖ 2. instead of the dative Γερμανικῷ one would expect an accusative, ed.pr. [in fine perhaps Σ[αρματικόν?, Pleket] ‖ 3. perhaps [δεσπότην γῆς] | καὶ θαλά[σσης καὶ παντὸς] τοῦ κόσμου, ed.pr. [too long, Herrmann]; for the city of Nysa cf. our lemma no. 1848 ‖ 4. initio ed.pr. gives a T but the photo clearly shows an Y; in the commentary ed.pr. seems to assume Ἡρακλείτου ‖ 5. ΠΡ = ΠΡΤ = πρ(υ)τ(ανεία)?, ed.pr.

M.Sève - S.Follet, *An.Ép.* (1997) [2000] no. 1521, suggest that we may have two texts rather than one, which they present as follows.

A: [--- Λ. Σεπτίμιον Σεου]ῆρον Εὐσεβῆ Ε[ὐτυχῆ --- τὸν γῆς] | καὶ θαλά[σσης δεσπότην --- το]|ῦ Ἡρακλε[ίτου] | vacat Η vacat

1. Perhaps Ε[ὐτυχῆ Περτίνακα Σεβαστὸν τὸν κτλ.], S.-F.

B: [--- Σε]β(αστὸς) Γερμανικὼς [---|---] τοῦ κόσμου ὁ δῆμος ὁ Νυσαέων [---] | τοῦ Ἀμμωνίου καὶ Σένεκα Σενέκα[ς] | vacat Πρόκλου πρ(υ)τ(ανείᾳ) ἔτους ια΄ vacat

1850-1852. Sofular. Three epitaphs, Roman Imperial period. White marble blocks; inscriptions in (recessed) fields; found near a private house. Ed.pr. M.Spanu, *ArchClass* 49 (1997) [1998] 198-202 nos. 2-4 (ph.).

1850: 198/199 no. 2. **Epitaph:** [----]|χα | φρονί|μῳ τῷ | ἀνδρί

1-2. A female name in -χα (Doric dialect) seems improbable for this area; perhaps an ethnic, ed.pr., who refers to the toponym Σάριχα/Σιριχά recorded by Steph. Byz. (location unknown) [-χα

is perhaps the end of a patronymic, e.g. [Εὐτυ]χᾶ, and Φρόνιμος the name of the deceased, Herrmann].

1851: 200/201 no. 3. **Epitaph.**

---- ΙΟΥ[.]ΝΑΟΥΑ | Μοντανίου ΥΞΙΟ[.]ΗΤΙΙΗΥ[....] □ | μ(νήμ)ης | χάριν

Square omikron.

1852: 201/202 no. 4. **Epitaph:** ---- ΙΚ[...]Ν[.]ΙΔ[....]ΗΙΙΕ[..]Ш/Ι[.]Δ[--] | ἕνεκεν

1853. Tyana. Inscription mentioning the beneficiarius Claudius Torquatus, 2nd cent. A.D. *IGR* III 130. Now in the Niğde Museum and republished by D.H.French, *EA* 28 (1997) 119/120 no. 5 [now also in *Tyana* I 229/230 no. 56; 'Kaiserzeit']. No new readings except in L. 1; F. has Κ(λαύδιος) Τορκουᾶ|τος whereas *IGR* has Κλ. Τορκυ[ᾶ]|τος. The photo in *Tyana* II Plate 109 clearly shows Κλ(αύδιος) Τορκουᾶ|τος.

1854. Tyana (area of). Thank-offering of the demos, 1st/2nd cent. A.D. White marble architrave or lintel; found during excavations in Niğde and now in the Niğde Museum. Ed.pr. D.H.French, *EA* 28 (1997) 122/123 no. 9 [Now also in *Tyana* I 199 no. 23].

[--]κωι χαριστήριον ἐπὶ τῇ Ἀντιγόνου τοῦ Νονου κωμαρχίᾳ | ὁ δῆμος

'Kaiserzeit', *Tyana* || the text shows that the ancient settlement at Nigde probably was a village, presumably in the territory of Tyana; the identification of post-Roman Nagida with modern Niğde is reasonable, ed.pr.

1855. Tyana (area of: Kemerhisar). Dedication to Theos Hagios, 2nd cent. A.D. Small square white marble altar moulded above and below; below the inscription a boukranion between two bunches of grapes; on each lateral face a bunch of grapes; on the top a square frame in relief, enclosing a hollowed recess; now in the Niğde Museum. Ed.pr. D.H. French, *EA* 28 (1997) 120 no. 6 (ph.) [Now also in *Tyana* I 209/210 no. 31].

Θεῷ Ἁγίῳ | Ἀθήναιος | εὐχῆς [ἕ]|νεκεν vacat

Є, Ѡ, Ϲ || 2. in fine C superimposed on O || 'Kaiserzeit', *Tyana*.

1856. Tyana (area of). Epitaph of Motales, 1st/2nd cent. A.D. Lower half of a white marble pedimental stele with tenon; at the top, traces of a face in a semi-circular niche; on the front a recessed panel framed by two pilasters; in the panel an inscription and below, a swag (or garland) with ties; fine guidelines; now in the Niğde Museum. Ed.pr. D.H.French, *EA* 28 (1997) 121 no. 7 [Now also in *Tyana* I 249/250 no. 84].

Κοβαρη Σω|κράτους vacat | Μωτάλῃ | ἀνδρὶ ἀγαθῷ

'Kaiserzeit', *Tyana* || 1. Κοβαρη: previously unattested, C.Brixhe, *BE* (1998) no. 461 || 3. Μωτάλης: derived from Hittite Muwatalis, ed.pr. and Brixhe.

1857. Tyana (area of). Epitaph of Zoumou, 1st/2nd cent. A.D. White marble pedimental stele; triangular pediment surmounted by a round akroterion or disk; at the sides, akroteria; the field of the pediment is recessed in the shape of a semi-circle; below this arch the face of a young woman; below the pediment three mouldings; inscription below the mouldings; now in the Niğde Museum. Ed.pr. D.H.French, *EA* 28 (1997) 121/122 no. 8 [Now also in *Tyana* I 254 no. 92]: Κουγας καὶ | Μασσις Ζου|μου τῇ θυγα|τρὶ μνήμης || vacat ἕνεκεν

Square theta, sigma and omicron; 'Kaiserzeit', *Tyana*.

1858. Tyana (area of). Epitaph of Eteonikes, 1st/2nd cent. A.D. White marble grave column with an abacus and capital at the top; found in Niğde and now in the Niğde Museum. Ed.pr. D.H.French, *EA* 28 (1997) 123 no. 10 (ph.) [Now also in *Tyana* I 201/202 no. 25].

vacat Ὡραῒς | Καλλικλ[έους] | Ἐτεονίκε[ι] | [Ἀ]πολλῶ[τος] || κωμάρχ[η]

'Kaiserzeit', *Tyana* || 3. Ἐτεονίκε[ι]: dative of Ἐτεονίκης, 'avec finale -EI pour -H (= ι)', C.Brixhe, *BE* (1998) no. 461 || 4. Ἀπολλῶτος: genitive of Ἀπολλῶς [However, J.Nollé in *Tyana* I *loc.cit.* rightly prefers [Ἀ]πολλῶ [τῷ]: for the genitive Ἀπολλῶ he refers to 190/191 no. 11]; the nominative occurs in two inscriptions from Gökbez near Nigde, now in the Niğde Museum, published by G.Jacopi, *Bollettino del Reale Istituto di Archeologia e Storia dell' Arte* 8 (1938) 32 nos. 3/4 [= *Tyana* I 234/235 no. 60 and 237 no. 66]; F. collated both texts and observes that in no. 3, Jacopi has an erroneous reading: Ἀπόλλος; it is Ἀπολλῶς [so also *Tyana* I 234/235 no. 60].

1859-1860. Ürgüp (area of). Two inscriptions with quotation of *Psalms* 131, 5th/6th cent. A.D. G.Kiourtzian, *CArch* 45 (1997) 33-36 (ph.), (re)publishes the following texts.

1859: 33/34. **Epitaph of Sion, with elements of *Psalms* 131.** G.De Jerphanion, *Les églises rupestres de Cappadoce* II (Paris 1936) 20 no. 128. Inscription in the center of a tripartite 'cartouche' in the church, probably dedicated to St. Theodoros, in Pancarlık Kilise, near Ürgüp; red paint in the letters; the inscription is flanked by two other epitaphs.

Ὅτι ἐξελέξατο Κ(ύριο)ς τὴν Σειών, ἡρε-
τίσατο αὐτὴν εἰς κατοικεῖαν ἑαυτῷ· αὔτι
[ἡ] κατάπαυσίς μου εἰς αἰῶνα αἰῶνα αἰώνων

Ps. 131 vs 13 and part of vs 14; see our lemma no. 2319.

1860: 35/36. ***Psalms* 131 vs 14.** Rock-cut tomb in a private property in Ürgüp, with funerary chamber and rectangular hall; on the latter's walls traces of paintings and of three inscriptions, engraved and painted. For the tomb see N.Thierry, *ibidem* 25-30; one inscription, painted in red ochre, above the entrance of the funerary chamber; in the middle of the inscription a painted motif (cross?) now effaced and indicated in the text below by ‖.

Αὔτη ἡ κατά ‖ παυσ̣ί̣ς μου εἰς
αἰῶνα αἰώνω‖ν· ὧδε κατο̣ι̣κήσω
ὅτει ἐρετεισά‖μην αὐτήν

Traces of a cross in L. 1 initio; another smaller painted cross in L. 3 in fine, ed.pr. ‖ for *Ps.* 131 vs 14 see our lemma no. 2319 ‖ for two other inscriptions from this rock-cut tomb see our lemmata nos. 1861/1862.

1861. Ürgüp. Fragment of an epitaph, 5th/6th cent. A.D. Inscription engraved on the wall of the rectangular hall belonging to the rock-cut tomb mentioned in our lemmata nos. 1860 and 1862. Ed.pr. G.Kiourtzian, *CArch* 45 (1997) 37/38 (ph.).

Ὅδε κῆτε ἡ σήμ̣βηος [--]
Η̣[--]Ι̣[--]

Ὧδε κεῖται ἡ σύμβιος ---; before Ὅδε a 'christogramme "étoilé" '; small crosses above our text, ed.pr., who sees traces of various other letters but does not know whether they belong to this text.

1862. Ürgüp. Christian exhortation, 5th/6th cent. A.D. Inscription painted in red ochre on the left wall of the rectangular hall belonging to the rock-cut tomb mentioned in our lemmata nos. 1860/1861. Ed.pr. G.Kiourtzian, *CArch* 45 (1997) 36/37 (ph.; translation).

[...]Ε̣Τ̣Ι πλημελῶ φθάση μου [ἡ φοβερὰ ἡμέρα τῆς κρίσεως]
οἴμοι καὶ μέθ' ὧν ἔπραξα [κακά or δεινά ---------- ἐὰν]
ἀποδεμήσω ποία μοι με[τάνοια --------- ἔσται πρόφασις]
βοη̣θ̣ία̣ς, ἕως ἔτει ζῶμεν ψυχὴ φο̣[βοῦ -------- κολάσεων]
τῶ̣ν̣ ἐ̣κεῖ τοῦ κόσμου μεταγαγ[ήσα τούτου --------- μετα]-
ναστε[ύ]ομεν βουλευ[ομ]έν[ο]ι̣ς [-------------------]
χρόνος γὰρ ὁ συνῶν Μ̣.Α̣Ι̣ΤΟΥΙ̣Ι̣[---------------- διατε]-

λῶ τὸ μέλον περειμένων [-------------------------]
[---]Τ[----]τρέμων ἕω̣ς Λ̣ΒΑCΘΗ̣[----------------]
[-----------]Μ̣ΟΥ̣Ι̣ΑΛ̣ΙΑΜΕ̣[--------------------]
[-----------]Α̣C[........]ΥΛ̣[---------------------]
[--------------------]Ι̣Μ̣Α̣Τ̣[..]Η̣C̣Ε̣[-------------]
ΞΟ̣Λ̣ΟΥΠ[.... ---------------------------------]

Square letters; rho: Ꝛ, rarely attested after the 6th cent. A.D., ed.pr., who presents restorations *exempli gratia* 'qui sont conjecturales' ‖ 4. φο̣[βοῦ or φε̣[ίδου, ed.pr. ‖ [5. μεταγαγ[ὼν or μεταγαγ[οῦσα, Herrmann] ‖ 6. βουλευ[ομ]έν[ο]ι̣ς: doubtful restoration, ed.pr. ‖ 7. the letters after συνῶν̣ are problematic: Μ̣.Α̣Ι̣ or initio Ν̣ or Κ̣?, ed.pr. ‖ ed.pr., who points out that this is an appropriate exhortation in the hall of a funerary chamber, offers the following translation: '[Si je continue (?)] à commettre des fautes, arrivera pour moi [le jour terrible du jugement]. Malheur à moi et à ceux avec qui j'accomplis [de mauvaises actions ... si] je quitte cette vie quel repentir me [servirait de prétexte pour demander] de l'aide? Tant que nous vivons, âme [aie peur ... des châtiments] de l'au-delà. Déplacée de ce monde ... résolus que nous sommes d'émigrer ... car le temps présent ... Je persévère en attendant le futur ... en tremblant jusqu'à ce que ...'.

1863. Unknown provenance. Dedication to Theos Pylon, 2nd cent. A.D. Square gray marble altar, moulded above; inscription below the moulding; in LL. 1/2 and 6, additional letters on the righthand face of the altar; now in the Museum in Kırşehir. Ed.pr. D.H. French, *EA* 28 (1997) 118/119 no. 4 (ph.).

Π̣ύλωνι	ὑπατι-
[Θε]ῷ̣ν ἐπη̣-	κοῦ
[κό]ῳ̣ Ἰού̣λ-	
[ι]ο̣ς Διογε-	
[ν]ιανὸς Β	
[Φ]λ̣αουίο‖υ	
Α̣ἰ̣λ̣ι̣α̣ν̣οῦ	
ὑ̣πατ̣ικοῦ	

1. For Πύλων see *SEG* XXXIX 1349; XL 1159; XLVI 1618 ‖ 2. [Θε]ῷ̣ν: for Θεῷ, with parasitical nu, C.Brixhe, *BE* (1998) no. 461 ‖ 5. Β = β(ενεφικιάριος); see our lemma no. 1853; *IGR* III 1443 mentions another beneficiarius consularis in Kırşehir: Φάμαινlος; French wonders whether we should read Φλ.Μαῖνος = Flavius Maenus ‖ 6-7. two Flavii Aeliani are known (governors of Pannonia Inferior in 228 A.D. and of Arabia in 274/275 A.D., respectively); the present stone seems earlier than both, ed.pr.

CYPRUS

1864. Cyprus. Epigraphic data base. N.Hirschfeld, *The PASP Data Base for the Use of Scripts on Cyprus* (Salamanca 1996), explains the aims of the data base of syllabic and alphabetical inscriptions of Cyprus compiled by the Program in Aegean Scripts and Prehistory (PASP) at the University of Texas (9-12) and presents a list of the texts thus far entered into that base (publication, type of script, place, date, nature of the document, and material). The majority of the texts are Greek alphabetical inscriptions (141-367).

1865. Cyprus. Thracians on Cyprus. I.Michaelidou-Nicolaou in *Archaia Thrake* II 548-550, assembles the epigraphic evidence for the presence of Thracians on Cyprus, mainly mercenaries of the Ptolemaic army. It consists of six epitaphs (two Θρᾷκες, one Βυζάντιος, one Βυζαντία, one Καρδιανός, and one Λυσιμαχεύς; cf. I.Nicolaou, *Kypriakai Spoudai* 11, 1967, nos. 15-19 and our lemma no. 1868) and an honorary inscription set up by the κοινὸν τῶν ἐν Κύπρωι τασσομένων Θραικῶν for Πτολεμαῖος, son of king Ptolemy VIII (*OGIS* 143; ca. 118-116 B.C.).

1866. Amathous. Dedication to Herakles, 43/42 B.C. Square limestone altar moulded above and below; found northeast of the church, in the 'Byzantine Building'; inscription on the front (LL. 1/2 on the upper moulding); now in the Limassol District Museum. Ed.pr. I.Michaelidou-Nicolaou, *RDAC* (1997) 267-269 no. 1 (ph.); cf. also ead. in *Atti XI Congresso* I, 371-376 (translation).

[Β]ασιλευόντων [Κλεοπάτρας]
[Θ]εᾶς νεωτέρ[ας Φιλοπάτορος]
[καὶ] τοῦ υἱοῦ Πτολεμα[ίου]
[τοῦ κ]αὶ Καίσαρος Θεοῦ
[Φι]λοπάτορος καὶ Φιλομή-
[τορ]ος ∟ Ι, γυμνασιαρχεύον-
[το]ς Σωτέλου τοῦ Γλαυκία,
[Μ?]ήδας Σωτέλου παῖσι
λαμπαδαρχῶν
Ἡρακλεῖ

1. First Cypriote document to refer by name to the joint rule of Kleopatra VII and Ptolemy XV Caesarion (on record as οἱ βασιλεῖς in *Testimonia Salaminia* 2 (cf. *SEG* XXXVII 1394) no. 97 and an inscription to be published by ed.pr. in A.Megaw, *Kourion Episcopal Basilica Report* III, forthcoming; inscr. no. 3); the formula is approximate to that known from Egyptian documents (*SB* 7337; *OGIS* 194; both without νεωτέρα), ed.pr. in *Atti* ll 6. ∟ Ι = (ἔτους) (ι)ʹ (rather than ϛʹ or ζʹ), i.e., the tenth year of Kleopatra (= 43/42 B.C., the second year of her joint reign with Caesarion), to fit in with *P.Oxy*. 1629 dated year 8, Epeiph 27 (= 26 July 44 B.C.), ed.pr. in *Atti* ll 8-9. [Μ]ήδας or [Λ]ήδας; both names are previously unattested; he was 'the boys' lampadarch' during the gymnasiarchy of his father; the lampadarchy is attested on Cyprus only for the Ptolemaic period: cf. *SEG* XX 311/312, ed.pr.

1867. Amathous. Dedication to the emperor Titus and to Aphrodite, 79/80 A.D. P.Aupert - P.Leriche, *BCH* 121 (1997) [1998] 802/803, report on the discovery of an inscription of ten lines found in the ruins of the northwest wall (Roman Imperial period). The text is similar to that of the dedication found at Agios Tychonas (now lost) and published by T.B.Mitford, *JHS* 66 (1946) [1948] 40-42 no. 16 (cf. *SEG* XXXVI 1248). The new text states that the proconsul Lucius Brutus dedicated a ἱερὸς τόπος ἐντὸς τῶν στηλῶν [i.e., a sacred area delimitated by (probably four) stelai, Bingen], showing that M.'s 'sanctuary of the Seven in the Stelai' (LL. 6-9: τὸ [ἱε]ρὸν τῶν ἐντὸς [τ]ῶν στηλ[ῶν ἑπ]τά; 'The Seven in the Stelai') did not exist. The sanctuary mentioned should perhaps be located near the find spot of the new stone.

1868. Amathous. Epitaph of the Thracian Glaukias, early 3rd cent. B.C. Stele reused as the cover of a grave. Ed.pr. I.Michaelidou-Nicolaou, *art.cit.* (cf. our lemma no. 1865) 548 no. 2 (ph.): Γλαυ|κίας | Θρᾶιξ

1869. Amathous. Signature on an Attic vase, ca. 550-530 B.C. Foot of an Attic cup with black dipinto; found among Hellenistic refuse. Mentioned by P.Aupert - P.Leriche, *BCH* 121 (1997) [1998] 798 (ph.): [Ἄμα]σις μ' ἐποίεσεν

1870. Kition (area of: Troulloi). Dedication of a mask to Dionysos, ca. 250 B.C. *SEG* XLII 1312. A.Chaniotis, *Kernos* 10 (1997) 289 no. 171, argues that the expression εἰς τὸν θίασον τῶν | πρεσβυτέρων implies that the dedication was made in a shrine of the association rather than for the latter's prosperity (so ed.pr. I.Nicolaou in her translation).

1871. Paphos (Old). Stamped amphora handles. I.Nicolaou in K.A.Sheedy (et al.) (edd.), *op.cit.* (cf. our lemma no. 1613) 51/52 (ph.), mentions two Rhodian stamped amphora handles found in the so-called 'House of Dionysos'; one bears Ἀγαθοβούλου (attested as manufacturer in the late 2nd cent. B.C.), the other the eponymous magistrate Τιμόθεος (2nd half of the 2nd cent. B.C.).

1872-1873. Unknown provenance. Two epitaphs. I.Michaelidou-Nicolaou in *Mélanges Olivier Masson* (Paris 1997) 145-148 nos. 1/2 (ph.), publishes two inscribed funerary cippi now in the Museum in Nicosia.

1872: 145/146 no. 1. **Epitaph of Marcus, 2nd cent. A.D.** Limestone cippus with a capital on top and a moulding below; on the shaft in an arched niche the bust of a bearded adult man; below the niche an inscription: Μᾶρκε | χρηστέ, | χαῖρε

1873: 146 no. 2. **Epitaph of Eutyches, undated.** Upper part of a limestone cippus with a moulded capital on top; on the shaft in an arched niche, upper part of the bust of a bearded man; above the niche an inscription: Εὐτύχη | χρηστέ, | χαῖρε

Ed.pr. briefly mentions three other inscribed Cypriote cippi, which on the shaft have arched niches containing the bust of the deceased.

ARMENIA

1874-1876. Armawir. Seven rock-cut inscriptions, ca. 200 B.C. *SEG* XLIV 1291-1297; XLV 1871; XLVI 1755. K.Hallof, *Hyperboreus* 3, 1 (1997) 1-8, presents the notes prepared by the late W.Peek, with the latter's drawings. He also contributes a few remarks of his own. S.Tokhtas'ev, *ibidem* 8/9, presents some readings of J.I.Smirnov, mentioned in a paper read to the Russian Archaeological Society in 1912, and of P.V.Nikitin in a letter to Smirnov in November 26, 1912.

1874: 2/3 no. 1 (ph.; dr.). **Metrical fragment containing the names of Hesiod and his brother.** *SEG* XLIV 1291. Peek presents the following text.

Ἡσίοδός π[ο]τ̣ε κλεινός, | ἐπεὶ Πέρσ[ηι τῶι ἀδελφῶι] |
χῶρος ἀπον̣[ήθη καὶ πάν]|τα πατρῶι' ἄ[μ' ὄλεσσεν], |
ἄλλα δέ τοι πά[νυ πο]λλὰ | παρήνεσεν, ὡς ἐπιεικές, |
{ὡς ἐπιεικές} OṆṬ Ị[---]| καὶ ταῦτα νεωτέρω[ι ὄντι] |

The reader is asked to consult *SEG* XLIV 1291 for the differences || 2. ΑΠΩΝ̣, S. [P.'s drawing gives ΑΠΩΝ; is ἀπον̣{ήθη a printing error?]; H. prefers to read ἀπων̣[ήθη, τὰ πατρῷϊα [οὐκ ἐπέδωκ]ε, followed by ἀλλὰ ('but') in L. 3; he refers to Hesiod, *Op*. 396: ἐγὼ δέ τοι οὐκ ἐπιδώσω || 3-4. [πο]λ̣λ̣ά, S.; ONT, S., who did not see the iota; in fine νεωτέρω̣ν̣ or --ρω////, S.; P. assumes that after ἐπιεικές in L. 3 a verse has been omitted: ⟨καὶ πάλιν ἐργάζεσθ' ἐκέλευσ'· | ὁ δ' ἄρ' εἴκαθεν αὐτοῦ⟩ | ⟨εὐφρονέ⟩οντι [κάσει], | καὶ ταῦτα νεωτέρω[ι ὄντι]; according to P., Hesiod was held to be the younger brother of Perses; H. rightly has doubts about this reconstruction; he prefers to see in the repetition of ὡς ἐπιεικές a stylistic device.

1875: 3-5 no. 2 (ph.; dr.). **Iambic verses.** *SEG* XLIV 1292. Peek presents the following text:

[ὦ] μ̣ύστι Δηώ·
Οὐκ ἔστι δ', οὐ[κ] α̣ὖ πολεμικωτέρα θεός·
αὕτη Γίγα[ντα]ς ὤλ̣ε̣σε, αὕτη δείματα·
ἀλλ' οὔτε μ̣είζω κόμπον ἐξοίσ̣ω λόγων
οὔτ' ἐνδέοντα τῆς ἀληθείας ἐγώ,

ἐπεὶ γὰρ ἔξω δῦ δόμ̣ου{ς} σκηνωμάτων·
[ὦ] Ζ̣ε̣ύς, τί δὴ κίβδηλον ἀνθρώποις κακόν·
[κα]ὶ γ[λ]ῶσσα φαύ[λη] καὶ φθόνος τοῦ μὴ φθονεῖν
[- - -] δικαίως μὴ καλῶς ὡρισμένος·
[α]ὐτὸν καθ' αὐτὸν τύμβον αἰσχύνει δόμος·
[οὐ]δ' ἡ πε[τρ]ῶν ἄκρων, ἀλλὰ τόδ' ἔξω·
[Οὔ]τε πάθ̣[ος] οὔτε [συ]μ̣φορὰ θεήλατον

The reader is asked to consult *SEG* XLIV 1292 for the differences; S. already saw all reminiscences of Euripidean verses (see app.cr. of 1292 on p. 451) || above L. 1, separated by a vacat, there are the letters Μ̣ΥCΤΙΔΗΩ, restored by Peek as [ὦ] μ̣ύστι Δηώ (referring to Diog. Laert. 5.8 (*AP* 7.107.2): Δηοῦς μύστιδος) || 1. οὐκ ἔστι δ' οὐδ' αὖ, N.; T. also discerns ΟΥΔ̣ on the photos || 1-2. Athena is meant here, P. || 2. γίγα[ντας] already apud S.; ὤλ̣ε̣σε?, N. || 5. P. doubts whether Euripides had δῦ; his verse would more probably have been: ἐπεὶ γὰρ ἔξω τῶν δόμων σκηνωμάτων || 6. = Euripides, *Hipp*. 616, P. || 6. below κίβδηλον in smaller script a second κακόν, T. || 7-8. κ̣[αὶ], φαύ[λ]η̣, and φθον[εῖ]ν and in L. 8 initio //// | ΔΙΚΑΙΩΣ, S.; for these lines cf. Euripides, *Fr*. 1034 (Nauck²; *Stob*. 3.9.14), P. || 9. initio rather [α]ὐτὸ(ς), P., who suggests that the original verse may have been αὐτὸς καθ' αὐτὸν τύμβος αἰσχύνει δόμον and that the idea behind it is that a tomb, e.g. of a criminal, near a house αἰσχύνει the latter; [αἰ]σ̣χύνει, S. || 10. initio ΔΗΠΕ. . ΩΝ and ἄκ⌜ρ⌝ων, S.; in fine with ἀλλὰ τόδ' ἔξω we have the beginning of anapaests, P.

1876: 5-8 no. 3. **Verses concerning the death of an anonymous person.** *SEG* XLIV 1297. Peek presents the following text.

Τῆι φιλαδέλφωι Νουμήνιος [Μ]εγ[αρίστηι πέμπω]
τοῦτ' ἔπος, ἀμείβω δ' οὐθὲν ἔχων [χαρίεν],
ἀλλά μιν ὁπλοφόρ(ο)ς Συλα̣ κτά̣νε Γ[–⏑⏑–⏑]
⟨ἐν⟩ μάλ' ἀωτησμῶι [τ]όνδ' ἔ̣τι κάρτα πόλι·
χῶρον Ἀρμενίης λά̣χ', ἐπ̣εὶ βασιλ[εὺς –⏑⏑–⏑]·
ἀλλ' ἐγὼ οὖν σιγῷ̣μ̣'· [οἶ̣δεν] ἄ̣ριστα πατρὶς
καὶ κ̣[α]λὸν Ἀρμενίης χῶρον ἐπικρατέ[ων]
οἶδ̣'· οἵας δ' ἕνεκεν φιλ[οδεσποσύνης λάχε τιμάς],
οἱ στρατιῶται ἐπ[εῖδον ἰδ'] ὅστις αμ[–⏑⏑–⏑]
⟨–⏑⟩ χαριζό[μενοι ⏑⏑–⏑⏑–⏑⏑–⏑]
πένθει δ' ἄμ(μ)[ι]ν ἰδε[ῖν –⏑⏑–⏑⏑–]

The reader is asked to consult *SEG* XLIV 1297 for the differences || 3. in fine something like γ[όργον ἐόντα]; Συλα: Συλας, who need not have killed his opponent in battle, P. || 4. ἀωτησμῶι = ἀωτισμῷ; ἀωτίζω means 'to cull the best': 'Der für die Stadt noch in dem Zustand war, daß sie ihn für den besten hielt', P. || 5. in fine possibly something like [ἐκάλει μιν] or [μιν ἐτίμα], P., who suggests that the deceased was in the service of an Armenian king (possibly Antiochos IV) and satrap (L. 7) || 9. in fine ἄμ' [αὐτῶι ἐφοίτα]?, P.

C.de Lamberterie in A.Blanc - A.Christol (edd.), *Langues en contact dans l'antiquité. Aspects lexicaux* (Actes Colloque Rouenlac III, Mont-Saint-Aignan, 6 Février 1997; Nancy 1999) 151-167, discusses *SEG* XLIV 1297 and starts from the text as presented in that lemma. In L. 7 he suggests ἐπικρατέ[οντ'] and offers the following translation for LL. 7-9: '[ce roi] qui régnait sur le beau pays d'Arménie, les (ou: ses?) soldats l'ont tué à cause (= à la suite) d'une mêlée guerrière meurtrière'. The passage refers to the death of Orontes IV, as suggested by J.-P.Mahé (cf. the app.cr. of *SEG* XLIV 1294 and 1297). Comment on ἀωτησμός (L. 4; 'sleep'), οὐλοιᾶς (L. 8; variant of ὀλοός/οὖλος; cf. also ὀλοιός; 'murderous') and καινάπολις (L. 4; perhaps rather Καινάπολιν?, though de L. admits that the syntax remains obscure); de L. suggests that an itinerant poet may have offered his services to the Armenian court in order to celebrate the glorious death of Orontes IV, and that this testifies to the prestige which Greek culture enjoyed among the Armenian elite; brief reflections on the impact of that culture on later Armenian historiography.

1877. Büyüktepe Höyük (in Bayburt ile). Inscribed jar, 2nd cent. A.D. *SEG* XLV 1872 (already mentioned by A.Sagona - E.Pemberton - I.McPhee, *AS* 43, 1993, 80; ph.). N.Sekunda, *Iranica Antiqua* 32 (1997) 163/164, argues that in Οὐακριανός, the ending -ιανός (= Latin -ianus) is preceded by the Iranian name *Ουακρ, belonging to the group Wakhert / Waχrič / Wahrīc (cf. F.Justi, *Iranisches Namenbuch*, Marburg 1895, 340). Οὐακριανός is formed after *Οὐάκριζος / *Οὐακρίζης rather than *Οὐάκρος / *Οὐάκρης. S. points out that the jar was found on the Pontic border of Armenia Minor, i.e., on the border between the Greek and Iranian cultural zones of Anatolia. Possibly the father of the vase owner was an Armenian (S.-P.-M.: Latinized form of a native name; *SEG* XLV (G.H.R.Horsley): = Εὐαγριανοῦ, i.e., Evagrius plus -ianus).

1878-1909. Satala. Corpusculum, 2nd cent. A.D. **and later.** (Re)published by T.B.Mitford, *ZPE* 115 (1997) 137-167 nos. 1-57, who collects all Latin and Greek inscriptions of the Classical period (nos. 1-25 are in Latin). Many new texts are based on copies of early travellers. Cf. D.Feissel, *BE* (1998) no. 600 for several corrections.

1878: 154/155 no. 26 (ph.). **Epitaph of Cuspius Fabianus?, 2nd cent.** A.D.**?** T.B.Mitford, *JRS* 64 (1974) 170/171 no. 6. Though there are no new readings, we give the text, never incorporated in *SEG* [according to J. and L.Robert, *BE* (1976) no. 708, this is an honorary inscription].

Κούσπι[ον]
Φαβιανὸ[ν]
κορνι(κουλάριον) καὶ
(ἑκατόνταρχον) τοῦ
4 ἡγεμόνο[ς - 4-5 -]
[Κ]ουσ[πία] γυνὴ
ζήσαντα [πά]ντα
ἀμέμπτως
8 τὸν βίον

3. ΚΟΡΝΙΚΑΙΜΝΑΙ or ΚΟΡΝΗΛΑΜΝΟΥ, M., who suggests as an alternative restoration κορνίκην (= Latin *cornicen*); the symbol ✻ (to be preferred to M) should be taken as a centurial sign. A perhaps easier restoration would be Κορνηλιανόν; the following line should then be restored in the accusative to reveal Cuspius Fabianus Cornelianus as (presumably) a legionary legate, M. ‖ 5. ΠΟΥΒΟΥΟΥΝϹ or ΠΟΥ[.]ωϹΚω, M., who argues that LL. 4/5 may be expected to contain the legate's command, e.g. [λεγ. ιε' 'Απ]ολ. ‖ 6. apparently ΡΟΝΑ at the end of the line, M.

1879: 155 no. 27 (ph.). **Epitaph of an anonymous man.** Block of pinkish limestone broken above. A moulding at left, right, and preserved in outline below; on top left a subsidiary moulding. Now lying ca. 200 m north of the mosque. The text apparently contains many ligatures.

\- - - - - - - - -
ωι
ΒΙωϹΗΤΙ
ΠΟΤΛΑϹΑ
4 ΠΟΑΙ μν-
η[μεῖ]ον ἀν-
έστησε ❦

1-2. Perhaps for example [Ἰουλίῳ Σεουήρ]ῳ τ[ῷ συμ]βίῳ or τ]ῷ ἀ[νδρί, M. ‖ 2-4. perhaps βιώσα(ν)τι | πολλὰ ἑα|[υτῷ], M.

1880: 156 no. 28 (dr.). **Epitaph?** Large stele of white sandstone broken above. Below the text a large cross. Found in the cemetery, presumably of the mosque. Copy of F.Cumont.

\- - - - - - - - - - - - - - -
πο[λι]τευσάμε[νος]
πά[ντα τ]ὸν βίον καὶ
Ι[- - - - - - - -]ΟΡΩΣ
4 Τ[----]Ε Ι ΝΙΝΑS
[- - - - - - - - - -]ΝΙΣΕ
Π[-----]Ι L ωΑΙΒ

1-2. Restored by C. ‖ 4. perhaps the proper name (Μ)ινᾶς, M.

1881: 156 no. 29 (dr.). **Epitaph?** Stone broken above and at right. Found in the hearth of a house. Copy of F.Cumont.

Τερε[ντιανὸς]
Τερε[ντιανοῦ]
ευρο[-----]
4 Βίβιο[ς ----]
Τριλ[-----]
[..]ΒΑ[---]
ΜΑϹ[---]

1-2. Restored by C. ‖ 4. Βίβιος = Vibius, M.

1882: 157 no. 30 (ph.). **Epigram?, late 2nd cent. A.D. or later.** Rectangular block of white limestone, perhaps part of a large public monument. Broken left and top left. Found in the fields at the north end of the village, ca. 400 m from the mosque.

- - - - - - - - - - - - - - - -
[----]υθωνι
[-- Εὐ]φ̣ρόνιος
[----]α̣νω πέριξ κ[--]
[---]π̣άσας δ' ἄμειψα̣[--]
[-- φιλον]εικεῖν μονι̣[--]
- - - - - - - - - - - - - - - -

3. πέριξ τε̣, ed.pr. [πέριξ κ[---], Bingen] ‖ 4. ΠΑϹΑϹΔ'ΑΜ, lapis.

1883: 157 no. 31 (ph.). **Epitaph of Maria and her sister.** Gray granite stele. Below the text a large cross surrounded by bunches of grapes. Found in an ancient cemetery, south of the 'aqueduct'. Cf. D.Feissel, *loc.cit.*, who gives a translation.

† Ξένε, καθορῶν σ-
υνπάθησον τοῖς ἀ-
ποβάλλουσιν· μνή-
ματα γὰρ ἀδελφῶν
νέων τὰ συναμ-
φότερα· ἡ δὲ πρεσ-
βῦτης ἐνθάδε, τὴν
μετ' αὐτὴν οὐδὲ με-
τὰ μώρον λιποῦ-
σα, ἐτελιώθη ἰν-
δικτ(ίωνι) ἕκτῃ, μη(νὶ) Σεπτεμ-
βρ(ίου) η'· ἔνθα κατάκιτε
ἡ ἄωρος Μαρία

4. The other sister is presumably Theodora of no. 32, M. ‖ 6-7. πρεσ|βῦτης = πρεσβῦτις, M. ‖ 9. μώρον = μόρον, M. ‖ 11. μη(νός), M., corrected by F.; ἕκτι, ed.pr. [but the stone has EKTH (ἕκτῃ), Bingen] ‖ 12. ἣ, M., corrected by F.

1884: 158 no. 32 (ph.). **Epitaph of Theodora.** Gray granite stele. Below the inscription are shapes resembling palm trees. Found near no. 31, the tomb of the sister. Cf. D.Feissel, *loc.cit.*, who gives a translation.

† Ἀρτιγενὲς ἔλαχον
βρέφος, μηπὼ γνούς
τ̣ι̣ τῶν ἐν βίῳ, τῆς δὲ τοῦ
θανάτου τυραννησάσης
ἀνάγκης, τότε τοὺς τε-
κόντας ἔλιπον ὅτε
θάλπειν ἤμελλον· τε-
τελιῶμαι δὲ ὀκταή-
της· μὴν δέ μοι τῆς τε-
λ̣ε̣ύτης Ἰούλιος, ἐπι-
νέμησις πέμπτη· ἔνθα
κατάκιτε ἡ ἄωρος
vacat Θεοδώρα vacat

1. Ἀρτὶ γένεσε λαχὸν, M., corrected by F. ‖ 10-11. ἐπι|νέμησις = ἰνδικτιών, M.

1885: 158 no. 33 (dr.). **Epitaph of Parthenia.** Stone broken at right. Found in the hall of a house close to no. 42, on the southwest side of the village. Copy of F.Cumont.

† Ἔνθα [κῖτε] | ἡ μακαρ[ία] | Παρθεν̣[ία πλη]|ρώσασα̣ [βίον] ‖ ἐτῶν Ι̣[--]

1. Perhaps [κατάκιτε], M. ‖ 2. perhaps μακαρ[ιωτάτη], M. ‖ 3. παρθέν̣[ος, M. [Παρθεν̣[ία, Bingen] ‖ 4. [μέτρον], M. [βίον (cf. e.g. *I.Tomis* 310; 2nd/3rd cent. A.D.), Bingen].

1886: 159 no. 34 (ph.). **Epitaph of Theodora.** Tall limestone stele; the lower portion is blank. Found before a house, ca. 250 m east of the mosque.

† Ἔνθα κατάκιτ̣-
ε ἡ ἄορος Θεο̣δώρα,
ἥτις ζ̣ήσασα ἔ(τη)
λ̣υπὴ καὶ στεναγμῶ[ν]
οὐδενὶ ΟΚΑΙ̣ΚΙ̣ȣΕ
· ΟΙΔΕΝΟΘΕ̣ΝΕΤ̣ ·
ΕΛΘΕΝΤΟΥΙ̣ · ȣ̣ΙΝΟ̣
ΑΜ̣Η̣ΥΙ̣Ι̣ȣ̣Ν̣Ω̣

3. EHT, lapis ‖ 8. perhaps ἀμήν or μηνὶ Ἰουν(ί)ῳ, M.

1887: 159 no. 35 (ph.). **Epitaph of Theodora.** Gray limestone stele broken left. Below the inscription a large cross. Found in a house, ca. 100 m north of the mosque.

† Ἐνθά-
δε κατά-
[κ]ιτε ἡ ἄορος
[Θε]ωδόρα
[ἡ] ἀδελφὶ
[οὖ]σα τοῦ ἡγου-
[μ]ε̣νου
[Π]α̣ύλου

5-6. ἀδέλφι|[σ]σα (first letter of L. 6 is Ɛ or C) = ἀδελφή, M.; C.Brixhe, *BE* (1998) no. 483, objects that this form is unknown both in ancient and modern Greek; restored by F.

1888: 160 no. 36 (dr.). **Epitaph of Makarios.** Stele; below the inscription a rose or more probably a cross. Precise provenance not recorded. Copy of D.G.Hogarth.

Ἔνθα κα̣τ̣άκι|τει Μακάριος | [τοῦ] Φ̣ιλάν̣δ̣[ρ]ου

1-2. Κατάκιτει = κατάκειται: cf. C.Brixhe, *BE* (1998) no. 483: 'tendance à la fermeture de *e* (ici < **ai*) en *i*' ‖ 2. since Makarios is unattested as a name at Satala, M. suggests as an alternative reading: ⟨ὁ⟩ μακάριος | Φ̣ίλαν̣δ̣[ρ]ο⟨ς⟩ or ⟨ὁ⟩ μακάριος | [τοῦ] Φ̣ιλάν̣δ̣[ρ]ου | [υἱὸς --].

1889: 160 no. 37 (dr.). **Epitaph of Andronike.** Stele; precise provenance not recorded. Copy of D.G.Hogarth: Ἔνθα κατάκιτε Ἀ| vacat νδρονίκη | †

1890: 160/161 no. 38 (dr.). **Epitaph of Custillia?** Two fragments of a brown limestone stele. Found in a house. Copies of D.G.Hogarth and F.Cumont.

† Ἔνθα [κ]ατάκιται ἡ μα-
[καρί]α καὶ ἐν ἁγίοις
ἡ̣ δ̣ούλ[η] τοῦ Θεοῦ Κουσ-
4 [τ]ιλ[λία] ἐ̣ν Χ(ριστ)ὲ καὶ ἡ ἁγί-
[α ... ἐτ]ῶν, μνήσθετι τὴν
vacat ψυχὴν αὐτῆς·
vacat ἀ[μή]ν vacat

1. C. read only -HMA ‖ 3-4. Κουσ|[τ]ιλ[λία], Κουσ|[π]ιδ̣[ία], or Κουσ|[π]ία̣, rather than Κουσ|[τωδία] or Κουσ|[ταντία], M. ‖ 5. μνήσθετι for μνήσθητι, M.

1891: 161 no. 39 (dr.). **Epitaph of Tryphon and Sergios.** Stone, built into the window of a house. Copies of D.G.Hogarth and F.Cumont.

[Ἔ]νθα κατάκιν|[τ]α̣ι οἱ δύο ἀδελ|[φ]ο̣ὶ Τρύφων καὶ | [Σ]έργιος

1892: 161 no. 40 (dr.). **Epitaph of Tryphon and his brother.** Stone built into the window of a house, near no. 39. Copies of D.G.Hogarth and F.Cumont.

Ἔνθα κατ[άκιν]|ται οἱ δύο̣ [ἀδελ]|φοὶ Τρύφων κ̣[αὶ] | οιμε̣ν̣[..]εν

1-4. The text is almost identical with no. 39, except that Sergios is here apparently absent ‖ 4. perhaps the intention was to write οἱ [κεκοιμη]μέν[οι] ἐν [εἰρήνῃ], M.

1893: 162 no. 41 (dr.). **Epitaph of Andreas.** V.W.Yorke, *JHS* 18 (1898) 322 no. 37. Copies of V.W.Yorke and of F.Cumont. Though there are no new readings, we give the text, never incorporated in *SEG*.

Ἐνθάδε κατά-
κιτε ὁ μακά-
ριο̣ς Ἀνδρέας,
4 κὲ ἀναγενώσ-
κο[ν]τες εὔξασ-
τε ὑπὲρ ἐμοῦ

4-5. Ἀναγενώσ|κο[ν]τες for ἀναγιγνώσ|κο[ν]τες, Y.; see also C.Brixhe, *BE* (1998) no. 483 in fine.

1894: 162 no. 42 (dr.). **Epitaph of an anonymous woman.** Limestone fragment. Found on the roof of a house on the southwest side of the village. Copy of F.Cumont: [Ἔνθα] κατά|[κ]ιτε ἑ μ|[ακ]α̣ρία | [καὶ] ἐν ‖ [ἁγίοις ‖ ----]

1895: 162 no. 43 (ph.). **Epitaph of Hieronymos?** Grayish limestone stele. Above and below, two large crosses in circular panels. The inscription is set in a small tabula ansata. Found ca. 200 m west of the mosque.

† Ἔνθα κα|τάκ̣ι̣ται | ὁ μακά|ριος Ἱε̣ρ̣ό̣|νιμ̣ο[ς]

4-5. The squeeze supports Ἰα̣χ̣|ιμος, M. [but the photo clearly shows NIMO in L. 5, Bingen].

1896: 163 no. 44 (ph.). **Epitaph of Kotatianos?** Sandstone slab broken at right and below. The inscription is set in a tabula ansata. Found ca. 20 m west of the mosque.

†̣ Ἔνθα̣ κ̣ατ̣[άκι]|τε μακά̣[ρι]|ος Κοτατι̣[α]|νός †

3-4. The name is unclear; perhaps Qu(artus) or Qu(intus) or possibly Co(rnelius) Tatianos, M.

1897: 163 no. 45 (ph.). **Epitaph of Leon.** Reddish limestone stele. Below, two arrows. The inscription is set in a tabula ansata. Found ca. 150 m northeast of the mosque.

† Ἔνθ̣α̣ κ|ατάκιτε | ὁ μακάρι|ος Λέον̣

1898: 163 no. 46 (dr.). **Epitaph of Nikostrate.** Fragment found in the hall of a house. Copy of F.Cumont: † Ἔνθα [κῖ]|τ̣ε ἡ μακ[α]|ρία Νι[κ]|[ο]στρ̣[άτη]

1899: 164 no. 47 (ph.). **Epitaph of Maria.** Limestone stele broken below and partially buried right. Found ca. 100 m north-northwest of the mosque.

† Ἔνθα κα[τ]|άκιται ἡ [μ]|α̣κ̣α̣ρ̣ί̣α̣ Μ|αρία ἡ δούλ[η] ‖ τοῦ ἁγίου Πα̣|[ύ-λου]

2-3. μ̣|ο̣ν̣α̣χ̣ὴ̣ is also possible, M.

1900: 164 no. 48 (ph.). **Epitaph of Gregorios.** Fragment of a dark limestone stele broken at right and below. Found ca. 100 m north of the mosque.

† Ἐνθάδε κατά̣|κιτε Γρεγόρι[ος]

1901: 164 no. 49. **Fragmentary epitaph.** Fragment of a limestone stele broken at left and moulded below. Found inside the east part of the fortress.

[Ἔν]θα κα|[τά]κιτε| [---|---||--] †

1902: 164/165 no. 50 (ph.). **Epitaph of several persons.** Whitish limestone stele broken above and at right and buried below. Found near the center of the fortress.

- - - - - - - - - -
τῶν ἀγαθῶν
καὶ N · N · M
τῶν εὐσε̣βῶν
4 Πίος κ̣αὶ Φωκ̣[---]
ν̣ους ἀναπ[-----]
υ̣θεις ἀπιδοσ[----]
τῆ̣δε δωτ[------]

4. πιος, M. [Πίος, Bingen].

1903: 165 no. 51 (dr.). **Fragment of unknown character.** Limestone fragment broken on three sides. Copy of F.Cumont: [--]εννειτ[--|--]ουτως[--|--]ουτο[--]

1904: 165 no. 52 (ph.). **Fragment of unknown character.** Rectangular limestone slab broken at lower right. Traces of 5 lines of text. Found forming a bridge over a small stream ca. 75 m east of the mosque: X[.]AMI|AIΠIKI| vacat KS

1905: 165/166 no. 53 (dr.). **Epitaph of Georgia.** Stele found in a Christian burial ground, southeast of the basilica. Copy of A.Biliotti [for Biliotti see *SEG* XLIV 871].

† Ἔνθα κατάκιτε ἡ	εὔξε[σ]θαι ὑπὲρ αὐτ-
μακαρία Γεωργία·	ῆς ἵνα ὁ Κ(ύ)ριος ἀνα-
τὼν Θεὼν ὑμῖν, οἱ	πα(ύση) †
4 ἀναγινόσκοντες	

2. Georgia recurs in a Christian epitaph from Nikopolis with a strikingly similar text: *JHS* 18 (1898) 325 no. 44, M. ‖ 3. τῶν Θεῶν YMIN, M.; corrected by F.; τὼν Θεών = τὸν Θεόν ‖ 5. εὔξε[σ]θαι = εὔξεσθε (for εὔξασθε, see no. 57) ‖ 6-7. INAOKPIOCANAIΠAεT†, M.; corrected by F.

1906: 166 no. 54 (dr.). **Epitaph of Theodora and her son Georgi(o)s.** Stele broken right. Found in a Christian burial ground, southeast of the basilica. We give the text as restored by F.

Ἔνθα κα[τάκειται]	όργις, ἵνα ὁ Κύρι-
ἡ μακαρία Θ[εοδώ]-	ος ἀναπα(ύση α)ὐτὶ
ρα ⸢καὶ⸣ ὡ γλυκύτατ[ος]	ἐν χ(ώ)ρα δικέ(ων), ἐν-
4 αὐτῆς υἱὸς Γη-	8 δι(κτιῶνι) ς´ μ(ηνὶ) Ἰουνίου βι´

1-8. Ἔνθα κ(ατάκιτε) | ἡ μακαρία Θ[..]ρας ὁ γλυκύτατ[ος] | αὐτῆς υἱὸς THIOPΓICINA ὁ κύρι|ος ANAΠAΣANYTI | ἐν χαρᾳ ΔIK ἔτη [.] ἐν|δι(κτιόν)ι S μ(ηνὶ) Ἰουνίου PI[.], M.

1907: 166 no. 55 (dr.). **Epitaph of Maras.** Stele found in a Christian burial ground, southeast of the basilica. Copy of A.Biliotti.

[Ἔνθ]α κα|τάκιται | ὁ μακάριος | Μάρας ‖ ἐτῶν F †

1908: 167 no. 56 (dr.). **Epitaph of Kilikianos and Panphronios.** Sarcophagus found in a Christian burial ground, southeast of the basilica. Copy of A.Biliotti.

† Ὑπὲρ εὐ|χῆς καὶ σο|τερίας Κι|λικιανοῦ ‖ καὶ Πανφρ|ονίου †

1909: 167 no. 57 (dr.). **Epitaph of Kyra, John and their children.** Large slab found in a Christian burial ground, southeast of the basilica (transported to Corosma, 2 hours east of Satala). Copy of A.Biliotti.

† Ἔνθα κατάκιτε ἡ	αὐτῆ(ς) τέκνω[ν]· ο[ἱ] ἀναγι-
ἄορος Κύρα καὶ Ἰωά-	νόσκοντες εὔξασ[θε]
νου τοῦ ἀνδρὸς αὐ-	ὑπὲρ αὐτōν INES
4 τῆς καὶ τῶν γλυκυτ(άτων)	

2. KYPAKAMIΩZ, M. [Κύρα καὶ Ἰωά|νου, Bingen] ‖ 4. γλυκυτ[άτων], M. [γλυκυτ(ά-των), Bingen] ‖ 5. AYTH, lapis; αὐτῆ[ς], M. [αὐτῆ(ς), Bingen] ‖ 6-7. εὔξασ[θαι] | ὑπὲρ αὐτὸν, M.; corrected by F. ‖ [7. ἰνδ(ικτιῶνος) ς´?, Bingen].

PERSIS

1910. Naqš-i-Rustam (near Persepolis). Res Gestae Divi Saporis, before 272 A.D. *SEG* XX 324 (XXXVI 1273*; XLVI 1760). A.Pennacchietti, *RAL* 8 (1997) 749-762, points out that in the Greek list of Roman fortresses conquered by Sapor in 252 A.D. between Ἀνάθα and Βίρθα Ἀσπωράκου (L. 12, followed by Σοῦρα in L. 13) one fortress is missing which is on record in the Parthian version: *byrt 'rwpn* (the Pahlavic text is lacunose at this point). P. identifies it with the 'Arabic Castle' (castell. arab; κάστελλον Ἀραβίωνος, vel sim.) on record in several non-epigraphical sources: a site on the lower course of the river Khabour, tributary of the Euphrates, on the borderline between the Roman and the Persian empires.

COLCHIS

1911. Colchis. Various inscriptions. G.T.Tsetskhladze, '*Greek Elements in the Material Culture of Colchis*', *Eirene* 33 (1997) 42-52, briefly discusses the inscriptions mentioned in *SEG* XLI 1421 (summary of an earlier, similar article by T.) on 44 (1421 (1) = *LSAG* 373 no. 72; see now also *SEG* XLIV 1298), 47 (1421 (2)), 48 (1421 (3)), and 49 (1421 (4)). On 50 the stamped tiles *SEG* XL 1318 are mentioned.

SYRIA

1912. Syria and Palaestina. Greeks. J.C.Waldbaum, *BASO* 305 (1997) 1-17, addresses the question of whether the presence of Greek pottery, occasionally inscribed in Greek, in the Near East before the Hellenistic period should be interpreted as evidence of significant numbers of Greeks living in these areas (mainly the coasts of Syria and Palestine). She argues that the lack of distinctly Greek architecture and burial customs, and the limited range of imported pottery shapes (mainly wine vessels and perfume containers) do not confirm such a supposition; rather the Phoenicians or other peoples from the Levant showed a penchant for elegant imported pottery. The mixed populations of the coastal cities may have included Greeks, who, however, probably represented a small minority. On 8-10, W. collects and briefly discusses pre-Hellenistic pottery with Greek inscriptions from 1) Palestine: inter alia Dora, Tell el-Hesi, Tel Michal and Azotos (*SEG* XXXII 1494) and 2) Syria: Al Mina (e.g. *SEG* XXXIII 1249; cf. our lemma no. 1921), Sukas (inscribed loom weight *SEG* XLV 1928 (cf. 2231 for text and interpretation): the only object of daily use yet known from the Levant to bear a Greek inscription) and Bassit. She cautions that these rare inscriptions 'may represent anything from manufacturers' or merchants' markings -- to signs of ownership, and may or may not indicate anything about who used them in Palestine' (9; ph. of an apparently unpublished Attic bowl from Mikhmoret with price mark (?) on the bottom).

1913. Syria. Culture in Roman Syria. J.-P.Rey-Coquais in E.Dąbrova (ed.), *op.cit.* (cf. our lemmata nos. 2068-2078) 139-160, discusses various aspects of cultural life, occasionally adducing Greek inscriptions: intellectuals, i.e., philosophers, rhetors, jurists, grammarians, poets, prose-writers, from Syrian cities (*IvO* 463; *F.Delphes* III 1 204; III 3 244; III 4 91 and 118; *SEG* XLVI 1769; on palaeographical grounds R.-C. (142 note 14) still favors dating the latter text to a later date than M.F.Smith); relation between Greek, Latin, and indigenous languages (*IGLS* 4001, from Arados) and Greek and indigenous anthroponyms and theonyms (in an inscription from Qalaat Fakra the goddess Atargatis is styled 'deity of the Arabs', a new reading: 147 note 59 [cf. the Θεὸς 'Αράβιος and 'Αραβικός in *SEG* XLI 1567]); sculpture, paintings, and mosaics; actors, pantomime-players, and theaters (*IGLS* 2840 from Baalbek-Heliopolis; Moretti, *IAG* 90; *IG* XI 4 433; *AASS* 23, 1973, 48 and 63/64, recording the local Apamean branch of the ecumenical association of the Dionysiac technitai, which honors one of its members, the pantomime-player Iulius Paris, high priest for life of the Apamean branch and honored with citizenship of various cities and the sevirate in Berytos); schools and gymnasia (on 154 brief mention of a wall-painting from a tomb in Tyre representing the various activities of the young deceased; inscription: ὁ ἐπιστάτης ἀγανακτεῖ; the trainer raises his stick at the boy).

1914. Syria. Urban elites. On the basis of a tabular survey of a large number of inscriptions recording municipal institutions, magistracies, liturgies, benefactions, and athletic contests, M.Sartre in T.Kotula - A.Ładomirski (edd.), *op.cit.* (cf. our lemma no. 1124) 153-174, studies the urban elites of the Syrian and Arabian cities in the Roman empire. Roman citizenship and the *tria nomina* were rare in the 1st/2nd cent. A.D.; as a corollary very few senators and equestrians were recruited from among these elites. Except in Palmyra and Bostra, indigenous names were not frequently used. The integration of the elites into the political and cultural life of the cities was strong. Greek ἀγῶνες, gymnasia, and ephebes were regular phenomena in the cities; wealth was primarily agrarian, even in so-called caravan cities like Palmyra. Names, whether indigenous or Greek, provide a weak basis for the extent of Hellenization of the elites.

1915. Syria. War and society in the 6th/early 7th cent. A.D. F.R.Trombley, '*War and Society in rural Syria c. 502-613 A.D.: observations on the epigraphy*', *Byzantine and Modern Greek Studies* 21 (1997) 153-209, studies the impact on the villages of rural Syria of the chronic warfare between Sassanid Persia and the Empire on the basis of the numerous village inscriptions from northern Syria, i.e., in the territories of Antiochia and Apamea, and in the area of Chalkis; brief discussion of *IGLS* 92, 270-272, 288, 291, 298, 316, 348, 401, 530, 563, 1598, 1607, 1610, 1615, 1630/1631, 1673, 1682, 1685, 1809, 2501, and 2524; brief lists of building inscriptions interpreted as a sign of demographic and agricultural recovery after wars in the 540s. Conclusion: 'The wars of the sixth century played the decisive role in eliminating Greek-Syrian-Christian civilisation from the parts of Syria I and II by the first quarter of the seventh century' (204). T. writes about the 'bedouinisation of some districts' and the ' "Syrianisation" of local culture'.

1916. Syria. The cult of *Gad*/Tyche. T.Kaizer, *OLP* 28 (1997) 147-166 and 29 (1998) 33-62, collects and discusses the Aramaic inscriptions and the archaeological evidence bearing on the cult of *Gad*/Tyche from the 1st to the 3rd cent. A.D. The ca. 50 inscriptions are mainly from Palmyra and Hatra. Two Aramaic/Greek bilinguals from Palmyra are presented on 152-154 and 154/155 (*CIS* II 3927 and 3959 = D.Hillers - E.Cussini, *Palmyrene Aramaic Texts*, Baltimore 1996, nos. 273 and 305; texts; translations; commentary). *Gad* ('Good Fortune') is rendered by Τύχη in *CIS* II 3927 and could, like Tyche, be applied to representations of city-goddesses (cf. e.g. Τύχη Παλμύρων and Τύχη Δούρας). On 60/61, K. adduces the bilingual inscription from Vaison dedicated Εὐθυντῆρι τύχης Βήλῳ (*IG* XIV 2482; *IGR* I 14; *CIL* XII 1277; *SEG* XXXI 889bis; cf. XXXVI 1588) to illustrate that in the later Roman Imperial period, *Gad* was superseded by other deities.

1917. Abila (area of: Brahliya). Unpublished inscriptions. J.-P.Rey-Coquais, *Ktema* 19 (1994) [1997] 48 note 39, in passing, presents part of an unpublished inscription: Δωρόθεος 'Αλεξάνδρου δοῦλος Δωσιθέου, dated to Loos 4, year 556 = 245 A.D. (Seleukid era: 311 B.C.); ibidem 48 note 42, he gives part of another text, dated to year 633 (Seleukid era: 322 A.D.): 'Ανιανὸς 'Ηλιοδώρου παῖς σὺν ἀδελφοῖς κὲ φείλοις; another text (from 162/163 A.D.) mentions οἱ τῆς φυλῆς: perhaps an ethnic tribe led by a few powerful clans who controlled the valleys and the mountains of the Antilibanon.

1918. Abila (area of: Saïdnaya). Building inscription, ca. 190-200 A.D. White marble plaque built into the monastery of Mar Touma; inscription copied several decades ago by H.Jalabert. Ed.pr. J.-P.Rey-Coquais, *Ktema* 19 (1994) [1997] 39-41 (translation).

Ἰουλία Σααδνη | τὴν οἰκοδομὴν | ἐκ τῶν ἰδίων | ὑπὲρ σωτη||ρίας αὐτῆς καὶ | τέκνων Ἀντων|ίων Γεμίν|ου καὶ Ἰουλια|νο[ῦ] καὶ τῶν [τού||το]υ Ἰουλιαν|[οῦ καὶ] Κλαυ|διανοῦ

1. For Σααδνη cf. our lemma no. 1920 (c); in view of the gentilicia of her children, Iulia Saadne was undoubtedly married to an Antonius, ed.pr.; for an Ἀντωνία Σααδνη ed.pr. refers to the inscription from Souk Quadi Barada (area of Abila) published by F.de Saulcy, *Voyage autour de la Mer Morte* (1853) II Pl. 51, 2 and republished by ed.pr. on 42; she is married to (or the daughter of) a Κόϊντος Ἀντώνιος Γέμινος Κλαυδιανός (191 A.D.); another Σααδνη in Heliopolis/Baalbek (*IGLS* 2852: Γαία Γα[λε]ρία Σααδνη; cf. ed.pr. on 43 note 9 in fine); for other Ἰούλιοι in the area see our lemma no. 1920 || ed.pr. reflects on the enfranchisement of members of local families by M.Antonius, Augustus, Claudius (cf., inter alia, the cognomen Κλαυδιανός in LL. 11/12: Antonius Iulianus probably married a Claudia), and the Flavian emperors.

1919. Abila. Dedication to Aphrodite, Zeus and the other gods, 168/169 A.D. Large block moulded above and below (altar?); now in the Museum in Damascus; on the moulding L. 1; the rest of the inscription on the front, below the moulding. Ed.pr. J.-P.Rey-Coquais, *Topoi* 7 (1997) 937/938 (ph.).

Θεᾷ Ἀφροδίτῃ· | ἔτους πυ´ | ὑπὲρ τῆς τῶν | κυρίων Σεβαστῶν || σωτηρίας Ζηνᾶς | καὶ Ἱλάρις Τιβε|ρίου ὑδρίαν ποι|ήσαντες Διὶ ἀνέ| vacat θηκαν καὶ θε|| vacat οἷς ἄλλοις

Square theta, omicron, sigma, omega || 2. year 480 = 168/169 A.D. (Seleukid era: 311 B.C.), ed.pr. || 3-4. Marcus Aurelius and Lucius Verus, ed.pr., who adds that, since L.Verus died in the beginning of 169 A.D., the inscription dates from the autumn of 168 A.D. or the beginning of winter of 168/169 A.D.; in 168 A.D. the plague raged in the Roman empire || 7. ὑδρία: for the importance of water in the cult of the great Semitic goddess (Astarte, Atargatis), here assimilated to Aphrodite, ed.pr. refers to *IGLS* VII p. 27 with note 2 || on 935/936 ed.pr. gives the text of another inscription from Abila (area of: Brahliya), already mentioned in *SEG* XXXIX 1565: it mentions Ζεὺς Ἀκτιπηγῖος and the κλ]ύσματα (so P.-L.Gatier apud R.-C.) πηγῶν ζ´: presumably seven healing sources (cf. app.cr. of our lemma no. 1932 B).

1920. Abila (area of: Saïdnaya). Rock-cut epitaphs, 198/199 A.D. W.-H.Waddington, *Inscriptions grecques et latines de la Syrie* (Paris 1870) 2562 (o). Three rock-cut arched niches; in each niche a standing couple; the men wear togas; above them a large shell; below each niche in a tabula ansata an inscription. Republished by J.-P.Rey-Coquais, *Ktema* 19 (1994) [1997] 41 (ph.; translation).

A: Ἔτους ιφ´· | Ἰούλ • Ἀρτε|μίδωρος καὶ Πρίσκ(α) γυνή
B: Ἰ[ού]λ • Φι[λιπ]πικὸς | [κ]αὶ Δομνεῖνα | γυνή
C: Ἰούλ • Δημή|τριος κ[αὶ Σ]α|αδνη γυ[νὴ] πάντας ἐποίου[ν]

A 1. Year 510 = 198/199 A.D. (Seleukid era: 311 B.C.), R.-C. || 2. Ἰούλ(ιοι) rather than Ἰούλ(ιος), R.-C., who points to the text in our lemma no. 1918 (Ἀντώνιοι) || C. 2-3. κα[ὶ] Ἀ[ρι]|άδνη, R.Mouterde in his manuscript for *IGLS*; κ[αὶ Σ]α|αδνη, R.-C., who refers to the homonym in our lemma no. 1918 || 3. πάντας: a mistake for either πάντα or πάντες; perhaps a sort of haplography: πάντα ⟨πάντε⟩ς?, R.-C. [πάντας, sc. τοὺς τάφους?, Bingen].

1921. Al Mina. Inscription on a sherd, late 8th cent. B.C. *SEG* XXXIII 1249. Republished by A.Bartoněk - G. Buchner, *Sprache* 37 (1995) [1997] 199 no. B 20 (ph.; dr.; cf. our lemma no. 1488). The first preserved letter may be ■ mu or iota (nu or beta, *SEG* XXXIII).

1922-1923. Antiochene (Qalaat Kalota in the Djebel Semane). Two dedications. Ed.pr. P.-L.Gatier, *Topoi* 7 (1997) 760-763 nos. A and B (ph.), publishes the following texts inscribed on blocks built into a gate of the peribolos.

1922: 761 A. Dedication to Zeus Seimos, 135 A.D.

Διὶ Σειμῳ Γά(ϊος) Μά|ριος Σιλουανὸς | καὶ Φρόντων υἱὸς αὐτοῦ | ἀνέθηκαν, γπρ´, || Ξανδικοῦ κζ´

1. For Ζεὺς Σειμος ed.pr. refers to *IGLS* 376 (from nearby Kafer Nabo; in L. 1 now read Σειμῳ instead of Σειμίῳ) and 383 (see our lemma no. 1924); for Zeus Seimos see *SEG* XLIII 1030; no. 383 is to be dated to ca. 135 A.D., ed.pr. || 1-3. Gaius Marius Silvanus and Gaius Marius Fronto are likely to be descendants of an Italian family which was enfranchised by Marius; they may well have been soldiers or descendants of soldiers who after demobilization settled in the Antiochene, ed.pr. || 4. γπρ´ = year 183 = 135 A.D. (era of Antiochia: 48 B.C.), ed.pr.

1923: 761 B. Dedication to Zeus Seimos, ca. 135 A.D.

Διὶ Σ[ειμῳ ---] | Οὐαλέριος [---]

Same script as *IGLS* 761 A || 2. Valerius may have belonged to the family of the Valerii in nearby Brad (for the text see the reference in the app.cr. of our lemma no. 1926), ed.pr.

1924. Antiochene (Qalaat Kalota in the Djebel Semane). Dedication to Zeus Seimos and Symbaitulos, ca. 135 A.D. *IGLS* 383. Restored by P.-L.Gatier, *Topoi* 7 (1997) 763, as follows.

[Διὶ Σειμῳ καὶ Συμβ]αιτύλῳ, θεοῖς πα|[τρῴοις -- Πτολε]μαῖος Ἀφροδισίου | [--- μετὰ Τρυφέ]ρας, τῆς γυναικὸς αὐ|[τοῦ]

[Σειμίῳ καὶ Συμβ]αιτύλῳ, θεοῖς πα|[τρῴοις ---]μαιος Ἀφροδισίου | [μετὰ? --]ρας τῆς γυναικὸς αὐ|[τοῦ etc., *IGLS*; G.'s restoration is based on the inscriptions in our lemmata nos. 1922 and 1926.

1925. Antiochene (Qalaat Kalota in the Djebel Semane). Dedication, 3rd cent. A.D.? Fragment of a cylindrical limestone base. Ed.pr. P.-L.Gatier, *Topoi* 7 (1997) 764/765 no. C (ph.): Βαρ[....] | Μορσου | κώμης Καπẹρ|νεβου κατ᾿ εὐ̣χή[ν]

1. The fourth letter could be an alpha, the fifth a sigma, ed.pr. || 2. lack of space makes hazardous a restoration Θαι]|μορσου (cf. Θαιμαρσος in *SEG* XV 849), ed.pr. || 3-4. for the name of the village see *IGLS* 376, from nearby Kafer Nabo (with the variant ἐν Καπερναβου).

1926. Antiochene (Kafer Nabo in the Djebel Semane). Epitaph of Tryphera and another person, 100-150 A.D. J.Jarry, *Annales islamologiques* 9 (1970) 200 no. 27. P.-L.Gatier, *Topoi* 7 (1997) 759, restores the inscription as follows.

Πτολεμαῖος [--] | καὶ Τρυφέρα[ν -- | τ]ὴ̣ν γυν[αῖκα --]

Πτολεμαῖος | καὶ Τρυφέρα | [τ]ὴ̣ν γυν[αῖκα], J.; G. restores the text on the basis of an inscription from Brad, published by H.Seyrig in G.Tchalenko, *Villages antiques de la Syrie du Nord* III (Paris 1958) 3/4 no. 1.

1927. Antiochene. Kafr 'Aruq. Epitaph of Germanos and others, 126/127 A.D. *SEG* XLII 1343. D.Feissel, *BE* (1997) no. 648, corrects in L. 6 Βερνεβους into Βαρνεβους on the basis of his copy of the text from 1980.

1928. Antiochene (Babisqa in the Djebel Semane). Epitaph of Alexandros and his sons, 143 A.D. *PAES* II B pp. 164/165; III B 128/129 no. 1092; *IGLS* 556. Two inscribed fragments assigned to the staircase of a temple ('escalier de temple') in *PAES* and *IGLS*. P.-L.Gatier, *Topoi* 7 (1997) 753/754, joins the two fragments and shows that they are part of the socle of a two-columned funerary monument. He gives the following text.

["Ε]τους αϙρʹ, μηνὸς Πανήμου, [Ἀλέξαν]δ[ρος] Συβαβας Βαρεχβηλο[υ]|, Ἀντώνιος
Ἡρώδης Ἀλεξάνδρ[ου, Ἀντώνι]ος Βερνικιανὸς Ἀλεξάνδρου

The funerary monument of Alexandros and his two sons Antonius Herodes and Antonios Bernikianos || in his article (751-775), G. focuses on the nature of various constructions found in the villages of the 'massif calcaire': temples and funerary monuments and other secular constructions like houses, oil-manufactories etc. In the process, he briefly refers to *IGLS* 359, 376, 383 (ph.), 427, 463, 517, 520, 581, 668 and *SEG* XXXII 1415 and 1425-1427.

1929. Apameia. Mosaic inscription of the bishop Paul, 533-540 A.D. *SEG* XXVI 1628 (cf. XL 1752*). Republished by G.Agosti, *ZPE* 116 (1997) 31-38, with translation and commentary. A. provides parallels from literary sources for τῶν ἄνωθεν δογμάτων in LL. 5/6 and amply comments on ποικιλόφρων in L. 4. This word, which is found in Euripides and Alkaios, has undergone 'resemantization': the pagan word received a new, positive meaning, equivalent to πολύτροπος. Ποικιλία was a protobyzantine aesthetic principle, to be found also in Nonnos, *Dionysiaka*, in works of art such as mosaics (see *SEG* XLII 1319; cf. XLV 1869*), and in literature, but it was also a way of viewing reality, sc. its multiplicity. Paul, the bishop, suggested by his inscription that the figures of the sensible world point to a suprasensible world, that the mosaics (τὴν ποικίλην ψηφῖδα) had a higher meaning revealed to him by his own variegated knowledge of heavenly doctrines (ποικιλόφρων).

1930. Apamene. Firkia. Mosaic inscription, 511 A.D. *SEG* XXXVII 1435 in fine (cf. XLIII 1020; J. and L.Robert, *BE* 1974, no. 630). Republished by G.Bucci, *FR* 141-144 (1991 /1992) [1997] 273-280 (ph.), who is unaware of the text of D.Feissel presented in *SEG* XXXVII. Leaving aside some obvious errors (ξενών for ξενεό́ν in L. 4; Χ(ριστ)ή for Χ(ριστ)έ in L. 7; the photo shows that the readings in *SEG* XXXVII are correct), B.'s text is that of *SEG* XXXVII except for ἰνδ(ικτιῶνος) ⟨αʹ⟩ instead of ἰνδ(ικτιῶνος) δ̣ʹ in L. 6: the date (year 822 (Seleukid era) = 511 A.D.) corresponds to a first rather than a fourth indiction. The mosaic shows traces of restoration in L. 6, which probably resulted in the replacement of A by Δ. For another ξενεών on record in a mosaic inscription, B. refers to *SEG* XXXV 1581 (*IGLS* XXI 2 163; Ma'in: Arabia) and for other hostels in Syria to *IGLS* 1610 (μητᾶτον) and 1750 (ξενεών).

1931. Awzaï. Mosaic inscription, ca. 500-550 A.D. O.Wattel-de Croizant, *art.cit.* (cf. our lemma no. 1963) 145/146 (ph.), mentions a mosaic found in a villa; in the central medallion representation of the bust of a woman wearing a white tunic, a red cloak, and around her head a diadem, and holding a lance in her right hand; around her head a nimbus; left and right of her head an inscription; on the four sides of this central medallion, representations of a bear, lion, tiger, and hare, respectively. The inscription runs: Κτί|σις. W.-de C. refers to various parallels for Κτίσις from villas in Antiochia, represented together with Δύναμις or Εὐανδρία. She translates Κτίσις with 'Création (voire --- Possession)'. G.-C.Picard, *ibidem* 147/148, suggests interpreting Κτίσις as Κτῆσις ('L'Acquisition'): 'allégorie féminine de la conquête' [For Κτίσις see *SEG* XXX 1786/1787, XLIV 1310 and our lemma no. 2298].

1932. Baitokaike. The story of a sick person, who dedicates a small altar, ca. 150-3rd cent. A.D. Small monument (altar, base), ca. 1 m. high and carrying inscriptions on its front and its left side. Ed.pr. J.-P.Rey-Coquais, *Topoi* 7 (1997) 931-935 (ph.).

A: on the left side

[- - - - -]ιερου πη-
ρωθεὶς ἐμπεσὼν
εἰς λϛ' ἰατροὺς καὶ
μὴ θεραπευθεὶς ἐ-
πεκαλεσάμην τὸν
θ[ε]ὸν καὶ ἐξῆς ἐπέ-
[ταξ]έν μοι βοτάνη
- - - - - - - - - - -

Lunate epsilon, sigma and omega ‖ 7. βοτάνη: the god prescribed a cure based on herbs, ed.pr.

B: on the front

[- -] ἐσχέθην ἐν τῷ αιω[- - - - - - - - -]
[- -]τοσα μοι καὶ ἔλεγεν ε[- - - - - - -]
[- - ὑ]ποταγεὶς καὶ πειθαρχή[σας - - -]
[- -]λως ἐγενόμην ὥστε I[- - - - - - - -]
[- -] Ε . τας αὐτοῦ εἰς πολλα[- - - - -]
[- -]πους καὶ εἰς ἑπτὰ κώμ[ας - - - - -]
[κα]ὶ εἰς ἑπτὰ πόλεις επ[- - - - - - - - -]
[π]άλιν δέ μοι ὤφθη [- - - - - - - εὐ]-
[χ]αριστίας ἐδεξάμη[ν - - - - - - -]
καὶ ἡ θεραπεία μο[υ - - - - - - δέ]-
κα μυριάδων ἀξία [- - - - - μι or μα]-
κροψυχοῦν μὴ εχε[- - - - - -]
θεν ζῆν καὶ χαρισα[- - - - - -]
τῇ τύχῃ ἐδωρησαμ[- - - - - -]
χνην ἐξῆς ἐφροντι[- - - - - - -]
vacat
[- -]θην κοινῶν ὄντω [? - - - -]
[- -]κοπων μου ποιησ[- - - -]

2-3. The deity spoke to the dedicant (ἔλεγεν) and the latter subjected himself to and obeyed the deity, ed.pr. ‖ 4 and 5. a large oblique stroke separates the first preserved letter from the following ‖ 6-7. 'seven villages' and 'seven cities': does the dedicant have to make a tour around the temples in those places?, ed.pr., who for the figure 'seven' refers to the seven springs on record in an inscription from Abila: see the app.cr. of our lemma no. 1919 ‖ 8. the god appeared again to the dedicant, ed.pr. ‖ 10-11. do the words δέκα μυριάδων indicate the price of the treatment?, ed.pr., who adds that, if so, the high price may be due to the inflation in the 3rd cent. A.D. ‖ 11-12. preferably μι]κροψυχοῦν: the dedicant is asked not to be mean-spirited, ed.pr. ‖ 16. or κοινωνὸν τῷ[ν? --], ed.pr.

1933. Berytos. Epitaph of Sarapion, 1st cent. B.C. Stele with anthemion and relief representation of a standing man and Tyche with cornucopia. Mentioned by H.Wrede, *Consecratio in formam deorum. Vergöttlichte Privatpersonen in der römischen Kaiserzeit* (Mainz 1981) 25 and 68 (ph.); K.Parlasca, *Syrische Grabreliefs hellenistischer und römischer Zeit* (Mainz 1982) 8 (ph.). Ed.pr. M.-T.Le Dinahet, *art.cit.* (cf. our lemma no. 1203) 331, attributes the stele to a Delian workshop: Σαραπίων χρηστὲ | καὶ ἄλυπε, χαῖρε

1934. Emesa. Epitaph of Leontios, 494 A.D. *IGLS* 2358; *SEG* XXXV 1792. D.Feissel, *BE* (1998) no. 516, suggests reading in LL. 3/4 υἱὸς Μεγάλου ἐπαρχικ[οῦ] Καισαραί-[ως] (= Καισαρέως); *IGLS* has Καισαραί(ου), interpreted as the genitive of a personal name, related to Καισάριος. Feissel now abandons the reading καὶ Σαραι (see *SEG* XXXV). See also *IGLS* 2359 L. 5 and our lemma no. 2004 app.cr. at L. 3.

1935. Palmyra. Inscription on the arch near the theater, ca. 260 A.D. J.T.Milik, *Dédicaces faites par des dieux* (Paris 1970) p. 240. M.Barański, *ARAM* 7 (1995) 46, points out that the inscribed stone is in situ and has nothing to do with the supposed andrōn (contra Milik, who combined this fragment with other fragments and assigned them all to an andrōn, supposedly built in 128 A.D.): [--]ΩΝΑ ΕΤΟΥΣ followed by traces that can be read as AIΓ and OΙΣ. B. suggests restoring [τὸν πάτρ]ωνα, viz. Odenathos, and ἔτους αο[φ]' or δο[φ]', i.e., 259/260 or 262/263 A.D.

1936. Palmyra. Building inscription concerning the Diocletianic bath, 293-303 A.D. H.Seyrig, *Syria* 12 (1931) 322. A.Łajtar apud S.P.Kowalski, *Studia Palmyreńskie* 10 (1997) 45, suggests restoring in L. 2 καὶ τῆς [αἰωνίου διαμονῆς]; instead of 27 letters (so Seyrig) only ca. 17 are probably missing.

1937. Palmyra. Fragmentary inscription, between 325 and ca. 350 A.D. H.Seyrig, *Syria* 27 (1950) 239. S.P.Kowalski, *Studia Palmyreńskie* 10 (1997) 46, points out that the name Flavius (ἐπὶ Φλ. Πλατανίου Σερηνιανοῦ τοῦ διασημ(οτάτου) δουκὸς τῆς Ἀνατολῆς) suggests a date after 325 A.D. and the titles (*vir perfectissimus, dux*) fit before Valentinian (both ideas already in *PLRE* 825/826). Serenianus was commander of a frontier army, probably of the diocese of the Orient. Possibly our man is identical with the Pannonian Serenianus, mentioned by Ammianus Marcellinus as *dux Phoenices* before 354 A.D. See D.Feissel, *BE* (1999) no. 557, who points out that K.'s L. 1 is non-existent.

1938-1942. Palmyra (area of). Old and new inscriptions. M.Gawlikowski - K.As'ad, *Studia Palmyreńskie* 10 (1997) 27-38 (ph.; translation), (re)publish the following texts.

1938: 27/28 no. 7. **Dedication to Zeus Hypsistos, undated.** Fragment broken on all sides.

[Δι]ὶ Ὑψίστ[ῳ | κ]αὶ ἐπηκό|[ῳ] Ἡρώδ[η]|ς Μαλί[χ]|ου Νασιούμο[υ] | ---

1939: 30 no. 13. **Dedication to Zeus Hypsistos, early 3rd cent.** A.D. *SEG* XXXVIII 1576. We refer the reader to *SEG* XXXVIII for the differences.

[Δι]ὶ Ὑψίστῳ καὶ ἐπ-
ηκόῳ Μάλι-
[χος] Μουκιαν-
[οῦ] Ἀνανίδος
[εὐ]ξά[μ]ενος
[κα]ὶ ἀκουσθεὶς ἀ-
[νέ]θηκεν ἔτους
[...] μηνὸς Δύσ-
[τρ]ου branch

The dedicant is known from a Palmyrene inscription of 208 A.D.

1940: 34-36 no. 22. **Bilingual epitaph of Aouides and relatives, 124** A.D. *CIS* II 4196; *PAT* (cf. *SEG* XLVI 1789) 552. The missing right part of the large lintel (2.60 m. long!) has been found. This yields the following complete Greek text.

Τὸ μνημε[ῖον ἔκτι]σεν Ἀουίδης Ἰαραίου τοῦ Μαλῆ Ἀφφουσου αὐτῷ τε
[κ]αὶ υἱοῖς καὶ υἱωνοῖς ἄρσεσι εἰς τὸ παντελές· | ἔτους ςλυ', μηνὸς Δείου

The Palmyrene text corresponds almost word to word to the Greek version || ['La date était vue complète dans le grec (novembre 184)', G.-A.; but the Greek text gives year 436 (not 496!) which yields 124 A.D. (Seleukid era), Pleket].

1941: 36/37 no. 23 = J.Cantineau, *RBi* 39 (1930) 546 no. 13 (B); M.Gawlikowski, *Monuments funéraires de Palmyre* (Warsaw 1970) 211 no. 26; *PAT* (cf. *SEG* XLVI 1789) 1790. No new readings.

1942: 37/38 no. 24 = J.Cantineau, *RBi* 39 (1930) 543-545 no. 12. The stone was found ca. 18 km. from Palmyra and is now in the Museum in Palmyra; the inscription has been engraved on the right hand part of the door of a tomb.

\- - - - - - - - - - - - - - -
[.......... κ]αὶ Βαθ[σαεδη]
[Βαρβω]νν[ε]ους τοῦ κα[ὶ ...]
[....... ἀδ]ελφῷ αὐτ[οῦ]
[καὶ υἱ]οῖς Βωννεους [καὶ]
[Μά]λχου [.]ενων εο[....]
[..]ραου καὶ Χαφαθο[υθου]
[υἱ]ῶν αὐτοῦ εἰς λογο[.....]
[κ]αὶ μεταθέσες καὶ [....]
Αὐρηλίου Βαρβων[νέους]
[κ]αὶ Ἔχχωμα [τ]ρὶς Βω[ννε-
ους]
ἀδελφοῦ θεν τοῦ Νε[....]
[.] δε τῆς Β[α]θσαεδης [....]
τῶν υἱῶν Βωννεους [....]
[κ]αὶ Χαφαθ[ο]υθου ΤΕ

[κα]ὶ ἐντειλαμένου [.......]
ὑπαρχόντων τοῦ ιοσ[....]
[ἑαυτ]ῶν καὶ υἱῶν καὶ υἱ[ω-
νῶν]
καὶ ἐκγόνων ἀρσένων [εἰς τὸ]
[π]αντελές· μηνὶ
Ὑπερβερ[εταίῳ],
αξφ' ἔτους vacat

Underlined letters were read by C. || 5. [......]λχουμενου? Νεσ......, C. || 6. initio [Αἱ]ρά[ν]ου, C. || 8. [.]αιμστα θεσεςκ, C. || 9. Βάρβων[--], C., who suggested Βαρβων[νέους] || 10. υ καὶ ἔχχωμα(?) τρὶς Βω[--], C.; ἐχχωμα for ἔγχωμα?, C.; ἔχχωμα: 'terrassement, ce qui ne convient guère au contexte', G.-A.; in fact we have a proper name: Ἔχχωμα, P.-L.Gatier, *BE* (1999) no. 556 || 11. ωεν(?) τοῦ Νε[--], C. || 12. σδεσης? Β[α]θσαέδης, C. || 15. καὶ ἐντειν[ο]μένου? [--], C. || 16. in fine τοῦ η[--], C. || 17. αὐτῶν καὶ κτλ., C. || 20. αχφ', G.-A., who, however, translate: 'an 461'; αξφ' indicates the year 561 = (October) 249 A.D. [the photo clearly shows a ksi].

1943-1961. Palmyra. Epitaphs old and new. S.P.Kowalski, *Studia Palmyreńskie* 10 (1997) 49-57, (re)publishes a number of epitaphs now in the Museum in Palmyra.

1943: 49 (ph.). **Epitaph of Kyra, 463** A.D. Published as an *ineditum* by K. but the text is already in *SEG* XLIII 1020.

1944: 49/50. **Epitaph of Maranios, 469** A.D. Stele.

† Θάρσι, ψυχή· ὁ-
δὶς ὀθάννα-
τος· εὐμερίτω
ψυχ(ὴ) Μαρανίῳ
Μανέου ἐκδ-
ίκου· (ἐ)τελεύτε-
σεν μὲνὶ Περι-
τίου ἐκοστοῦ,
πψ' ἔτους

The text is preceded by two lines of a carelessly incised inscription: μνήσθετι (= μνήσθητι) ΑΙΟΥΚΥ., Η (between Υ and Η something like ᑭ ꞌ ꞌ) || 1-3. ὀδίς = οὐδ(ε)ίς; ὀθάννατος = ἀθάνατος || 3-4. εὖ μεριτῷ ψυχ(ῇ) ('well merited soul'), ed.pr.; εὐμερίτω (= εὐμοιρείτω) ψυχ(ή), D.Feissel, *BE* (1999) no. 557, who refers to *ICUR* 15097 for εὐμερίτω || 5-6. ἔκδικος: *defensor civitatis*, ed.pr. || 6. ΗΤΕΛ, lapis; ἐτελεύτε|σεν, ed.pr. || 9. year 780 = 469 A.D., ed.pr.

1945: 54 no. 1 (ph.). = *SEG* XLIII 1038 [The photo shows Μῆκα, not Μήκη].

1946: 54 no. 2 (ph.) = H.Seyrig in J.Cantineau, *Inventaire des inscriptions de Palmyre VIII* (Beirut 1936) 128/129 no. 211; K. suggests dating the text to the 5th cent. A.D.

1947: 54 no. 3 (ph.) = H.Seyrig in *op.cit.* (cf. preceding lemma) 131 no. 214; K. suggests dating the text to the 5th cent. A.D.

1948: 55 no. 4 (dr.) = H.Seyrig in *op.cit.* (cf. our lemma 1946) 131/132 no. 215: † Ἀνάπαεε | ENCYXH Παχ|αρίας ἐ(ν) μ(ηνὶ) | Ἀρτημεσίου β', ἰνδ(ικτιῶνος). K. suggests for L. 2 ENIYXΩ = ἐν Ἰ(ησο)ῦ Χ(ριστ)ῷ [the combination of genitive and dative is strange; ἡ ψυχή may lurk under ENΣYXH; cf. now D.Feissel, *BE* (1999) no. 557: ἐ(ψ)υχὴ Παχαρίας (genitive of Παχαρία). Pleket]; L. 3 in fine EHM (dr.); K. dates the text to the 6th cent. A.D.

1949: 55 no. 5 (ph.) = H.Seyrig in *op.cit.* (cf. our lemma 1946) 132/133 no. 216.

1950: 55 no. 6 (ph.) = H.Seyrig in *op.cit.* (cf. our lemma 1946) 133 no. 217.

1951: 55 no. 7 (dr.) = H.Seyrig in *op.cit.* (cf. our lemma 1946) 133 no. 218.

1952: 55 no. 8 (ph.). **Epitaph of Seleukos, undated.** Square limestone slab.

Μνημῖ(ον) | Σελεύ|κου vacat

1. MNHMI, lapis.

1953: 56 no. 9 (ph.). **Epitaph of Barsamos, undated.** Rectangular limestone block; letters painted red: Θάρσι, | ψυχὴ | Βαρσ[α]|μου

1954: 56 no. 10 (ph.). **Fragment, undated.** Square limestone block.

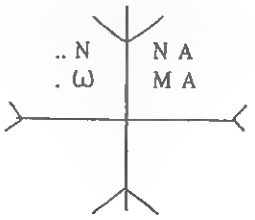
AEΘEΣ|IKEΛE|OΣY

2. IKEE, ed.pr. || 3. OΣ . ., ed.pr.

1955: 56 no. 11 (ph.). **Fragmentary epitaph, undated.** Broken limestone slab.

† | [--]ΠO[. | --]IΔΣH | vacat

1956: 56 no. 12 (ph.). **Fragmentary epitaph, undated.** Square limestone block broken at left; the surface is divided in four parts by a large cross; inscription in the two upper parts; two smaller crosses in the lower parts.



1957: 56 no. 13 = J.Cantineau, *Inventaire des inscriptions de Palmyre* IX (Beirut 1933) 48 no. 37.

1958: 57 no. 14 = J.Cantineau, *op.cit.* (cf. preceding lemma) 49 no. 38.

1959: 57 no. 15 (ph.). **Graffito of Antonios, undated.** Graffito on a drum of a column near the temple of Bel: † K(ύρι)ε, β(ο)εθῶν Ἀντώνιος

BЄΘωN, lapis.

1960: 57 no. 16. **Graffito of Johannes, undated.** Graffito on a drum in the Via Praetoria of the Camp of Diocletian; inscription rendered in dots.

† | Ἰωάννης | Σεργ[ίου]

1961: 57 no. 17. **Christian graffito, undated.** Graffito in the funerary tower of Kitot, in the Valley of the Tombs: [--] ἐν αὐτοῦ Σ[--|--]ίου Χρη[--]

2. Χρη[ς], ed.pr. ('-- Christ').

1962. Palmyra? Epitaph, 1st/2nd cent. A.D. Limestone relief; in a recessed arch an eagle perched on a laurel wreath; inscription below. Offered for sale at Bonhams', Knightbridge (London); cf. auction catalogue *Fine Antiquities, Tuesday 10th June 1997*, 29 no. 142 (ph.). Read from the photo by H.W.Pleket - R.A.Tybout: [.?]KINAME, χρηστέ, ἄ[ω]|ρε, χνναῖ|ρε

[Or ἄ[ω]ρε] || 'Palmyran', catalogue; for another epitaph probably from Palmyra see our lemma no. 1970.

1963. Porphyreon (Jiyyhē; ca. 30 km. south of Berytos). Mosaic inscriptions. O.Wattel-de Croizant, *BSAF* (1995) [1997] 135-148, presents photos and French translations of the following mosaic inscriptions found in the Christian basilica in 1987 and now preserved in Beittedine. We read from the photos (see also D.Feissel, *BE* 1998, no. 509):

a) Ἐπὶ τοῦ ἁγιωτά(του) ἐπισ|κ(όπου) Κυρίλλου ἀνενε|ώθη ἡ ψήφωσις, | ἐν μηνὶ Δίου v v || ἰν(δι)κ(τιῶνος) ι(ε)', τοῦ ζπφ' | vacat [ἔτ]ους v v [year 587, indiction 15 = November 506 A.D., F.; in L. 5 we read INKIC; IC for IЄ?; horizontal line above IC and ZΠΦ; for the era of Berytos see H. Seyrig, *Syria* 27 (1950) 38 and 39 (1962) 42-44, Pleket];

b) † Ὑπὲρ ἀναπαύσεως Ἠλία ἐγέν(ε)|το ἑ ψέφōσις τοῦ φōτιστηρίου, μη(νὶ) | Δεκεμβρίῳ, τοῦ εοχ' ἔτους, ἰνδ(ικτιῶνος) ιδ' [year 675, indiction 14 = 595 A.D. (December), F.];

c) Ὑπὲρ σωτη|ρίας Μαρτυρί|ου [.]☐HCvA καὶ | Ἠλία υἱοῦ αὐτοῦ || [εὐ]χαριστō͂ν | προσένηκα [W.-de C. gives Μαρτυρίου and translates: 'Pour le salut de Martyrios, Oïssia et Elias, son fils';

[illegible] may conceal Martyrios' patronymic; in the same sense F., who considers [.]οησᾶ or a [illegible]

[illegible] Rakhle. **Building inscription, 82/83 A.D. or 283/284 or 284/285 A.D.** [illegible] XLII 1783). Republished by L.Di Segni, *ZPE* 117 (1997) 277-280, on [illegible] Ch.Fossey, *BCH* 21 (1897) 64/65 no. 75. Di S. reproduces the majus-[illegible] The date in L. 1 was erroneously read as ἔτους δμτ´ by E.Renan; the copy of F. [illegible] The era used is considered in *LGPN* to have been the Seleukid era of 312 B.C. [illegible] XLII 1783) has argued that the era is that of the city of Abila in [illegible] Pompeian era of 63 B.C. Di S. rejects this view. She lists 19 dated inscrip-[illegible] Hermon region (for references, see 278-280; an additional text from Rakhle is [illegible] (1998) no. 511). She concludes that the Seleukid era was prevalent in [illegible] era of Paneas, starting 41/42 A.D., was also represented on the S. slopes of Mount [illegible] era of Sidon, starting 111 or 110 B.C., on the W. slopes. There is no hard evi-[illegible] Pompeian era or for that of the provincia Arabia. In some sites two dif-[illegible] at Rakhle. It is therefore not clear whether *LBW* 2557c is dated by the [illegible] 82/83 A.D.) or by the era of Sidon (283/284 or 284/285 A.D.). Neither date contra-[illegible] concerning the origin and date of the personal name Βερ(ε)νικιανός [illegible] Gatier, *loc.cit.*, rejects the conclusion of Di S. on the eras: 'en réalité les [illegible] de Panéas, de Sidon et de Damas (ère Seleucide) ne se chevauchent pas'.

[illegible] provided by S.Bar, Di S. gives new readings for the date published by [illegible] *The Settlements of Mount Hermon in Antiquity* (Tel Aviv 1988) 38 no. [illegible] γλσ´ (γλμ´, A.), viz. probably 122/123 A.D. or 123/124 A.D. by the era [illegible] 1410 from Senaim (area of Caesarea Paneas), she reads ἔτους μτ´ (μγ´, [illegible] by the era of Paneas (see already *BE* 1993 no. 629).

[illegible] **Epitaphs in hypogea, 234/235 and 243 A.D.** *IGLS* 640/641. M. [illegible] M.Al-Maqdisi, F.Villeneuve (edd.), *Les Maisons dans la Syrie antique* [illegible] *débuts de l'Islam. Pratiques et représentations de l'espace domestique.* [illegible] *international. Damas 27-30 juin 1992* (Beirut 1997) 300 (ph.), points out that [illegible] | Μαρῖνα (year 283 of the era of Antiochia = 234/235 A.D.; *IGLS*: [illegible] A.D.). In no. 641, G. reads: αϙσ´ Λῴου α´· Εὐψύχι, | Δημήτρι | 'Αν-[illegible] of the era of Antiochia = 243 A.D.; *IGLS*: Αισ[.]δεμια ευυυχρ|[...]|αν[...]); [illegible] ΣΥ[.]ΟΥΣ[.]|ΟΣ (probably a name; left of the omicron in L. 3 traces of the [illegible] traverse').

[illegible] ('Ain al-Burj, ca. 10 km. southeast of Rakhle). **Dedication to** [illegible] A.D. *OGIS* 611; *IGR* III 1075; *SEG* XLV 1919*. Returning to her ear-[illegible] *SMSR* 52, 1986, 53-71), C.Bonnet, *Studi epigrafici e linguistici sul vicino* [illegible] 91-104 (ph.; translation), argues contra M.Sartre (cf. *SEG* XLIII 1041)

that Νειτειρου τοῦ ἀποθεωθέντος | ἐν τῷ λέβητι in LL. 5-7 refers to the initiation ceremony of an adult, modeled on the myth of Leukothea immersing her son Melikertes in a cauldron, rather than to the accidental death of a child subsequently interpreted as a divine event. 'Αποθεόω implies the divine rebirth of the initiate Neteiros in anticipation of his real death (i.e, the acquisition of immortality, also called ἀποθανατισμός in other initiation rites). The verb is also used of a man struck by lightning in *SEG* VII 980, adduced by S. to show that accidental death could be considered a sign of divine election. However, according to B. there is more at stake: people struck by lightning are a special category. They often received cultic honors based on complex mythological and cosmogonical concepts comparable to those which should be supposed to underly the apotheosis of Neteiros in the lebes. For the interpretation of the latter, B. heavily draws on the monograph of M.Halm-Tisserand mentioned in *SEG* XLIII 1041 in fine, ignored by S.

1967. **Sidon. Painted inscriptions in a tomb, 2nd/3rd cent. A.D.** In 1816, W.J. Bankes (see *SEG* XLVI 2259) discovered a funerary chamber decorated with frescoes and inscriptions; he made a series of beautiful aquarelles of the wall-paintings; the latter represented nine standing persons; most of them carried dishes (for a funerary banquet?) and had names painted next to them. The tomb belongs to a series of painted tombs all located near the Helalieh-Baramieh hill east/northeast of Sidon. The persons represented and the accompanying inscriptions are presented by P.-L.Gatier, *Syria* 74 (1997) 145-149 (ph.). We have a series of young servants who, three by three, carry dishes towards the owner of the tomb. The latter is flanked by two young women, probably personifications of 'Culture' and 'Banquet'. The servants are: 1) Οἰνόφιλος (ΟΙΝΟΡ . \ ΛΟϹ; he may have carried a bottle of wine); 2) Γλύκων (what he carries on his dish cannot be identified; probably a 'douceur'); 3) Κ(α)λόκερος (ΚΟΛΟ-ΚЄΡΟϹ; refers to the right time to catch birds; the servant carries two winged creatures); 4) 'Ελικών (refers to the Helikon, the territory of Poseidon; cf. the large fish carried by this servant); 5) Πετηνός ('winged'; this servant carries a 'volatile'); 6) Νηρεύς (Nereus is a maritime deity; the servant carries a fish).

The names have a double function: they may have been the slaves' names and they refer to the dishes carried by them. Above the panel of Oinophilos there are seven letters, transcribed by Bankes as ΛΑΥΗϹΘΗ (probably (μν)ησθῇ) and added by the painter rather than by the owner of the tomb.

A.Barbet, *ibidem* 149-156, dates the frescoes to the 2nd/3rd cent. A.D. on iconographical grounds.

1968. **Sidon. Phylactery, 2nd/3rd cent. A.D.** Gold lamella; now in the Cabinet des Médailles of the Bibliothèque National at Paris (collection Wilhelm Froehner; cf. *SEG* XLII 1617-1635). Ed.pr. R.Phillips, *CE* 72 (1997) 355-361 (ph.; dr.): magic signs | λακιω | σιθωθ

Probably a phylactery against evil spirits; cf. the similar text of the amulet presented in our lemma no. 2057; λακιω may be derived from Greek (cf. λάσκω, 'to shriek', said of demons; preferred by ed.pr.), Coptic ('punish-

er'), or Hebrew ('to seize'); σιθωθ, 'son of Thoth', i.e., probably the ibis, is a combatant against hostile beings. The amulet is either a phylactery against demons or serves to expel (an) evil spirit(s), ed.pr.

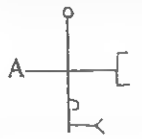
1969. Tell Erfad. Stamps on pottery. J.Bouzek et alii, *Eirene* 33 (1997) 122-157, publish part of the finds of Czech excavations at Tell Erfad in 1924/1925, now in the Oriental Department of the National Museum in Prague. On.125 B 1 nos. 1-3 three (probably) Rhodian amphora stamps of known types: 1) NIKAN (ph.; dr.; undated); 2) Θεσμοφορίου (dr.; probably early 2nd cent. B.C.); 3) Ἐπὶ Ἑστιείου, Δαλίου (ph.; dr.; early 1st cent. B.C.). On 125 B 2 no. 1, a foot of a redware vessel, stamped below: 4) Τίτου (dr.; 'early Roman Pergamene'; 75 B.C.-20 A.D.). On 126 B 3 no. 1, a Megarian bowl with running stag and inscription LCOH (dr.; ca. 150 B.C.-20 A.D., probably late in that period).

1970. Unknown provenance (Palmyra?). Epitaph of Eutychia or Neike, 2nd/3rd cent. A.D. *SEG* XLII 1376. Offered for sale at Bonhams', Knightbridge (London); cf. auction catalogue *Fine Antiquities, Tuesday 10th June 1997*, 29 no. 141 (ph.). 'Palmyra, ca. 2nd Century A.D.', catalogue.

1971. Unknown provenance. Epitaph of Fortunata, (later) Roman Imperial period. Limestone stele; in a curved niche the bust of a veiled woman, holding her left hand before her breasts; with her right hand she holds the veil; bought in London and reported to be from Syria; now in Medelhavsmuseet in Stockholm. Ed.pr. B.E.Thomasson in *op.cit.* (cf. our lemma no. 2270) 102 no. 169 (ph.): Φορθουνᾶτα (sic), [χ]αῖρε

Β, □, Ρ : 2nd/3rd cent. A.D.?, Pleket.

1972. Unknown provenance. Gold ring, 6th/7th cent. A.D. B.Chadour-Sampson, *Antike Fingerringe. Ancient Finger Rings. Die Sammlung Alain Ollivier. The Alain Ollivier Collection* (Munich 1997) 146-148 no. 31 (ph.), publishes a gold ring which previously belonged to a private collection which housed many Syrian antiquities. The ring has a seal with the following cross monogram:



Βάσσου

PALAESTINA

1973. Palaestina and Syria. Greeks. See our lemma no. 1912.

1974. Palaestina. History of the Hellenistic period. A.M.Berlin, *'Between large forces. Palestine in the Hellenistic Period'*, *Biblical Archaeologist* 60 (1997) 2-51, is a general survey based on various categories of evidence including inscriptions. Brief discussions of inter alia *SEG* XXIX 1613 (+ Addendum in 1808; XLI 1574*; ph.), *SEG* XLI 1556 (ph.), and *SEG* XXVI 1684 (XXXI 1455*; cf. XLII 1384; ph.; dr.), on 13, 15, and 27, respectively.

1975. Palaestina (and Egypt). Laudatory epigrams, 4th-6th cent. A.D. A.Ovadiah, *SBF* 47 (1997) 441-448 (ph.; translations; the same article also in *Gerión* 16, 1998, 383-394), discusses the epigrams *SEG* I 584 (XLII 1580*; Sheikh Zuweid), XL 1441 (cf. XLI 1883; Apollonia), and *SEG* XXXII 1502 (XLVI 1908*; Gadara), containing allegorical images and expressions concerning the mosaics, Christianity, and the bath-house with its waters respectively. The allegories reveal poetic-artistic tendencies of Neoplatonic flavor on the one hand and elements of anti-pagan polemic on the other. They share the classical Greek idiom, used by educated people at the time. The high-flown style, intended to parade the linguistic scholarship and sophistication of their authors, testifies to 'an attempt to return to the world of yesteryear; to revive what could no longer be revived, in a nostalgic - and anachronistic - gesture by the intellectuals and scholars of the early Byzantine period' (447).

1976. Palaestina. Inscribed lead weights, mid 2nd-late 1st cent. B.C. A. Kushinir-Stein, *ZPalV* 113 (1997) 88-91, revises the date of some inscribed lead weights. Following H.Seyrig, *Notes on Syrian coins* (New York 1950) 32, K.-S. argues against the prevailing opinion that *SEG* XXVIII 1409 (ἔτους δξρ´ = 164) should be dated according to the Seleukid era rather than the Roman era of Gaza, which yields 149/148 B.C. rather than 103/104 A.D. Its reverse bears a lozenge-shaped design which occurs mainly in the 2nd cent. B.C., to a less extent in the 1st cent. B.C., but never in the 1st cent. A.D. or later. Four weights from Palaestina, all with the formula (ἔτους) -- (Seleukid era), ἀγορανομοῦντος τοῦ δεῖνος and three with lozenges on the reverse, are adduced as parallels: A.Decloedt, *RBi* 23 (1914) 552/553 (cf. *SEG* XLI 1543 on p. 514), *SEG* XXVIII 1417, 1439 (108/107 B.C., on the assumption that the numeral reads σε´; K.-S. suggests ρο´ as an alternative, which would yield 143/142 B.C.), and 1451 (118/117 B.C.; no lozenge). Other examples of weights with lozenges are the one presented in our lemma no. 1983 (revised date) and Seyrig, *op.cit.* 33 (= F.Manns, *Some weights of the Hellenistic, Roman and Byzantine periods*, Jerusalem 1984, 9/10 no. 1). The latter should be dated to 137/136 B.C.: (ἔτους) ρος´ = 176 of the Seleukid era (previously undated). Its underlined and partly cursive inscription is very similar to that of *SEG* XXVIII 1589 (unknown provenance; no lozenge); the two weights were almost certainly manufactured in the same place.

1977. Beersheba. Amphora stamps, 3rd-1st cent. B.C. Edd.pr. W.D.E. Coulson - M.S.Mook - J.W.Rehard, *BASO* 306 (1997) 47-62 (dr.), publish 39 stamped amphora handles found between 1969 and 1976: 31 Rhodian (three can be dated to the 3rd cent. and 26 to the 2nd cent. B.C.), one Chian, four Roman (probably 1st cent. B.C.), and three of unknown provenance. Edd.pr. provide parallels for all types except for the Roman examples: 57/58 nos. 33/34 both reading [N]αέρο (the other two Roman stamps are in Latin: 58 nos. 35/36).

1978. Caesarea Maritima. Inscriptions and their relation to buildings and monuments. B.H.McClean, *AW* 28.2 (1997) 184-216, presents the first part of his study of 215 Caesarean inscriptions and their relation to the physical remains of the city. The second part is scheduled to appear in 1998. In these two contributions M. catalogues and reproduces all published and, where possible, unpublished inscriptions from the (area of the) city, with translation, bibliography, and a discussion of their relations to buildings and monuments [M. seems unaware of the forthcoming Corpus of Caesarean inscriptions prepared by A.Raban and K.G.Holum: see *SEG* XLVI 1816; he also ignores the publication on Caesarea's harbors, briefly discussed in *SEG* XLIV 1352, Pleket]. In the first article the focus is on the 'ancient city and its harbour'. After a succinct historical introduction (185/ 186), M. presents the first part of his catalogue, containing 52 texts; 31 are Greek. A *comparatio numerorum* with *SEG* follows. Most of the texts have been published in articles which were not covered by *SEG*. Since a Corpus of Caesarean inscriptions is forthcoming, we do not list those texts.

SEG	McClean, no.	*SEG*	McClean, no.
VIII 136	20	XLV 1934	26
XIX 919	16	1935	29
XXVI 1674	32	1936	23
XXXII 1498	24	1937	28
XXXVI 1341	23	1938	24
XXXIX 1620	52	1939	25
XLIII 1048	39		

1979. Caesarea Maritima (area of: Binyamina). Dedicatory inscription, late Roman Imperial period. *SEG* XLI 1545 (XLIV 1353). W.Horbury, *PalEQ* 129 (1997) 133-137, suggests interpreting ΠΡΕΣΕΤΛΟΥ as a misspelling of προσηλύτου (two shifts of vowels; syncope of Υ; metathesis of Λ and Τ) instead of reading πρεσ(βυτέρῳ)· ἔτ(ους) ⟨α⟩ου´ or πρεσ⟨β⟩ε⟨υ⟩τ{λ}οῦ (L.Di Segni and G.Herman, respectively; cf. *SEG* XLI). He points to *SEG* XIX 910 for a misspelling of the same word at Caesarea (L. 2: προσσυλήτου); βοηθεῖν with genitive instead of dative is in line with the gradual disuse of the dative in later Greek. If correct, H.'s suggestion deprives the inscription of its date implied by Di S.'s text: between 408/409 and 410/411 (Di S.) or 540/541 A.D. (D.Barag; cf. *SEG* XLIV). ΙΟΥΔΑ is either indeclinable Ἰούδα or, preferably, the genitive of Ἰούδας; for another Judas as proselyte cf. *CIJ* 1385. H. adduces parallels for proselytes in Jewish inscriptions, based on the surveys of P.Figueras, '*Epigraphic evidence for proselytism in ancient Judaism*' in M.Lowe (ed.), *The New Testament and the Jewish-Christian dialogue. Studies in honor of David Flusser* (Jerusalem 1990) 194-206 [cf. also the publications mentioned in *SEG* XLIII 1296, 1298 and XLIV 1753, ignored by H.] and I.Levinskaya (cf. *SEG* XLVI 2366). He discusses the expression Εἷς Θεός, recognizing a slightly stronger basis for Jewish usage than Di Segni (cf. *SEG* XLIV 1340).

1980. Caesarea Maritima. Epitaph, 3rd cent. A.D. White marble plaque formerly belonging to the second Field Museum of the Polish army in the Near East (World War II); now in the Archaeological Museum of Cracow. Ed.pr. A.Łajtar, *Materialy Archeologiczne* 30 (1997) 61-65 (ph.).

+ ΘΗΚ
☧ CYM
A C

Two inscriptions: 1) running from top down at left: αρ( )α: perhaps ἄρ(χων) or ἀρ(χισυνάγωγος), followed by another word starting with alpha; 2) from left to right: Θήκ[η] | Συμ[--|---] or Θήκ[η τοῦ δεῖνος] | Συμ--|---] or Θήκ[η διαφέρουσα] | Συμ--|---]. The absence of a cross, and the name Συμ[--] (Σύμων, Σύμωνος, Συμεών, Συμεώνης, Συμεώνιος vel sim. or Σύμμαχος), show that the epitaph is Jewish, ed.pr. [rather a cross and a chi-rho-symbol in the left margin of LL. 1 and 2, the alpha being the first letter of L. 3. This seems more plausible in view of the completely different forms of the signs both considered as alpha by ed.pr., Tybout] || in an appendix on 64, ed.pr. publishes two insignificant inscribed fragments from Palaestina (unknown provenance; from the same collection; grayish marble plaques): 1) [--]Nι[--|--]MEN[--] (ph.); 2) B or P, followed by A, Δ, or Λ.

1981. Caesarea Maritima. Portrait bust of Olympiodoros, 1st/early 2nd cent. A.D. (copy of an original from ca. 300 B.C.). H.Thiersch, *ZPalV* 37 (1914) 62/63; F. Poulsen, *La collection Ustinov. La sculpture* (Kristiana 1920) 23-25; G.M.A.Richter, *The Portraits of the Greeks* II (London 1965) 162; R.R.R.Smith, *Hellenistic Sculpture* (London 1991) 37; R.von den Hoff, *Philosophenporträts des Früh- und Hochhellenismus* (Munich 1994) 43, 45, and 55; P.Zanker, *The Mask of Socrates. The image of the intellectual in Antiquity* (Berkeley 1995) 88. Contra the view of Poulsen, followed by all later scholars, that Ὀλυμπιόδωρος is the Athenian general of the early 3rd cent. B.C. (perhaps to be identified with the homonymous executor of the will of Theophrastos), J.Geiger, *ZPalV* 113 (1997) 70-74, argues that the bust represents (or was considered to represent) the philosopher Olympiodoros of Gaza, a pupil of Karneades. G. points to other philosophers active in the coastal cities of Palaestina and adduces *SEG* XLIII 1048 (honorary inscription for a philosopher) as an example from Caesarea Maritima. The bust may come from the well-known library in that city.

1982. Dora (area of: Bir el Malik). Honorary inscription for T. Mucius Clemens, shortly after 70 A.D. *SEG* XXXIII 1266; XL 1449. Republished, with transla-

tion and commentary, by S.R.Llewelyn, *New Documents 8*, 152-155. See also our lemma no. 2244.

1983. Dora. Inscribed lead weight, 151/150 B.C. Square lead weight; obverse: inscription above (LL. 1/2) and under (LL. 3/4) a ship; reverse: lozenge-shaped design; now in the collection of N.Shahaf, who lent it to the Dor Museum for exhibition. Mentioned in E.Stern, *Dor. Ruler of the Seas* (Jerusalem 1994) 311/312 (ph.; dr.; no text). A.Kushinir-Stein, *ZPalV* 113 (1997) 90, gives a text in majuscules and revises the date.

("Ετους) βξρ´ | Δώρα, | Δωροθέου, | μ(ν)ᾶ

1. Year 162 (Roman era of Dora) = 99/100 A.D., Y.Meshorer apud S.; however, the weight should be dated to the Seleukid era (= 151/150 B.C.) on the basis of the lozenge-shaped design (cf. our lemma no. 1976), K.-S. || 3. probably the agoranomos, S. || 4. MA: one mina || weight: 513 gr.

1984. Dora. Inscription on an amulet, 2nd-4th cent. A.D. Green jasper gem found in 1993; on the obverse a representation of a serpent with a lion's head (Chnoubis); on the reverse 'an emblem encircled with an unintelligible pseudo-Phoenician inscription' according to edd.pr. E.Stern - I.Sharon, *IEJ* 45(1995) 32 (ph.). From the photo, G.Bohak, *IEJ* 47 (1997) 255/256, recognizes on the reverse the usual Chnoubis emblem ~~SSS~~ and the Greek inscription Χνοῦμις running counter-clockwise around it. Contra edd.pr.'s suggestion, the gem contains no 'phoenicianising' elements at all. The gem can be dated from the 2nd to the 4th cent. A.D. (2nd cent. A.D., edd.pr.). From the fact that this type of amulet was also found in Caesarea and that it is mentioned several times in Rabbinical literature, B. infers its 'prevalence in Roman Palestine' (256).

The same readings are given by R.Kotansky, *ibid.* 257-260, who, however, provides numerous parallels both from the Syro-Palestinian basin and from other areas. He points out that the Dora amulet is one of the very few examples found in controlled archaeological contexts (an industrial installation with large kilns and drainage channels - but it remains unclear whether this had anything to do with the manufacture of gems or whether the amulet is a chance find).

1985-2047. Gadara (Hammat Gader). Greek inscriptions from the Roman Baths. *SEG* XLII 1431. L. Di Segni in Y.Hirschfeld (ed.), *The Roman Baths of Hammat Gader* (Jerusalem 1997 [For a review see C.M.Dauphin, *PalEQ* 132, 2000, 71-75]) 185-266 nos. 1-72, (re)publishes the following inscriptions found in the ruins of the Baths complex. Some of them were engraved on marble plaques set in the walls or inserted in the floors; most were incised on the flagstones that paved the floors. A few fragments of inscriptions painted or scratched on plaster were discovered. Several inscriptions from Area E can be dated to the 5th cent. A.D.; no text seems later than ca. 550 A.D., except for no. 2033. For the connection between Roman emperors and the baths in Hammat Gader and other places in Palaestina see E.Dvorjetski, *Latomus* 56 (1997) 568-581; see also id., '*Social and cultural aspects of medicinal baths in Israel according to Rabbinic sources*' in J.DeLaine - D.E.Johnston (edd.), *Roman Baths and Bathing. Proceedings of the First International Conference on Roman Baths, held at Bath, England, 30 March - 4 April 1992* (Portsmouth, RI 1999) 117-129.

1985: 186-189 no. 1 (ph.; dr.; translation) = *SEG* XXXVI 1343; XLII 1432. The catastrophe which devastated the former pool (LL. 1-4) was probably caused by the earthquake that affected Phoenicia under Marcian (450-457 A.D.). Νικᾶς (L. 6) may have been the governor of Palaestina Secunda.

1986: 189/190 no. 2 (ph.; dr.; translation). **Commemoration of Marcus, September-November 455 A.D.** White marble slab set in the pavement of Area E, in front of the entrance; inscription in a rhomboid frame which in its turn is set within a rectangular frame (cf. *SEG* XLII 1431).

Ἐν τῷ | ἁγίῳ τόπῳ | μνησθῇ | Μᾶρκος ὁ ἐξκέ||πτωρ ἅμα τοῖς υἱοῖς | αὐτοῦ Ἰεσσούῳ τῷ καὶ | Θεοδώρῳ καὶ Δανιήλῳ | τῷ καὶ Ἀντωνίνῳ | τοῖς ἐκ συμβιώσε||ως Νόννης· | ἀμήν· | ἰνδ(ικτιῶνος) θ´, | ἔτους | ηιφ´

The crosses at the beginning and end of the text were obliterated in the Arab period, ed.pr. || 4-5. exceptor: scribe serving in the judicial branch of both the civil and the military *officia*, ed.pr., who adds that Marcus enjoyed a good income, since the location of his dedication in front of the entrance possibly indicates that he contributed a large sum for the paving of the area [See also H.C.Teitler, *Notarii and Exceptores* (Amsterdam 1985)] || 12-14. ΙΝΔ^{S}; ΗΙΦ with overline; year 518 = 454/455 A.D. (era of Gadara: autumn 64 B.C.); the ninth indiction started on September 455 A.D., ed.pr.

1987: 190-192 no. 3 (ph.; dr.; translation). **Commemoration of Theosebios, ca. 455 A.D.** Whitish gray marble slab set in the pavement near the inscription in our lemma no. 1986. Along the upper edge and right side of the slab a rectangular frame, which encloses another rectangle, with a wavy molded decoration; in the upper left corner, traces of three letters: ENT, probably a false start.

Ἐν τῷ ἁγίῳ | τόπῳ μ(ν)ησθῇ | Θεωσέβι(ο)ς σι||νγουλάρις καὶ || Προκοπίας vacat

2. MHC, lapis || 3-4. singulares were select soldiers in the military *officia* of prefects, proconsuls, and legates, who after Diocletian functioned as clerks in the subclerical branch of the civil service, ed.pr.; see our lemma no. 2009 || 5. Προκοπίας: probably a genitive caused by a transition from a passive construction to an impersonal one ('may remembrance be of ---'), ed.pr.; see our lemma no. 1994; for Προκοπία cf. our lemma no. 2006 [S.Follet, *An.Ép.* (1997) [2000] no. 1548, suggests reading Προκοπιάς (nom. fem.)].

1988: 192 no. 4 (ph.; dr.). **Commemoration of Pionios and Euthymia, ca. 455 A.D.** Whitish gray marble slab set in the pavement next to the text in our lemma no. 1987: Ἐν τῷ ἁγίῳ τόπῳ | μνησθῇ Πιό[νι]ος | καὶ [Εὐ]θυ[μία]

2. Ed.pr. also considers Πι[έρι]ος but prints Πιό[νι]ος in the text [for Πιόνιος see now C.P.Jones in P.Scherrer - H.Taeuber - H.Thür (edd.), *Steine und Wege. Festschrift für Dieter Knibbe zum 65. Geburtstag* (Vienna 1999) 51-54, Pleket].

1989: 193 no. 5 (ph.; translation). **Commemoration of Asklepios, ca. 455 A.D.** Gray marble slab next to the text in our lemma no. 1986; originally inscribed with two inscriptions, the first running along its left edge, the second in the center. The former can still be read; representation of two hands and two feet obliterate the latter, which is probably of Islamic origin.

Ἐν τῷ ἁ[γίῳ τόπῳ] τούτῳ μνησθῇ Ἀσκ[λή]πι(ο)ς

1990: 193/194 no. 6 (ph.; dr.; translation). **Commemoration of Nikasios and others, undated.** Whitish gray marble slab near the western border of the pavement of area E.

[Ἐν] τῷ ἱερῷ κ(αὶ) μουσικῷ | τόπῳ τοῦ κλιβανοῦ μνησθῖ | Νικάσιος ὀρχιστὴς μετὰ τῶν | φιλούντων αὐτὸν κ(αὶ) Δαγα||λαιφος κ(αὶ) Καλεώνιστος | ἀδελφοί vacat

1 (and 4/5). Ϗ, lapis || 2. κλιβανός: 'bathhouse', ed.pr. || 3. several other stage artists are on record in the inscriptions from the baths: see our lemmata nos. 1994, 2002, and 2007, ed.pr., who points to the existence of a Roman theater in Gadara || 4-5. Dagalaiphos: Gothic name, ed.pr.; Καλεώνιστος: 'beautiful purchase', ed.pr. [but see D.Feissel, *BE* (1998) no. 516, who interprets it as a phonetic variant of Καλοιώνιστος/Καλαιωνίστα on record in Tyre and Gerasa and related to οἰωνός].

1991: 194/195 no. 7 (ph.; dr.; translation). **Commemoration of Strategios, undated.** Whitish gray marble slab adjoining the slab in our lemma no. 1990.

Ἐν τῷ ἱερ(ῷ) τό(πῳ) μν(ησθῇ) Στρα|τήγι(ος) σχ(ολαστι)κ(ὸς) τοῦ ? | Μαιουμᾶ Τυρίων

1. IEP^S ΤMN, lapis || 2. CXKSIOY lapis; τοῦ is very uncertain; an abbreviated name of an office cannot be excluded: σχ(ολαστικὸς) κ(αὶ) ---, ed.pr. || 3. Μαιουμᾶς: water festival and name of a harbor of large cities, ed.pr., who opts for the latter [cf. *SEG* XLVI 2389 for the various meanings of Μαιουμᾶς]; see also our lemma no. 1551 ad no. 65.

1992: 195/196 no. 8 (ph.; dr.; translation). **Commemoration of Kyrnanos (?) and others, undated.** White marble slab adjoining the slab in our lemma no. 1991.

[Ἐ]ν τοῖς θείοις | [τ]ούτοις τό|[π]οις μνησθῶσι(ν) | [Κ?]υρνανὸς || [κ(αὶ)] Ἡσάκιος | [καὶ] Φυλεὺς | [σύμμα]χοι φίλ(οι)

6. . . ⁱ)ΥΛΕΥC, lapis; [συμ]φυλεύς: previously unattested variant of σύμφυλος or συμφυλέτης: 'fellow country-man', ed.pr. [rejected by Bingen, who suggests reading [καὶ] Φυλεὺς or [κ(αὶ) Φυλεὺς].

1993: 196/197 no. 9 (ph.; dr.; translation). **Commemoration of Priscianus, ca. 455 A.D.** Whitish gray marble slab adjoining the slab in our lemma no. 1992.

Ἐν τῷ ἁγίῳ τόπῳ | μνησθῇ Πρισκια|νὸς ὁ Βερν(ο)υ

3. Βερνος: either a variant of Semitic Βαρνας, Βαρναιος or the contracted equivalent of Βέρινος (Verinus), ed.pr.

1994: 197/198 no. 10 (ph.; dr.; translation). **Commemoration of Tigranes and others, undated.** Gray marble slab adjoining the slab in our lemma no. 1990; under the inscription a large amphora; above the inscription near the upper right corner of the stone an incised gameboard.

Ἐν τῷ ἱε[ρ]ῷ τόπ(ῳ) τούτ(ῳ) μνησθῇ Τυγ[ρ]άν[η]ς | καλαμαύλις (καὶ) Θαυμασία αὐτοῦ | γαμήτη (καὶ) Εὐσεβία (καὶ) Κωσμᾶς αὐτ(ῶν) | τέκνα (καὶ) Γεναδίου (καὶ) Ἡλία (καὶ) τῶν αὐτ(ῶν) || vacat φίλων vacat

1. ΙΕ ΩΤΟΠSΤΟΥΤS, lapis || 2-4. (καὶ) is represented by S || 2. καλαμαύλις (= καλαμαύλης): 'reed-pipe player', ed.pr. || 5. for the transition from nominative to genitive see our lemma no. 1987.

1995: 198/199 no. 11 (ph.; dr.; translation). **Commemoration of Germanos and others, undated.** Whitish gray marble slab near the slab in our lemma no. 1994.

Ἐν τῷ τόπῳ τούτῳ μνησθῶσιν | Γερμανός, Παῦλος, Ἀμμουνιανός, Ζαβδιον, Φαρζα(μά)νης, Θωμᾶς, Εἰμητία | καὶ πάντες οἱ διαφέροντες αὐτοῖς | †

2. ΖΑΒΔΙΟΝ, lapis; ed.pr. gives Ζαβδί(ω)ν; ΦΑΡΖΑΝΗC, lapis; ed.pr. gives ΘΩΜΑC in her majuscule transcription but not in her Greek text; Εἰμητία: previously unattested, ed.pr., who refers to medieval German Imeza vel sim.

1996: 199/200 no. 12 (ph.; dr.; translation). **Commemoration of Paulos and Maria (?), undated.** White marble fragment, part of a stone in the same row as the slabs in our lemmata nos. 1994/1995.

Ἐν τῷ ἱερ(ῷ) τόπῳ μνησθ[ῇ] ׀ Παύλου κ(αὶ) Μαρ[ίας?]

1. ΤΩ ׀ ΕΡˢ ΤΟΠ ΜΝΗˢΘ, lapis ‖ Κς, lapis

1997: 200 no. 13 (ph.; dr.; translation). **Invocation, undated.** White marble slab in the same row as the slabs in our lemmata nos. 1994-1996.

Ὁ Θ(εὸ)ς ὁ τῶν ὅλων [δημιουργὸς?] ׀ βοήθησον Ἀμελ[ιανῷ?] ׀ καὶ Ἀλυπίῳ καὶ Ῥηγ[ίνῳ?] ׀ τέκνοις αὐτοῦ τοῖς κόμη[σι] ‖ καὶ ἡμῖν πᾶσι τοῖς φιλοῦ[σι] ׀ vacat † αὐτού[ς] v Ἀμήν

1. ΘC; for δημιουργός cf. our lemma no. 2014, ed.pr. ‖ 3. in fine Ῥηγ[ίλλῳ], Ῥηγ[ίνῃ], and Ῥηγ[ίλλῃ] are equally possible, ed.pr.

1998: 201 no. 14 (ph.; dr.; translation). **Commemoration of the friends of the marble worker Strategios, undated.** White veined marble slab adjoining that of our lemma no. 1996; later a second inscription (our lemma no. 1999) was engraved below the text in the present lemma.

Στρατήγιος μαρμαράρι(ο)ς ׀ ἐν τῷ ἁγίῳ τόπῳ ἔγραψεν· μνησθῶσιν οἱ φίλ(οι) ׀ αὐτοῦ vacat

[1. For μαρμαράρι(ο)ς cf. *SEG* XLVI 1810 and our lemma no. 2006, Pleket] ‖ 3. in fine ΦΙ/: φίλ(οι), ed.pr. [or do we have part of an abbreviation sign: φί(λοι)?, Pleket]; at the end of the line a palm leaf.

1999: 201/202 no. 15 (ph.; dr.; translation). **Commemoration of Adone, undated.** Inscription engraved on the same slab as the text in our lemma no. 1998.

Ἐν τῷ ἁγίῳ καὶ ἱερῷ τόπῳ μὶνησθῇ Ἀδόνη ׀ ἡ ὁλ[ό]χρυσος τοῦ κύρου Πρ[ί]σκ[ου]

'The inscription may represent an elaborate compliment dictated by a suitor for the woman he loved', ed.pr.

2000: 202/203 no. 17 (ph.; dr.; translation). **Commemoration of Boethos and others, undated.** White marble slab on the western border of the pavement of area E.

Ἐν τῷ φιλαρέτῳ τόπῳ μνησθῇ ׀ Βόηθος Κάρου ἐπαρχικὸς ׀ κ(αὶ) Συνκλητία αὐτοῦ ἐλευθέρα ׀ κ(αὶ) Ἰώβιος αὐτοῦ ἀδελφὸς κ(αὶ) Οὐρανία ‖ ἡ αὐτο(ῦ) ἐγγόνη

1. ΦΙΛΑΡΕΤΟ, lapis ‖ 3 (and 4). Κς, lapis ‖ 3-4. κ(αὶ) συνκλινία αὐτοῦ Ἐλευθέρα ('and Eleuthera his wife'), ed.pr.; we give the text suggested by D.Feissel, *BE* (1998) no. 516; his suggestion Συνκλητία instead of συνκλινία is confirmed by the photo; cf. Συνκλήτιος in our lemma no. 2016.

2001: 203/204 no. 18 (ph.; translation). **Commemoration of Strategios and others, undated.** Gray marble slab to the east of the slab in our lemma no. 2000; below the inscription a second inscription was engraved (see our lemma no. 2002).

[Ἐν τῷ ἁγ]ίῳ τόπῳ ׀ [μν]ησθῶσιν Στρατήγι(ο)ς ׀ [καὶ Σι]λανὸς καὶ Παῦλος ׀ [καὶ Ε]ὐπάτριος καὶ Εὐσέβι(ο)ς ‖ [ὁ? ζυγ]οστάτης Μελανὸς ׀ [καὶ οἱ ἄλ]λοι φίλοι vacat

5. ζυγοστάτης: 'public weigher', ed.pr., who refers to the inscription in our lemma no. 2004 [ed.pr. gives καὶ Μελανός but καί is not on the stone, Pleket].

2002: 204 no. 19 (ph.; translation). **Commemoration of Euphemia, undated.** Engraved on the same slab as the text in our lemma no. 2001.

Εὐφημία ׀ ἡ θυμελικὴ ('Euphemia, the actress')

2003: 204 no. 20 (ph.; dr.; translation). **Commemoration of Euthymia.** White marble slab along the eastern wall of area E, decorated with a geometrical pattern.

Ἐν τῷ ἁγ[ίῳ] ׀ τόπῳ μνη[σθῶσιν] ׀ Εὐθυμία κ(αὶ) [--]· ׀ Ἐπιφάνι(ο)ς ἔγραψ[ε]

Probably from the same period as our lemmata nos. 1986/1987, 2006, and 2014, ed.pr. (on 253).

2004: 205/206 no. 21 (ph.; dr.; translation). **Commemoration of Maximinus and others, undated.** White-gray marble slab on the western border of the pavement of area E.

Ἐν τῷ χαριεστάτῳ τόπῳ ׀ τούτῳ μνησθῇ Μαξιμῖνος ὁ ׀ ζυγοστάτης Κ(αι)σαρίας κ(αὶ) Γρηγόριο[ς] ׀ κ(αὶ) Εὐσεβία τέκνα αὐτοῦ ‖ vacat † vacat

3. For ζυγοστάτης cf. our lemma no. 2001; Kς = κ(αί); we give D.Feissel's reading K(αι)σαρίας = Καισαρείας: Maximinus was public weigher of Caesarea (*BE*, 1998, no. 516); κ(αὶ) Σαρίας, ed.pr.; cf. our lemma no. 1934.

2005: 206/207 no. 22 (ph.; dr.; translation). **Commemoration of Leontios, undated.** Gray marble slab adjoining the slab in our lemma no. 2004.

Ἐν τῷ ἁγίῳ τόπῳ μνησθῇ | Λεόντι(ο)ς νοτ(άριος) Δροσερίου τριβ(ούνου?) | Δαμασκηνοῦ vacat

2. NOT·, lapis; in fine ed.pr. also considers ΤΡΙΜ: τρι(σ)μ(ακαρίου); L. was an imperial notary, ed.pr. [for notarii cf. H.C.Teitler, *op.cit.* (cf. app.cr. of our lemma no. 1986), Pleket].

2006: 207/208 no. 23 (ph.; dr.; translation). **Commemoration of Elias and others.** White-gray marble slab on the western border of the pavement in area E; the slab carries three inscriptions: in the upper left corner no. 23, flanked by a decorative sprig; underneath no. 23 a second inscription of five letters, abandoned by the mason (no. 24: ENTOI: ἐν τῷ [τόπῳ etc.); in the lower half of the slab no. 25 = our lemma no. 2007.

Ἐν τῷ τόπῳ τούτῳ | μνησθ{ι}ῇ Ἡλίας μ[α]ρ|μαρ(άριος) κ(αὶ) Γρηγορία κ(αὶ) vvvv | Προκοπία κ(αὶ) Ἑλλαδία

Probably from the same period as our lemmata nos. 1986/1987, 2003, and 2014; κ(αὶ): Ꝁ || 2-3. μαρμαράριος: see our lemma no. 1998 || 4. Προκοπία: see our lemma no. 1987.

2007: 209 no. 25 (ph.; dr.; translation). **Invocation for Heortasios, undated.** On the same slab as the text in our lemma no. 2006.

Εἶε χάρις Ἰορτασίο[υ] | γλύπτου κὴ (σ)φηροπέκτου

1. Εἶε = εἴη ('May (God's) grace be with ---'), ed.pr. || 2. ΦΗΡΟΚΤΟΥ (ΠΕ above): (σ)φηροπέκτου, genitive of σφαιροπαίκτης = 'juggler'.

2008: 209-211 no. 26 (ph.; dr.; translation). **Invocation for Siricius and Antoninus, undated.** White-gray veined marble slab adjoining the slab in our lemma no. 2007; above the inscription and at the end of the last line a palm leaf.

Χρ(ι)στέ, βοήθι | Σιρικίῳ τῷ | μαγιστριαν|ῷ τῷ Γαζαί|ῳ καὶ Ἀντω|νίνῳ

1. XPCTE, lapis || 3-4. μαγιστριανός: 'agens in rebus', ed.pr., who refers to two μαγιστριανοί in inscriptions from Gerasa (C.B.Welles in C.H.Kraeling (ed.), *Gerasa, City of the Decapolis*, New Haven 1938, 469/470 nos. 277/278); see also our lemma no. 2013.

2009: 211/212 no. 27 (ph.; dr.; translation). **Commemoration of Constantinus (?) and Domninus, undated.** Whitish-gray marble slab adjoining that in our lemma no. 2008 and carrying two inscriptions: no. 27 and a fragmentary secondary text on the lower left side of the slab: no. 28 (only the last letters of three lines can be read: [---]TOI[--]EPICI[--]H; in line 2 possibly [Ἰ]έρι(ο)ς?, ed.pr.).

Ἐν τῷ ἁγίῳ τό(πῳ) | μνησθῇ Κω(σ)ταντι[--] | [..] ΙΚΘΙΑΧΘΨ (καὶ) Δομνῖνος | ὁ σινγουλάριος

1. In fine ⳨ ❦ || 2. ΚѠϹΤΑΝΤΙ: Κω(σ)ταντί[νος], Κω(σ)τάντι[ος] or Κω(σ)τάντη[ς], ed.pr. || 3. --ΙΚΘΙΑΧΟΨ or --ΙΚΟΤΑΧΟΥ: [N]ικοταχοῦ or ἰκθιαχοῦ = ἰχθιακοῦ: 'fish-eyed, son of a fisherman or a fish-toll collector??', ed.pr., who also considers [N]ικο(μ)άχου || 4. for σινγουλάριος see our lemma no. 1987.

2010: 212/213 no. 29 (ph.; dr.; translation). **Commemoration of Photinos, undated.** White-gray veined marble slab on the eastern border of the pavement of area E.

Ἐν τῷ ἁγίῳ τόπῳ | μνησθῇ Φωτῖνος

On the right, ca. 10 cm. from the end of L. 1, a solitary epsilon has been engraved, perhaps the beginning of a planned second text, ed.pr.

2011: 213 no. 30 (ph.; dr.; translation). **Commemoration of Bassus and others, undated.** White-gray veined marble slab adjoining the slab in our lemma no. 2006; below the text an obliterated cross.

Ἐν τῷ ἱερῷ τ(όπ)ῳ μνησθῇ Βάσ[σ]ος | κ(αὶ) Ῥουφῖνος κ(αὶ) Θεοδώσι(ο)ς | κ(αὶ) Δομνῖνος ἀδελφ(οὶ) αὐτοῦ

1. Omega twice superimposed on a *tau* || 2-3. Ꝁ = κ(αί) || 3. or ἀδελφ(ός), ed.pr.

2012: 213 no. 31 (ph.; dr.; translation). **Acclamation, undated.** White-gray marble slab adjoining the slab in our lemma no. 2011; two obliterated crosses, at the end of L. 2 and below L. 6, respectively. Cf. *SEG* XLII 1431.

Αὐξίτω Πέργη, | ἡ πρώτη | τῆς Παμ|φυ||λίας

[For acclamations of Perge cf. *SEG* XXXIV 1306, XLI 1334, and our lemma no. 1789. Pleket].

2013: 214-216 no. 32 (ph.; dr.; translation). **Invocation for Philologios and Zenon, undated.** White marble slab with gray veins adjoining the slab in our lemma no. 2012.

vacat ΧΜΓ vacat | Κύριε, βοήθι Φιλολογίῳ | τῷ μαγιστριανῷ καὶ | Ζήνωνι τῷ ἀδελφῷ αὐτοῦ

[1. For ΧΜΓ see *SEG* XLV 2318, Pleket] ‖ 3. μαγιστριανός: see our lemma no. 2008.

2014: 216-218 no. 33 (ph.; dr.; translation). Text in *SEG* XLII 1431. Read now Ζήνονι instead of Ζήνωνι.

2015: 218 no. 34 (ph.; dr.; translation). **Commemoration of Anastasios, undated.** Engraved upside down in the lower left corner of the slab which carries no. 33 (our lemma no. 2014) and probably added later.

Ἐν τῷ ἁγίῳ τόπῳ | μνησθῇ Ἀναστάσι(ο)ς | καὶ τοῖς αὐτοῦ

2016: 218/219 no. 35 (ph.; dr.; translation). **Commemoration of Hilaria, undated.** Grayish-white marble slab adjoining the slab in our lemma no. 2015; inscription in a decorative frame; above and below the inscription, obliterated crosses.

Ἐν τοῖς ἁγίοις τόποις | μνησθῇ Ἱλαρία vv· | ηὔξατο Συνκλήτιος· | Κ(ύρι)ε, εἰσάκουσον· vvv ‖ vacat ἀμήν vacat

3. Cf. Συνκλητία in our lemma no. 2000.

2017: 219/220 no. 36 (ph.; dr.; translation). **Commemoration of Kibarous and others, undated.** White marble slab in the western part of the pavement of area E.

Μνησθῇ | Κιβαροῦς | καὶ Ἡγάνγα (?) | καὶ Ὀλυμπισ‖ταχὰ καὶ Μίκκος

2-5. Κιβαροῦς, Ἡγάνγα, and Ὀλυμπισταχά are previously unattested, ed.pr.

2018: 220-222 no. 37 A and B (ph.; dr.; translation). **Two commemorations, undated.** Fragments of a gray-white marble slab recovered from area E; the slab carries two inscriptions in identical script, with the same phonetic spelling.

A: Ἐν τῷ ἱερῷ τόπῳ τούτῳ μνησθῇ Μαρία ἰλλ(ουστρία) | κ(αὶ) Σεργία κομ(ήτισσα)
B: [Ἐν τῷ ἱ]ερῷ τόπῳ τούτῳ μνησθῇ [Λ]έων κόμ(ης) | [κ(αὶ) ἄρ(χων)] κ(αὶ) Π[αν]κράτι(ο)ς κ(αὶ) [----]ος

A. 1. in fine: ΪΛϚΛϚ, lapis ‖ 2. Kϛ = κ(αί). Sergia's husband may have been the comes Leon from B L. 1, ed.pr.; in fine Mϛ, lapis ‖ B. 1. in fine Mϛ, lapis ‖ 2. or [κ(αὶ) ἡγ(εμών)], ed.pr., who adds that Leon may have been governor of Palaestina Secunda and that two or possibly three homonymous governors are known from inscriptions in Scythopolis (*SEG* VIII 34 and two unpublished texts); identification remains problematic; on 237, ed.pr. hesitatingly suggests identifying our Leon with the homonym in our lemma no. 2032 [contra, D.Feissel, *BE* (1998) no. 516]; the first letter of the last name is I, K, M or N, ed.pr.

2019: 222/223 no. 38 (ph.; dr.; translation). **Commemoration of Elias and others, undated.** White marble slab recovered from area E.

Ἐν τῷ καλῷ τόπ[ῳ] | μνεισθῇ Ἡλίας κ(αὶ) CЄΒ [--] | Ο Μαρία[ς] Βοσ-στρ[ην]ῆς | μετὰ τῶν ἀγαπόντων αὐτο[ύς]

2. Kϛ = κ(αί); in fine σεβ[ί]ο(υ) = σή(μ)βίου = συμβίου, ed.pr.; see the text in our lemma no. 2020.

2020: 223/224 no. 39 (ph.; dr.; translation). **Commemoration of various persons, undated.** Three fragments of a white-gray marble slab recovered in area E.

[Ἐν τῷ ἁγίῳ τόπῳ μνησ]θ[ῶσιν | ? Εὐσ]τόχ[ι(ο)ς] καὶ Ἑρμο|[γένης ? καὶ] Κωνσταντῖνος | [καὶ] ΚΑΙΟΥΠΟϹ, Θωμᾶς, ‖ [?Σεου]ῆρος ἐπαρχικός, | [--] καὶ σε[β]ίους v v | [αὐτῶν?] Ματή[ρ]να | [καὶ Γε]ωργί[α, Εὐ]φημία | [καὶ αἱ ἀδελφαὶ ? αὐ]τῶν ‖ [--- καὶ Βα]σιλία

2. Traces of X or K after TO ‖ 4. in her majuscule copy ed.pr. gives ΚΑΙΟΥΠΟϹ, in her printed text Καιοῦμος; on the photo one discerns ΠΟϹ rather than ΜΟϹ ‖ 5. for ἐπαρχικός cf. our lemmata nos. 2000 and 2039 ‖ 6. for σεβίους cf. our lemma no. 2019 app.cr. ad L. 2 ‖ 9-10. an alternative reading is [--- Ἀν]τωνι|[ία --].

2021: 224 no. 40 (ph.; dr.; translation). **Commemoration of Paulos and Matronianos, undated.** Whitish-gray marble slab recovered from area E and containing four texts: no. 40; above no. 40 we have nos. 41 (ἠραν[ι]κὸς ἡσυχία †: 'Silence is pleasant', ed.pr.) and 42 ('Εν τῷ [ἁγί]ῳ τόπῳ μνησθῇ | [-----]); below no. 40 we have the text in our lemma no. 2022. Above no. 40 an obliterated cross: Μνησθῶσι οἱ φίλοι vacat | Παῦλος καὶ Ματρωνιανός

2022: 225 no. 43 (ph.; dr.; translation). **Inscription mentioning Olepios, undated.** Engraved on the same slab as the texts in our lemma no. 2021.

Ἔργ(ον) Ὀλεπί(ο)υ γ(λύπτου)

ΕΡΓΠΟΛΕΓΠΥΓ, majuscule copy ('an undecipherable mark, probably meant as a ligature, is used twice').

2023: 225/226 no. 44 (ph.; dr.; translation). **Commemoration of various persons, undated.** Fragmentary gray marble slab recovered from area E; inscription incised

partly within, partly outside a semi-elliptical frame; A is inside the frame, B and C on either side of the frame; the first line of A has been inscribed between two obliterated crosses; two triangles in the upper part of the frame below the crosses; above the frame another line of writing, in Greek or in some other alphabet; for (A) we give the reading of D.Feissel, *BE* (1998) no. 516, based on the photo and drawing.

A: Ἐν τῷ ἱερῷ τό|π(ῳ) τ(ού)τ(ῳ) | μνηθῖ Βασίl|λις ὀπεροπ||ώλις υἱὸς | Δουνά|του
B: (at left) καὶ Κ|οσμ|οῦς
C: (at right) καὶ Ἰο|υλια|νή

A 2. ΠΟVTWTOV, lapis ‖ 3. ΜΝΗΘΙΟWCI, lapis ‖ 4. ΑΙWΠΕΡΟΠ, lapis ‖ 3-7. = μνησθῇ Βασίλιος ὀπωροπώλης υἱὸς Δωνάτου; B. was a seller of fruits and the son of a Donatus, F.; μνησθιούωσι (sic) | Λίω(ν) (= Λέων) περ(ι)π|ώλιος υἱὸς | Ἀδυνά|του, ed.pr., who suggests that περιπώλιος is a hapax: 'itinerant trader, peddlar' (from περιπωλέω?).

2024: 226 no. 45 (ph.; dr.). **Inscription containing one word, undated.** Fragment of a slab of gray veined marble recovered from area E: Μονόφω|νος

'Said of deaf-mutes, who have but one tone of voice', ed.pr.

2025: 226-228 no. 46 (ph.; dr.; translation). **Commemoration of Paulos and Epiphanios, undated.** White marble slab from area C, in front of the entrance.

Μνησθῇ | Παῦλος | ἐν τῷ ἁγί|ῳ τόπῳ ‖ κ(αὶ) Ἐπιφάνι|(ο)ς ἀδελφ(ὸς) αὐ|τοῦ

2026: 228 no. 47 (ph.). **Fragment, undated.** Flagstone in the pavement of area C, in front of the columned portal; inscription in a tabula ansata: ΔΑΜΑ

A name like Δάμασος, Δαμάσκιος, Δάμας or the like, ed.pr.

2027: 228 no. 48 (ph.; dr.; translation). **Commemoration of Kyr(i)akos, undated.** Inscription on a flagstone in the pavement of area C, north of the columned portal.

Κ(ύριε), μ(νήσθητι) ὁ Κύρακος ὁ Σιαμι

1. A gap between KM and O ‖ 1-2. 'Cyriac, also (called) Sami', ed.pr.

2028: 228-233 no. 49 (ph.; dr.; translation) = *SEG* XXXII 1502; XLVI 1908.

2029: 233/234 no. 50 (ph.; dr.; translation) = *SEG* XXXVI 1344 (cf. *SEG* XLII 1431 in fine).

2030: 234/235 no. 51 (ph.; dr.; translation) = *SEG* XXXVI 1345 (cf. *SEG* XLII 1431 in fine).

2031: 235/236 no. 52 (ph.; dr.; translation) = *SEG* XXXII 1503.

2032: 236/237 no. 53 (ph.; dr.; translation) = *SEG* XXXVI 1347 (cf. *SEG* XLII 1431 in fine).

2033: 237-240 no. 54 (ph.; dr.; translation) = *SEG* XXX 1687; XXXII 1501; XXXVI 1348; XLII 1433.

2034: 240/241 no. 55 (ph.; dr.; translation). **Commemoration of Hierios and others.** Gray marble slab embedded in the eastern wall of the pool.

Ἐν τῷ καλῷ | τόπῳ μνησθῇ | Ἱέρι(ο)ς μετὰ τῆς | συμβίου καὶ τέκ|νων κα(ὶ) Ἰουλι|ανὸς καὶ Εὐτο|κία σύμβιος

5. ΚΑΙΟΥΑ, lapis ‖ the text has 'an early appearance', ed.pr. (on 253).

2035: 241-243 no. 57 = *SEG* XLII 1431.

2036: 243/244 no. 58 (ph.; dr.; translation). **Commemoration of Domna and Hermogenes, undated.** Dark gray marble slab in the pavement of the oval pool; at the end of L. 2 of the inscription an ivy leaf; below the inscription a cross enclosed in a circle: Ἐν τῷ ἁγίῳ τόπῳ μνησθῇ ἡ κύρα | Δόμνα σὺν τῷ κύρῳ Ἑρμογένῃ

2037: 244 nos. 59/60 (ph.; translation). **Commemoration of Euphrasios and others (no. 59) and of Procopia (no. 60), undated.** Flagstone in the pavement of the oval pool in area G, bearing at least two inscriptions, and possibly traces of a third. The first (no. 59A) occupies the right side and consists of four lines; a line is missing initio; the stone was later reduced and reused in the pavement of the pool; traces of three letters in the upper left corner of the stone may belong to this phase (no. 59B); later another inscription (no. 60) was incised in the empty space on the left side.

no. 59A: [Ἐν τῷ ἁ]|γίῳ τόπ[ῳ] | ṂṆÇKẠỊB[--] | Εὐφράσ[ιος καὶ?] ‖ Φυρμ[ῖνος]
no. 59B: [Ἐν τ]ῷ τό(πῳ)
no. 60: [Ἐ]ν τῷ ἁγίῳ ΜΗΘΝ̣ | [τ]όπῳ μνη(σ)θῇ | [Π]ροκοπία

No. 59 A 3. possibly μ̣ν̣(η)σ̣(θῶσιν?) κα̣ὶ̣ Β--, ed.pr. ‖ no. 60 1. μ(ν)η(σ)θ(ῆ), ed.pr., who points out that the stone-cutter began to write μνησθῆ in the wrong place and incorrectly spelled it ‖ 2. ΜΝΗΘΗ, lapis.

2038: 245 no. 61 (ph.; translation). **Commemoration of Maron(as?), undated.** Flagstone in the pavement of the oval pool in area G.

['Εν] τῷ ἁγίῳ | [τό]πῳ μνησ|[θῇ] Μαρωνᾶ[ς?]

3. The last alpha is uncertain: perhaps Μάρων, ed.pr.

2039: 245 no. 62 (ph.; translation). **Invocation for Gennadios, undated.** Fragment of a stone recovered from the oval pool in area G.

[Κύριο]ς Θ(εό)ς, βοήθι Γεννα|[δίῳ ἐπ]αρχικῷ καὶ τοῖς | [τέκνοι]ς αὐτοῦ

1. Θ͞C ‖ 2. for ἐπαρχικός see our lemmata nos. 2000 and 2020.

2040: 246 no. 63 (ph.; dr.; translation). **Commemoration of Z[---], undated.** Marble fragment; inscription below a moulded frame: † μνησθῖ ˉ [---]

1. Ζ[αχαρίας --?], ed.pr.; on 246 no. 64, ed.pr. gives a photo of an inscription painted on plaster from a wall in area E: 'except for isolated letters it is wholly illegible' [one discerns ΕΝΤѠ[--] | ѠΚ̣ . Θ С ---].

2041: 246 no. 65 (ph.; dr.). **Fragment, undated.** Marble fragment found in the fill in area J; regular, tall letters.

[--] \ ΝΟΙ/ \ ι [--|---] ⸤ЄΝΑΝΗΡΓ[---|--] ΛЄΝЄΟΝΤ[---]

1. Perhaps [Φ]λ[s]; ed.pr. gives ΝΟΑ̣Ι̣ ‖ 2. [? ἐποίη]σ̣εν ἀνὴρ π̣[ερίβλεπτος? --], ed.pr. ‖ 3. λένεον = λαίνεον?, ed.pr., who in fine prints τ[ὸ --].

2042: 247/248 no. 66 (ph.; dr.). **Fragment, undated.** Triangular marble fragment; between LL. 1 and 2 and 2 and 3, incised guidelines; careful, oval script.

[--]ς Κεσα[ρεὺς --|--]μ̣ενος τάδ[ε ---|----] γ̣ο̣ν̣ο̣υ̣

2. εὐξά]μενος?, ed.pr.

2043: 248 no. 67 (ph.; dr.; translation). **Fragment of a commemoration, undated.** Stone fragment; careful script.

['Εν τῷ ἁγίῳ (or καλῷ) | τόπῳ μνησθῇ] | Παρη[γόριος] | Ζαχα[ρίου] ‖ v ὁ κα̣[ὶ --]

2044: 248/249 no. 68 (ph.; dr.). **Fragment, undated.** Stone fragment; careful script.

----- | [.]Ρ̣ΟСΠ̣Α̣[---] | ΙΝΟΝΕΙΑΡ[--] | ΡΙСΑΙΤΟ vacat

'Poetic composition', ed.pr. ‖ 1. perhaps a form of προσπαίζω, ed.pr. ‖ 2. possibly θερ]ινὸν εἰαρ[ινόν τε --, ed.pr. ‖ 3. χα]ρίσαιτο?, ed.pr.

2045: 249/250 no. 69 (ph.; dr.). **Three fragments, undated.** Three fragments found together in area A and belonging to a single slab; they do not join; excellent script.

A: Ι̣Π̣Α̣Ι̣ | ΟΝΑΓΑΡ̣   B: СΠ̣ΑΙ̣Λ̣ | СΟЄΛΙΚΤ̣   C: С̣ΠЄΛ

A. Perhaps κλίβαν]ον ἀγάρ[ροον, ed.pr. ‖ B. πυρ]σοέλικτο[ς?, ed.pr. ('writhing in fire': allusion to hot steam pouring out from the spring?) ‖ C. πελ[ώριον?, ed.pr. ('portent'?).

2046: 250/251 no. 70. **Fragment, undated.** Stone fragment, containing the final part of three lines.

[--- ἅμα τῇ] σηνβίῳ (sic) | [-- κα]ὶ 'Ανίναν | [ὑπὲρ or μετὰ εὐ]χαριστίας

2047: 251/252 no. 71 (ph.; dr.; translation). **Graffito, undated.** Graffito on the plaster of the eastern face of the second pier of the western row in area F.

Κ(ύρι)ε Χρ(ιστ)ή, μνήσθη Κ[--]

Χριστή for Χριστέ; μνήσθη: phonetic rendering of μνήσθι (= μνήσθητι), very common in Byzantine inscriptions; this graffito is later than the inscriptions engraved on the pavements of the baths.

2048. Gadara (Hammat Gader). Fragmentary mosaic inscription, 5th/6th cent. A.D. T.Coen Uzzielli in Y.Hirschfeld (ed.), *op.cit.* (cf. our lemmata nos. 1985-2047) 446/447 (ph.), mentions a mosaic fragment found on the floor around the walls of area E: ΜΙΑ formed by black tesserae on a white and yellow background.

2049. Herodium. Invocation of the Lord and St. Michael, 536 A.D.? *SEG* XXXVII 1489; XL 1470. In a bizarre article, S.Verhelst, *RBi* 104 (1997) 223-236, applies the specific variant of isopsephy which A.Strus thought he detected in an inscription from Eleutheropolis (*SEG* XLV 1951) and in other Christian texts, to the first six words of this inscription, i.e., the invocation proper as read by L.Di Segni (*SEG* XL 1470): Κ(ύρι)ε Ὑ(ιὸ)ς Χ(ριστὸ)ς κὲ

ἅγιε Μιχαήλ [Strus' method of 'calcul réduit' is based on the assumptions that tenths, hundredths, etc. may represent their 'reduced values', e.g. 100 = 10 or 1, and that the single numerals of which a sum total is composed should be added up, e.g. 687 = 6 + 8 + 7 = 21, which in turn yields 2 + 1 = 3; for an example see *SEG* XLV 1951]. V. produces the following equations:
A) KE ('Lord') = 20 x 5 = 100 = 100(0) = 1000; YX ('Son, Christ') = 400 + 600 = 1000;
B) KE = 25 = 2 + 5 = 7; YCXC = 400 + 200 + 600 + 200 = 4(00) + 2(00) + 6(00) + 2(00) = 4 + 2 + 6 + 2 = 14;
C) KE AΓIE MIXAHΛ: KE = 25 or 7 (see above sub B); AΓIE = 1 + 3 + 10 + 5 = 19 or 1 + 9 = 10 = 1(0) = 1; MIXAHΛ = 687 [?; see below] or 6 + 8 + 7 = 21 = 2 + 1 = 3. The sum of 25 + 19 + 687 = 731 = 7 + 3 + 1 = 11 = 1 + 1 = 2 is equal to that of their 'reduced values' 7 + 1 + 3 = 11 = 1 + 1 = 2.

These 'cryptograms' are supposed to convey the following messages: 1) three persons (Lord, Son, Christ = 3 x 7) in two natures (Lord and Son/Christ = 2 x 1000); 2) 'Holy' (= 1) is 'the Lord Michael' (7 + 3 = 10 = 1(0) = 1). 'Tout en accueillant le récent concile de Chalcédoine, -- le donateur -- marquerait ainsi son attachement à une christologie de type angélologique' (229). We summarize neither V.'s speculations on the theoretical foundations of the alleged 'calcul réduit' nor his conjectures concerning several other documents [needless to object to this chimerical 'argument', which is inconsistent even within its own set limits: why a multiplication rather than an addition of KE in (A)?; 100 = 1000 in (A) would be a 'calcul augmenté' rather than a 'calcul réduit'; why not 14 = 1 + 4 = 5 in (B)?; in (C), MIXAHΛ yields 40 + 10 + 600 + 1 + 8 + 30 = 689 rather than 687 (V. apparently assumes that 40, 10, 600 and 30 retain their full value in this specific case - why?), Tybout].

2050. Iamnia-on-the-Sea. Letter of Antiochos V Eupator and petition of the Iamnians to Antiochos, June/July 163 B.C. *SEG* XLI 1556. For some comment see J.Pastor, *op.cit.* (cf. our lemma no. 2056) 58.

2051. Jericho. Epitaph of Theodotos, ca. 10-70 A.D. *SEG* XXXI 1405 (XL 1474; XLII 1434; cf. XLIV 828, 1349, and 1716). H.Cotton - W.Eck, *RhM* 140 (1997) 155 note 12, and W.Eck in A.Oppenheimer (ed.), *Jüdische Geschichte in hellenistisch-römischer Zeit* (Munich 1999) 252/253, argue that the presence of an ἀπελεύθερος of Agrippina points to the latter's economic interests in the area. Theodotos probably worked for Agrippina on her balm plantations in Jericho. The Palaestinian balm plantations (in Jericho and Ein Gedi) became imperial property in 6 A.D. at the latest; after Actium they may have been leased by Herod, who had already leased them from Kleopatra to whom they had been given by Marcus Antonius. The example of Kleopatra may have induced Agrippina to claim (part of) the estates from her husband Claudius. That Theodotos, a Jew buried in a family grave, considered his freedman's status worth mentioning in his epitaph implies that Roman rule was accepted at least by individuals.

2052. Jerusalem (area of: Beth Şafafa). Dedication on a mosaic of a martyrion and family grave, 596 A.D.? *SEG* XLIII 1059. After having surveyed the various

creation eras (Alexandrine: 5492; Byzantine: 5509) and their use in various inscriptions (see *SEG* XL 1481; XLII 1496; XLIV 1410), L.Di Segni, *IEJ* 47 (1997) 248-254, returns to the Beth Şafafa text and develops an alternative hypothesis concerning the era used in this text. She starts with a new interpretation of three epitaphs from Gaza all to be dated on palaeographical grounds to the 6th cent. A.D.; they are dated internally to year 33, 12th indiction, year 39, 3rd indiction, and year 88, 7th indiction, respectively. Earlier scholars suggested that the figures of the year are abridged. Di S. suggests that they are abridged by omission of the thousands figure from a creation era (as in *SEG* XLII 1437) and thus obtains the following result: 6033, 6039, and 6088, corresponding to 533/534, 539/540 and 588/589 A.D. 'according to a system of reckoning in which the Annunciation was fixed on the vernal equinox of A.M. 5500'. Applying the same reckoning to *SEG* XLIII 1059 she suggests that year 6200 would correspond to 700/701 A.D.

2053. Khirbet Abu Rish ('Anun valley, north-east of Hebron). Mosaic inscription, after ca. 500 A.D. Rectangular panel; inscription in a frame. Ed.pr. V.Tzaferis, *SBF* 47 (1997) 355-358 (ph.; dr.) and *'Atiqot* 32 (1997) 147/148 (ph.; dr.; in Hebrew, with English summary on *47).

Κ(ύρι)ε [Ἰ(ησο)ῦ Χ(ριστ)έ, μνήσθητ]ι
το[ῦ δούλου σου ----]α-
λα[---------- τοῦ] †
πρε[σβ(υτέρου) καὶ] π̣άν-
των τ̣ῷ̣[ν π]ροσκυ-
νούντων̣ ἐν τῷ
τόπῳ τούτῳ καὶ
τῶν καρποφο-
ρούντων ἐν τῷ
τόπῳ τούτῳ †

1. Or Κ(ύρι)ε [ὁ Θεὸς ἡμῶν: μνήσθητ]ι or βοήθ]ι, though in the latter case one would expect an accusative rather than a genitive, ed.pr. ‖ 2-3. το[ῦ δούλου σου] Al, ed.pr. [το[ῦ δούλου σου --]αl, Bingen] ‖ 3. XA, ed.pr. [but the photo shows a lambda: Λ] ‖ 4-5. [καὶ π]άντων, ed.pr. [καὶ] π̣άν|των, Bingen] ‖ the mosaic was discovered in a building belonging to an agricultural and industrial complex founded ca. 500 A.D., which apparently became a site of pilgrimage (monastery?) in a later construction phase (cf. I.Magen - Y.Baruch, *ibid.* 339-355).

2054. Rehoboth. Five Christian epitaphs, 6th/7th cent. A.D. *SB* 7020-7024. Republished by H.Verreth, *art.cit.* (cf. our lemma no. 2094) 111-113: 7020 = 112 no. 1; 7021 = 113 no. 4; 7022 = 112/113 no. 3; 7023 = 112 no. 2; 7024 = 113 no. 5. We note V.'s new readings and his main observations:
7020: Ἰωάννου Ι Ἀλαφίρ: 'Iohannes, son of Halaphir'; perhaps the genitive indicates the owner of the grave, or a mistake for a nominative, rather than 'Alaphir, son of John' (so N.Schmidt - B.B.Charles, *AJA* 14, 1910, 64 no. 13);
7022: ἀναπ(άη) Σεργίου, 'Sergios has died', with the genitive instead of the nominative (ἀνάπ(αυσον) Σεργίου, 'give peace to Sergios', *SB*; ἀναπ(άε) Σεργίου, 'the child of Sergios had died', Schmidt - Charles, *l.c.* 64 no. 12);

7023: in L. 3 μ(ηνὶ) Ἀρτ(εμισίου) α´, ἰν(δικτιῶνος) ι´ instead of the ghost-name Μαρπαῖνι (*SB*, following J.Clédat, *Recueil de travaux relatifs à la philologie et à l'archéologie égyptiennes et assyriennes* 37 (1915) 39/40 no. 4);
7024: † Ἀναπάε | ὡ μακάριος | Στέφ(ανος) Φελου|μήνη(ς) † μη(νὶ), || καλανδὸν κθ´, | ἔτους υϙε´ († Ἀνηπάε | ὡ μακάριος | Στεφ[..]λου | μηνη[.]μ[..] κτλ., *SB*): Stephanos died in the year 495 of the era of the province of Arabia, i.e., in 600/601 A.D.; perhaps 'Kalendae 29' equals the month Xanthikos, which gives a date of 19 April 600 A.D. (the year was erroneously read as 465 by Clédat, *l.c.* 39/40 no. 5 [corrected in *SB*], and incorrectly related by C. to the era of Diocletian; also erroneous, E.D.Oren - P.Figueras, *art.cit.* (cf. our lemma no. 2126) 45: era of Alexandria).

2055. Shiloh. Mosaic inscription, 5th cent. A.D. *SEG* VIII 149. See now M.Dadon, *'The "Basilica Church" at Shiloh'*, *'Atiqot* 32 (1997) 167-175 (in Hebrew, with English summary on *49); a photograph and drawing of this inscription on 170.

2056. Skythopolis (area of: Hefziba). Dossier concerning Antiochos III and his general Ptolemy, 199-195 B.C. *SEG* XXIX 1613 and 1808; XLIII 1279*. For some comment see J.Pastor, *Land and Economy in Ancient Palestine* (London 1997) 28/29, 42/43, and 196.

2057. Skythopolis. Inscribed gold phylactery, 2nd/3rd cent. A.D. Gold lamella with its gold case purchased at the beginning of the twentieth century by a Dr A.F.Jonas from a dealer named Aziz Khayat, who said that the piece had been 'found rolled inside the cylindrical gold case which was worn by the dead --- in a tomb at Beisan'; it is now in the Joslyn Art Museum in Omaha (Nebraska). Ed.pr. M.Parca in *Akten 21. Pap. Kongr.* 780-785 (ph.).

ΥΥΖΖΟΜ [sign] ΛΜΑ̣
λαντω σιθωθ
λασιω σιθωθ

1. Magical *charakteres*, ed.pr. || 2. σιθωθ: 'son of Thoth'; the preceding omega may represent the Egyptian sign ꜥꜣ ('great'): 'NN, the great, son of Thoth', ed.pr. || 3. an unpublished gold lamella from Sidon now in Paris bears the formula λακιω | σιθωθ; if λακιω is the form intended in our lamella, L. 3 may mean: 'The great Punisher, son of Thoth', 'laki' meaning 'the Punisher' in Egyptian and Coptic, ed.pr., who adds that the lamella may have been a protective charm, meant to ward off evil, with the help of Thoth's son [for the lamella in Paris see now our lemma no. 1968].

2058. Talluza. Two epitaphs, 3rd cent. A.D. Two stone sarcophagi with inscriptions incised on rectangular panels on the long side; (A) in careful script on a small panel in the center

between two ornamental relief circles; (B) in careless script on an oblong panel stretched over the full length; found in the main chamber of a burial cave. Read by L.Di Segni - V.Tzaferis apud H.Hizmi, *'Atiqot* 32 (1997) 119-123 (ph.; dr.; in Hebrew, with English summary on *45).

A: Ἰώσηπος | Πτολεμαίου B: Πτολομαῖος Ἰω̣σή̣που̣

B. Between the name and the patronymic a sign: ⊢ = (υἱός), H.

2059. Tel Anafa. Stamps and graffiti. Cf. *SEG* XLIV 1370. K.Warner Slane in S.C. Herbert, *Tell Anafa* II, 1: *The Hellenistic and Roman Pottery* (Ann Arbor 1997) 334-345, presents a catalogue of stamps and graffiti on Eastern sigillata A found in Anafa. The graffiti can be divided into two groups: A) names, part of names, single letters and monograms; B) anepigraphical graffiti. We do not list all these graffiti; we single out the names Κασίας (343 FW 404), ΓΟΡΑΣ (343 FW 405), and Ἀπολ(λ)[--] (344 FW 416/417).

2060. Tel Jezreel. Fragment mentioning Leukothea, undated. Limestone block found in 1977; now in the museum of Local and Mediterranean Archaeology at Gan Hashlosha National Park, Israel. Ed.pr. P.Porat, *Tel Aviv* 24 (1997) 167/168 (ph.).

[--]ΙΟΥ[--|--]ΕΙΟCΙΑΠΟ[--|--]ΕΥΚΟΘΕΑΤΙ[--]

3. [ΘΕΑ Λ]ΕΥΚΟΘΕΑ [i.e., [Θεὰ Λ]ευκοθέα or [Θεᾷ Λ]ευκοθέᾳ], followed by a toponym or anthroponym, ed.pr., who refers to a series of inscriptions recording Leukothea.

2061-2062. Unknown provenance. Two dedications to Zeus Olybris/Olybreus, Roman Imperial period. Bronze tabula ansata. Ed.pr. B.Isaac, *ZPE* 117 (1997) 126-128 nos. 1/2 (ph.; translation), who collects the records of the god: at Paneas/Caesarea Philippi (unpublished, in Latin: Olybraeo), Rome (as a Cilician god), Ancyra, and Komana. Olymbros was the brother of Adanos, the mythical founder of Adana in Cilicia. Possibly our two dedicants were of Cilician origin [see *SEG* XLIII 993 (from Anazarbos) and 1311 and *I.Anazarbos* 44-47, Pleket].

2061: 126/127 no. 1. **Dedication by M. Antonius Valens, after 70 A.D.** Bronze plaque. The inscription is scratched and punched and picked out in white.

Μᾶρκος Ἀντώνιος Οὐάλης
οὐετρανὸς λεγιῶνος δεκά(της)
Φρετησίας ἀνέθηκε κοντὸν̣
ἀργυροῦν θεῷ Ὀλυβρει

2. δεκάτο[υ], ed.pr. [ΔΕΚΑϚ = δεκά(της), Bingen] ‖ 2-3. Legio X Fretensis had its base at Jerusalem from 70 to ca. 250 A.D., ed.pr. ‖ 3-4. κοντός is the pike, carried by Roman cavalry, but ed.pr. prefers to interpret κοντὸν ἀργυροῦν as the hasta pura, a military reward. Valens may have obtained it for excellent service at the siege of Jerusalem, ed.pr.

2062: 127/128 no. 2. **Dedication by Asklepiades.** Bronze plaque with two ears in relief. The inscription is scratched in a tabula ansata.

Ἀσκληπιάδου | Διὶ Ὀλυβρι εὐχήν

ARABIA

2063. Arabia. Urban elites. See our lemma no. 1914.

2064. Bostra (area of: al-Husn, near Irbid/Arbela). Mosaic inscription, 535 A.D. Rectangular panel; inscription in a tabula ansata. Edd.pr. Z.Al-Muheisen, D.Terrier, *SBF* 47 (1997) 493 (ph.; dr.; translation), with a commentary of M.Piccirillo on 494.

† Θείᾳ χάριτι ἐπὶ τοῦ ὁσ(ιωτάτου) Ἰωάννου ἀρχιεπισκ(όπου) σπου-
δῇ Κυριακοῦ θεοσ(εβεστάτου) πρε(σβυτέρου) (καὶ) παραμο(ναρίου) ἐψηφώθη ὁ ναὸς
οὗτος μη(νὶ) Ἀρτεμησίου α', χρ(ονοῖς) ιγ', τοῦ υλε' [ἔτους]· Ἠλίας στρατ(ηγός)

1. The archbishop should be identified with John, archbishop of Bostra in 534/535 A.D. (cf. *IGLS* XIII 1 9128-9134). This implies that the territory of the diocese of Bostra, metropolis of the Provincia Arabia, included the village of al-Husn; previously al-Husn and nearby Arbela were held to be part of Palaestina Secunda and of the diocese of Pella or Kapitolias, P., 'avec d'inutiles réserves', D.Feissel, *BE* (1999) no. 577 ‖ 3. date: 1st day of the month Artemisios (Macedonian calendar), 13th year of the indiction, year 430 (era of the Provincia Arabia) = 21 April 535 A.D.; the commander Elias is the dedicator of the mosaic, edd.pr.; τοῦ υλε'·, edd.pr. [between ΥΛΕ and ΗΛΙΑϹ there is space for ca. 4/5 letters: obviously [ἔτους], which is required by τοῦ, Tybout].

2065. Gerasa. The macellum. A.Uscatescu, M.Martín-Bueno, *BASO* 307 (1997) 66-88, summarize the results of the excavation of the macellum carried out since 1983. They briefly discuss the inscriptions bearing in some way on this building, constructed in the 1st half of the 2nd cent. A.D. On 70-72 they adduce inscriptions related to trade activities, either mentioning individual traders practicing their profession in the market's shops (*SEG* VII 881 = XXXVI 1369 = C.B. Welles in C.H.Kraehling, *Gerasa. City of the Decapolis*, New Haven 1938, 411 no. 82; *SEG* XXXVI 1370/1371) or groups probably to be considered trade guilds (2nd/early 3rd cent.

A.D.; carved on cardo columns: *SEG* VII 892 = Welles 410 no. 78: Μακελδόνων; *SEG* VII 879 = XXXVI 1366 = Welles 410 no. 79: Κεραλμέων; *SEG* VII 880 = XXXVI 1367/1368 = Welles 411 nos. 81 and 80: Ἀγο[ρέων] and Ἀγορέω[ν]). It is not clear whether these groups contributed to the building's construction (cf. 85/86 note 2: the inscriptions from the 2nd cent. 'may be translated as a donation from the traders or considered as epithets to the protective divinities of marketplaces' [?]). On 72/73, U., M.-B. mention two new almost identical inscriptions (one on a fountain fragment, the other (ph.) on a pedestal) honoring Τιβ(έριος) Ἰούλιος Ἰουλιανὸς Ἀλέξανδρος, governor of the province of Arabia (125-127 A.D.) and probably the main contributor to the construction of the macellum (cf. *SEG* XXVII 1008 for the same honorand). On 74, they argue that three inscriptions closely related to the building do not provide evidence for its construction date: *SEG* XXXVI 1364 (193-211 A.D.), which was inserted in the pre-existing building, and XXXVI 1362/1363 (170-200 A.D., but the lettering equally allows for the 3rd cent.), where Ξέρξης Δομιττιανός was probably responsible for the (re)construction of an undetermined part of the building.

2066. Gerasa. Milestones from the road from Gerasa to Philadelphia, Roman Imperial period. Cf. *SEG* XLV 1992-1994. Edd.pr. J.Seigne, S.Agusta-Boularot, A.-M.Rasson-Seigne, *ADAJ* 41 (1997) 267-275 (dr.; translations), publish three more milestones from this road (one anepigraphic); found on the slope of a hill called Ummamahat 'Imran' (Station VI). No. 2 (268-271; circular limestone pillar) has two Latin inscriptions and one in Greek; at the end of the earliest Latin inscription, dated 162 A.D., the distance is indicated in Greek: (μείλια) ϛ'; a Greek acclamation to Julian was engraved upside down at the base of the column: Τὸν αἰῶνα, | Αὔγουστε | Ἰουλιανέ

The acclamation to Julian was apparently engraved after the milestone fell down and was re-erected by the emperor's admire srs; eight similar acclamations were already known from milestones on the road Gerasa-Philadelphia: T.Bauzou, *A finibus Syriae. Recherches sur les routes des frontières orientales de l'Empire Romain* (Diss. Paris 1989; as yet unpublished) nos. 237, 241/242, 249, 251, 254, 258, and 263, and five others have been discovered recently, edd.pr, who on 272-275 list the milestone inscriptions from the Gerasa-Philadelphia road including many new texts which will be published in a general study on the road.

2067. Gerasa (area of). Rupestral inscriptions. J.Seigne, *Syria* 74 (1997) 121-138 (ph.), publishes twelve rock-cut inscriptions found in various places near Gerasa: Al-Mazyuda (ca. 6 km. north of Gerasa; two texts), Bisas al' Ukka, 'Aischun, El-Balad (near the village of Kfeir; two texts), Nuwwara (or El-Alu, between the villages of Aluk and Kamsha; three texts), El-Helou (or Haud Raddasa), 'Uneiba and, Haud El-Hadhiya. Most texts have ΠΟΓЄ, some ΠΟᒣ, ΠΟΓ, ΓΠΟ and ΓЄ. One block (from Khirbet Qurei) carries the representation of a raised hand, a semi-circle, the Greek inscription ΠΟΓΟ (= ΠΟΓЄ), and an Arabic text.

The inscriptions are located over a distance of twenty-two km. in a large circle around Gerasa. S. interprets them as meaning Πό(λις) Γε(ρασηνῶν) and suggests that they were engraved when Trajan established the territory of Gerasa, and denote the boundaries of the urban

territory. M.Sartre, *ibidem* 139/140, points out that we have three groups of texts engraved in their different areas in the eastern and southern territory of the city and cautiously suggests that they may have marked the limits of estates belonging to the city of Gerasa: πό(λεως) Γε(ρασηνῶν), i.e., 'appartenant à la cité des Géraséniens'.

On 138, S. mentions a rupestral inscription from Haud Bab El-'Araq, in the center of Gerasa's territory, with the letters OPI[--]: a word related to ὅρος.

2068-2078. Kanatha. Old and new inscriptions. R.Donceel - M.Sartre in E.Dąbrowa (ed.), *Donum Amicitiae. Studies in Ancient History published on occasion of the 75th anniversary of the foundation of the Department of Ancient History of the Jagiellonian University* (*Electrum* 1, 1997) 21-34, (re)publish the following inscriptions.

2068: 22/23 no. 1. **Dedication, Roman Imperial period.** *CIG* 4605 and 4615 (based on a copy of Seltzen); H.Waddington, *Inscriptions grecques et latines de la Syrie* (Paris 1870) 2333; *AAES* 407; *IGLS* XVI 1 (forthcoming) 147. The stone has been re-examined by D.-S.; engraved on the base of a column of the peripteros temple in Kanatha (see app.cr.).

[..]εβανης Σιθρου τοῦ [κα]ὶ Α[.]λιου [ἐκ] τῶν ἰδίων εὐσεβῶν ἀνέθηκεν

1. TOY[.]IAI[..]ΛIOY, *CIG* (Seltzen); TO[..]IAI[..]ΛIO, *AAES* (Prentice); TOYTA--AIOY, W., who suggested a papponym: τοῦ Τα[--; for Σιθρος cf. our lemma no. 2076; possibly Α[ἰ]λίου, D.-S., who reject initio [Θ]εβανης (*CIG*, *AAES*) and point out that the reading of J.Berggren 1834 (TONNAOYTOYN-HΛIOY: τὸν ναὸν [θε]οῦ Ἡλίου, *CIG*), which gave rise to the thesis that the ruins of the peripteros temple in Kanatha were those of the temple of Ἥλιος, is not confirmed by any other copy; as a result they do not assign the temple to Helios; on the basis of other texts (see our lemmata nos. 2069/2070) they assign it to Θεὸς Θεάνδριος Ῥαββου (for this deity see our lemma no. 2078).

2069: 23/24 no. 2. **Dedication to the god of Rabbos, Roman Imperial period.** *CIG* 4606 (based on a copy of Seltzen); *AAES* 410 (b); *PAES* III A p. 352; *IGLS* XVI 1 145. Re-examined by D.-S.; engraved on the base of a column of the peripteros temple: [---]ΘΕ̣Ω̣ ΡΑΒΒΟΥ Ε̣[---]

D.-S. give the following text: [-- εὐ<u>ξά(μ)ενος</u>] Θεῷ Ραββου ἐ̣[ποίησεν] (underlined letters now no longer visible); they point out that the final epsilon could also be a theta; ΞΑΝΕΝΟΣΘΕΩ-ΥΑΒΡΟΥΕ, *CIG* (Seltzen); [εὐ]ξά(μ)ενος Θεῷ ΥΑΒΡΟΥΕ, *AAES*; [εὐ]ξά(μ)ενος Θεῷ ⟨Ρ⟩αβ(βῳ) ἐ[ποίησεν], *PAES*.

2070: 24/25 no. 3. **Dedication to the god of Rabbos, Roman Imperial period.** *CIG* 4606 (Seltzen); Waddington, *op.cit.* (cf. our lemma no. 2068) 2335; *AAES* 409; *PAES* III A p. 352; *IGLS* XVI 1 146. Not rediscovered by D.-S.; engraved on a column in the peripteros temple.

Α Ι Φ Ι Λ Ο
Ω Ρ Α Β

This is the copy of *AAES* and *PAES* ‖ 1. ΙΦΙΛΩ, *CIG* ‖ 2. not in *CIG* ‖ D.-S. suggest restoring the text as follows: [-- εὐσεβὴς? κ]αὶ φιλό[πατρις -- Θε]ῷ Ραβ[βου ἀνέθηκεν] (same text in *PAES*).

2071: 25 no. 4. **Dedication, undated.** *SEG* VII 1093; *IGLS* XVI 1 148. No new readings.

2072: 25 no. 5. **Dedication, undated.** *CIG* 4606; Waddington, *op.cit.* (cf. our lemma no. 2068) 2334; *AAES* 498; *IGLS* XVI 1 149. No new readings.

2073: 25 no. 6. **Dedication, undated.** *CIG* 4606; Waddington, *op.cit.* (cf. our lemma no. 2068) 2336; *AAES* 410; *IGLS* XVI 1 150. No new readings.

2074: 26 no. 7. **Fragment of a dedication, undated.** Waddington, *op.cit.* (cf. our lemma no. 2068) 2337; *AAES* 410 (a); *IGLS* XVI 1 151.

Inscriptions nos. 4-7 were all found in the peripteros temple (cf. our lemma no. 2068 app.cr.).

2075: 26/27 no. 8. **Gift to the temple of the god of Rabbos, Roman Imperial period.** *SEG* VII 1097; *IGLS* XVI 1 153. Republished by D.-S.; the text was found in the village, not in the peripteros temple; it is now in the Museum in Suweida.

[Γ]άϊος Ἰούλις [-- | -- ἔ]δωκεν ΑΠ[-- | -- θεο]ῦ Ραββου δη̣(νάρια?)

[Ἰού]λιος Ἰουλίο[υ | --] δωκενά[ριος | --]υ Ῥάββου δη[--], *SEG*.

2076: 27/28 no. 9. **Building inscription for the god of Rabbos.** Inscription in a rectangular frame incised on a stone plaque; previously built into ■ house; lost since 1985 when a bulldozer demolished the house. To be incorporated in *IGLS* XVI 1 as no. 143.

[...] | οι̣ α̣ὐ̣τ̣ῶ̣ν οἴκ̣ου Σιθρος ὁ̣ κὲ Νειρο̣τ̣αρο̣ς Αυμου Σ̣α̣ε̣ου Σ̣ι̣θ̣ρηνὸς εἰὐ-σεβῶν ἰ̣ς Θεὸν ἅγιον Ραβου τὸ πρό|πυλον ἐκ τῶν ἰδίων ἔκτισε||ν διὰ Κλ̣α̣υδί-ου υἱο̣ῦ̣ κληρονό(μου) | ἔτι ϛκσ΄, δ̣εκ̣ά̣τῳ vacat? Λό̣ου

1. οἴκου: 'maison des dieux?', edd.pr.; Σιθρος; cf. our lemmata nos. 2068 and 2078, edd.pr. [edd.pr. give Ο̣ΚΕΝΕ in fine but in their text they omit ὁ; in their translation they write 'Sithros et

(ou 'surnommé') Nerotaros!, Pleket] || 2. the third letter could be an upsilon, the fifth a beta or rho, edd.pr., who prefer Νεροταρος to Νερουαρος; they interpret Σαεος as papponym; in fine Σιθρηνός or Σιαρηνός: in both cases an unattested toponym, edd.pr. || 5. the last letter could be a phi but the vertical hasta probably is a crack in the stone, edd.pr. || 6. year 226 = 331/332 A.D. (era of the province of Arabia) or 162/163 A.D. (era of Pompey).

2077: 28/29 no. 10. **Dedication to the god of Rabbos, undated.** Rectangular block; traces of a tabula ansata. To be incorporated in *IGLS* XVI 1 as no. 144.

---- | [---- Θεῷ πατρῴῳ] | Ραββου [Χα]αμμος [καὶ --]ἰλ̣ιος
υἱοὶ Χασετο[υ τὸ δί]|στυλον εὐσεβοῦντες ἀ̣ν[έθηκαν]

2-3. [καὶ Αἴ]|λιος??, edd.pr.

2078: 29/30 no. 11. **Dedication to the god Theandrios of Rabbos, undated.** *PAES* III A 763 (copy of D.Magie); *IGLS* XVI 1 142.

[Θ]αιμος Σιθρου τ[οῦ καὶ -- καὶ | υ]ἱ̣οὶ Σιθρος καὶ Αυσος [καὶ --- | Θε]ῷ̣
Θεαν̣δ̣ρίῳ Ραββ[ου ἀνέθηκαν]

1. Initio 'on devine le début d'une lettre ronde', D.-S. || 3. initio right hasta of a square omega, edd.pr.; Ράββῳ (equivalent of Greek κυρίῳ), *PAES*; for Ραββ[ου] see the preceding lemmata; D.-S. refer to Waddington, *op.cit.* (cf. our lemma no. 2068) 2374 (a) (*IGLS* XVI 1 114), from 'Atîl, 3 km. west of Kanatha: Θεῷ Ου[α]σεαθου πατρῴῳ Θεανδρίῳ. D.-S. argue that the peripteros temple in Kanatha (cf. our lemma no. 2068 app.cr.) was probably dedicated to the god Theandrios of Rabbos. For Theandrios they refer to L.Robert, *OMS* II 939-946 and *ATAM* 422; they also quote the relevant epigraphical [add *SEG* XLVI 1999] and literary sources; in the latter the god is called Θυανδρίτης or Θεανδρίτης; reflections on the nature of this deity ('dieu viril, fort, courageux').

2079-2084. Madaba (area of: Kastron Mefaa). Inscriptions from the Church of St. Paul, 55-600 A.D. Ed.pr. M.Piccirillo, *SBF* 47 (1997) 375-394 (ph.; dr.; translations).

2079: 384/385. **Labels identifying benefactors.** Rectangular mosaic panel in the central nave along the steps of the bema, under the dedication presented in our lemma no. 2082; representation (severely damaged due to iconoclasm) of three persons walking in a fruit orchard; inscription below the figures.

A: Σέργις B: [Ρα]ββ̆ους κ(αὶ) Παῦλος

A. Sergi(o)s holds an incense-burner probably indicating his function as paramonarius of the church, ed.pr. || B. for the donors Rabbous and Paulos (father and son) cf. our lemma no. 2082.

2080: 385/386. **Labels identifying personifications.** Circular mosaic panels in the main nave with full body representations (severely damaged due to iconoclasm) of the four rivers of paradise grouped around a square central panel representing the bust of Earth.

A: Γή[ω]ν B: Φί|σων
C: [Γ]ῆ
D: [Τίγρις] E: Εὐφ̣ράτη[ς]

2081: 388 no. 1. **Dedication of a mosaic.** Rectangular mosaic panel in the bema; inscription in a frame: † Ἐπὶ τ[οῦ ------ ἐτελιώθη τὸ] ἔργον το̆ῦτο

2082: 388/389 no. 2. **Commemoration of the benefactors.** Mosaic inscription along the steps of the bema above the mosaic panel presented in our lemma no. 2079.

† Ὑπὲρ μνήμης κ(αὶ) ἀναπαύσεως [--]ΥΕΙ[----------------------]
κ(αὶ) σωτηρίας καὶ ἀφέσεως ἁμαρτιῶν Ραββου [---] Παύλο̆υ υἱῶν αὐτοῦ·
σπουδῇ γὰρ αὐτῶν ἐτελιώ(θη) τῶ πᾶν ἔργον τ[οῦτο ---- μηνὶ] Ἰουλίῳ, ἰν-
δ(ικτιῶνος) δωδεκάτης

3. τῶ = τό; date: either 578 or 593 A.D., ed.pr. on 393, who prefers 578.

2083: 389/390 no. 3. **Invocation of St. Paul and St. Germanos.** Rectangular tile inscribed before firing.

† Ἅγιε Παῦλε | (καὶ) Γ̆ερμανέ, σῶ|σον τοὺς Βενέτο|υς (καὶ) Παπίωνα || Γ̆ε-
ωργίου ἀναγν(ώστου)· ἀμήν

1-2. Or Παῦλε | γερμανὲ, ed.pr. [but in L. 2 ϛ (= (καὶ); cf. L. 4 initio) is clearly visible, Tybout].

2084: 390 no. 4. **Dedication to a saint.** Stone screen; inscription on a fascia. We give the transcription of D.Feissel, *BE* (1997) no. 580.

[---- προσ]ίνικεν τοῦ ἁγήου Ϲ[----]

= προσήνεικεν τῷ ἁγίῳ, F.; ed.pr. only presents a text in majuscules.

2085. Mafraq. Inscription on a tile, early Byzantine period. Circular tile probably belonging to a hypocaust and coming from the Omayyad castle of al-Fidayn. Ed.pr. M.Piccirillo, *SBF* 47 (1997) 391 (ph.): Ἐσ|τέφανο|ς

2086. Philippopolis. Mosaic inscriptions. J.Balty, '*Les mosaïques de Shahba-Philippopolis: chronologie, ateliers, commanditaires*', *Annales Archéologiques Arabes Syriennes* 41 (1997) 49-61 (ph.), discusses several known mosaics with epigraphical labels identifying the figures, inter alia a panel containing the personifications of Εὐτεκν(ε)ία, Φιλοσοφία, and Δικαιοσύνη, 'tableau qui paraît bien faire allusion à un idéal d'éducation pour les enfants issus du mariage, la fameuse *paideia* chère aux Hellènes' (53; cf. J.Balty, *Mosaïques antiques de Syrie*, Brussels 1977, 42/43 no. 10; for these and other personifications see our lemma no. 2298). Reflections on the preoccupations of the commissioners, who after the city's refoundation by Philippus Arabs stressed their participation in long-standing Hellenic elite culture; the focus is on education and on the persistence of present well-being (Αἰών; Εὐτεκνία; deities promoting fertility) [for εὐτεκνία in combination with πλοῦτος and παιδεία see Theon, *Progymnasmata* 8 (p. 2, 110, 5/6 Sp.), Pleket].

EGYPT

2087. Egypt. Caracalla. A.Łukaszewicz, *Aegyptiaca Antoniniana. Karakallas Tätigkeit in Ägypten (215-216)* (Warsaw 1993; in Polish). Non vidimus; cf. A.Łajtar, *BO* 54 (1997) 692/693, who reports that Łukaszewicz on 91-96 (cf. also 119/120 for Caracalla's epithet φιλοσάραπις) and 131-151 republishes and discusses nos. 14 (= *IGR* I 1063; *SB* 4275; after re-examination of the stone; ph.) and 15 (= *CIG* 4681; *OGIS* 718; *IGR* I 1068; *SB* 8278; ph.) of Kayser's corpus (cf. our lemma no. 2100); in no. 15 L. 1 initio Łukaszewicz suggests reading the epithet of the emperor as θειότατος (τὸ[ν τι]μιώτατον, Kayser, following J.G.Wilkinson apud *CIG*; τὸ[ν ὁσ]ιώτατον, *CIG*, followed by *OGIS*, *IGR*, and *SB*). He argues that the so-called Pompeius-column in the Sarapeion was erected by Caracalla in the context of his renovation of the sanctuary and used later by Diocletian for the dedication of his own statue (= no. 15).

2088. Egypt. Conventus. R.Haensch, '*Zur Konventsordnung in Aegyptus und den übrigen Provinzen des römischen Reiches*' in *Akten 21. Pap. Kongr.* I 320-391, discusses the number of *conventus*-districts in Egypt, the duration of a *conventus*, and the activities of the *praefectus Aegypti* during a *conventus*. On 322-324 brief remarks on the *conventus*-system in Asia Minor; the Egyptian system seems more flexible. On 343-391 a detailed tabular survey of all the available evidence concerning the Egyptian *conventus*; most of it is papyrological. The following inscriptions are included: *IGR* I 1110 (*SB* 8303), 1118 (*SB* 8900; *I.Fayum* I 75), 1198 (*ILS* 8759 (d); *I.Memnonion* 13), 1262 (*SB* 8248), 1263, and 1285 (*SB* 676; *SEG* XXVI 1799).

2089. Egypt. Epitaphs. In S.Walker - M.Bierbrier (edd.), *Ancient Faces. Mummy portraits from Roman Egypt* (= Part IV of *A catalogue of Roman portraits in the British Museum*; London 1997), there are photos, detailed descriptions and Greek texts of the following epitaphs on funerary stelai. *SEG* and modern Corpora are not incorporated in *Ancient Faces*; in some cases this results in incorrect texts.

SEG XXXI	*Anc. Faces* nos.	*SB*	*Anc. Faces* nos.
1560	112 (see also H.Harrauer, *Tyche* 14, 1999, 102)	3962	239
		3965	240
SEG XXXII		3966	237
1576	99 (see also Harrauer, *art.cit.* 103; cf. our lemma no. 2107)	4179	74
		4956	56
		5760	243
SEG XLII		5979	32
1517	174	7084	240
1520	172 (see Harrauer, *art.cit.* 105: the second word is Ἐκοίσιος = Ἑκύσιος, gen. of Ἔκυσις)		
		Bernand, *Inscr.Métriques*	
		18	245
1566	173	40	242
SB		**Bernand, *I.Fayoum***	
3843	241		
3950	246	48	244
3957	244		
3961	238	**Pfuhl-Möbius**	
		2167	259

2090. Egypt. Friendship. K.G.Evans, '*Friendship in Greek documentary papyri and inscriptions: a survey*' in J.T.Fitzgerald (ed.), *Greco-Roman perspectives on friendship* (Atlanta 1997) 181-202, presents 'the results of a survey of the use of the terms φίλος and φιλία in a random sampling of 18.000 papyri and inscriptions from Egypt' (181). Most evidence comes from papyri but E. did consult *SB*, *CIJ*, E.Bernand's *I.Fayum*, and A.Bernand's *Portes*. Friendship terminology is used in some type of daily setting in 203 texts; among those 203 are twenty-five προσκυνήματα, forty-nine epitaphs (some with the word πασίφιλος), and nine dedications. 'The extant evidence --- demonstrates a utilitarian view where friends are relied upon to help with business and family matters' (181).

2091. Egypt. Jews. G.Bohak in *Akten 21. Pap. Kongr.* I 105-112, examines the criteria used by Horbury-Noy in their Corpus of *Jewish Inscriptions of Graeco-Roman Egypt* (see *SEG* XLII 1501) for identifying Jews: **1)** the ethnikon Ἰουδαῖος | Ἰουδαία (cf. our lemma no. 2329); **2)** payment of the Jewish tax; **3)** Jewish name; **4)** Jewish behavior; **5)** any association with Jews.

As to (5), B. points out that it is based on the assumption that the Jews lived in closely-knit communities and that they were buried in their own cemetery or at least their own corner of the

cemetery. Inscriptions from Tell el-Yahoudieh and Demerdash have been assigned too rapidly to Jews on the incorrect assumption that they came from the Jewish cemeteries; moreover, it is incorrect to assume that only Jews lived in those areas; criterion (4) too often excludes people who participated in non-Jewish cults. As to names (3), it is too easily assumed that certain names are *exclusively* used by Jews. As an example, B. briefly discusses 'Αβραμος/'Αβραάμιος. Criterion (1) is reliable (contra R.S. Kraemer: see *SEG* XXXIX 1839), as is criterion (2). See also our lemma no. 2297.

2092. Egypt. The κτίστης Boethos. Two papyri recently acquired by the University of Trier and published by B.Krämer, *APF* 43 (1997) 315-339, record the founding of a city called Εὐεργετίς in Upper Egypt (precise location unknown) in 132 B.C. under the responsibility of the Ptolemaic court official Βόηθος. H.Heinen, *ibid.* 340-363, studies the historical context and the career of Boethos, who is also on record in other papyri and in four inscriptions spanning from 152-149 to 137 B.C.: *IThSy* 242, *IThSy* 302 (*I.Louvre* 14; *SB* 8878; *OGIS* 111), *IThSy* 189 (*I.Prose* 21), and *I.Philae* 15 (tabular survey of sources and of functions/titles on 316/317 and 341/342, respectively). Both in the new papyri and in *IThSy* 302 (text on 358), Boethos is styled κτίστης; in the inscription he is the founder of the cities Φιλομητορίς and Κλεοπάτρα in the Triakontaschoinos (LL. 7-11). Κτίστης indicates a 'Sonderaufgabe', not connected with his other functions, whether at court or otherwise. H. comments on city foundations in the Ptolemaic empire, which appear to occur in the context of military expeditions, and shows that literary sources and one inscription testify to similar city founders in royal service: *SEG* XXXIX 1426 (XLIII 995*), recording the foundation of 'Αρσινόη in Cilicia by the Aspendian Aetos by order of Ptolemy II; LL. 6-12 show that special prestige was attached to the dynastic name of the city.

2093. Egypt. The genealogy of the later Ptolemies. C.Bennett, *'Cleopatra V Tryphaena and the genealogy of the later Ptolemies'*, *AncSoc* 28 (1997) 39-66, is based on literary sources and, to a lesser extent, papyri and inscriptions. B. argues that the anonymous daughter of Ptolemy X Alexander I and Berenike III on record in Porphyry, *FGrH* 260 F 2.8, is the future Kleopatra V Tryphaina. The suggested new reconstruction of the late Ptolemaic genealogy is summarized in a stemma on 65, and further illustrated by a chronological list of dynastic events from ca. 118 to 51 B.C. (65/66) incorporating some new hypotheses.

2094. Egypt. North-east coast. Various inscriptions. H.Verreth, *AncSoc* 28 (1997) 107-119, republishes the inscriptions found in the region between Sabkhat Bardawil and el-Arisch, i.e., the territory of the ancient cities of Ostrakine and Rhinokoloura (bibliography; concise, mainly onomastic, comment; the epigraphical evidence does not confirm the view that the population spoke Syrian: most names are Greek or Egyptian; for one possibly Arab name see our lemma no. 2134 sub 302). V. points to the inconsistent treatment of the texts from this area in *SEG* (where they appear either under Egypt or under Palaestina, though it was part of Egypt beginning in the late 1st cent. A.D.) and *SB* (where texts have not been included systematically).

For some texts, V. presents new readings. See our lemmata nos. 2126 and 2132-2135; cf. also no. 2054.

2095. Egypt. The cult of Pan in the eastern desert. H.Cuvigny, *BIFAO* 97 (1997) 139-147 (map of the road from Koptos to Myos Hormos), discusses the decline in the early 2nd cent. A.D. of the cult of Pan, himself the successor of the deity Min (from Chemnis/Panopolis and Koptos) as the protector of quarries and desert roads. Pan is abundantly attested as the primary deity of the area throughout the 1st cent. A.D. (numerous proskynemata); he is worshipped by those who discovered quarries (Mons Porphyrites: *I.Ko.Ko.* 41 = *SEG* XLV 2097; Ptolemais: Bernand, *Inscr.métriques* 116 = *I.Pan* 16), and also by Roman officials (*I.Pan* 41 and 51); the last dated proskynema is *I.Ko.Ko.* 53 from 91 A.D. However, in the early 2nd cent. A.D., probably during the reign of Trajan, the cult of Pan gives way to various others, inter alia of: 1) Sarapis and Isis (Mons Porphyrites: cf. *SEG* XLV 2097 9where Pan is merely a paredros of Sarapis) and *I.Pan* 20 (dedicated to Isis) with *I.Pan* 18 (dedicated to Pan in the time of Tiberius); the Isis temple is Trajanic; in Mons Claudianus the Sarapis temple may have been founded on the former Paneion; cf. *I.Pan* 42; cf. also the altar *I.Pan* 38 dedicated to Zeus Helios Sarapis; Jabal Abu Duyayba: in *I.Pan* 59, 60, and 62, the two Ptolemaic inscriptions (nos. 59/60) are dedicated to Pan and Haroeris and Pan and Harpokrates, whereas in the Roman Imperial period (no. 62) Pan is a paredros of Isis and Sarapis); 2) Athena (area 'en Persou' around the Paneion; see below); 3) the Genii of the military settlements. Pan does not appear in 2nd cent. A.D. proskynemata on ostraka. His disappearance is probably due to the 'taming of the desert' by a network of praesidia protecting the roads leading to the quarries and the ports on the Red Sea.

On 141/142, C. argues that the toponym ἐν Πέρσου on record in four inscriptions from Wadi Hammamat indicates the whole agglomeration of quarries around the Paneion (*I.Ko.Ko.* 105; *SEG* XLIII 1142, 1145, and 1155; in the latter three, οἱ ἐν Πέρσου θεοί refers to Pan and his synedroi Isis-Hathor and Harpokrates, represented in the nearby Paneion; cf. also XXXVII 1150). The toponym may have been transferred to a nearby praesidium when the quarries were deserted in the early 2nd cent. A.D.; it was at that moment that Pan was replaced by Athena (-Isis?), on the evidence of ostraka.

2096-2097. Abou Mina. Two inscribed lamps, early Byzantine period. W.Selesnow, *Liebighaus-Museum Alter Plastik. Bildwerke der Sammlung Kaufmann* II (Melsungen 1988) 167/168 nos. 296-300. Republished by G.Nachtergael, *ZPE* 119 (1997) 186.

2096: End of the 5th cent. A.D. Selesnow 167 no. 296. N. suggests reading Εὐλογ[ία | Κυ]ρίου (not restored by ed.pr.).

2097: Ca. 500 A.D. Selesnow 168 nos. 297-300. N. suggests reading Εὐλογί(α) | Κ(υρίο)υ· ἀμή(ν) (ed.pr.: εὐλογί(α) Κ(υρίο)υ ἁ(γίου) Μη(νᾶ)).

2098. Abydos. The oracle of Bes. F.Dunand in J.-G.Heintz (ed.), *Oracles et prophéties dans l'Antiquité* (Actes du colloque de Strasbourg 15-17 juin 1995; Paris 1997) 65-84, uses primarily epigraphical evidence, especially proskynemata, in her essay on the function of Bes' temple as an oracle in the Hellenistic-Roman period; probably an oracle of Sarapis co-existed with that of Bes in the Ptolemaic period; oracles of Bes were given in dreams during incubation in the temple; men predominated among the visitors, often in groups (accompanied by parents, friends); only a few references to κάτοχοι (residents in the sanctuary); the prophetic qualities of Bes are often alluded to: χρησμοδότης, ὀνειροδότης, μάντις, ἀληθής, πανταληθής, ἄψευστος, παν[illegible]αῖος. The inscriptions adduced by D. are from P.Perdrizet - G.Lefebvre, *Les graffites grecs du Memnonion d'Abydos* (Nancy 1919). See A.Chaniotis, *EBGR* (1997) [2000] no. 123.

2099. Abydos. Graffito, undated. P.Perdrizet - G.Lefebvre, *Les graffites grecs du Memnonion d'Abydos* (Nancy 1919) 127: Μενεκράτ[ης], | Νικαγόρας, | Βότρυς πυγ. For πυγ, P.-L. referred to B.Keil's interpretation of the graffito from Silsilis (see our lemma no. 2137), which suggests that they considered the Abydos graffito as a further instance of πυγιστής. D.Bain, *ZPE* 117 (1997) 83, points out that one might also consider πυγ(αῖος) or, if all men are being insulted, πυγαῖοι; alternatively a verb form may be restored: πυγίζεται or πυγίζονται. Πυγιστής (or πυγίζει or πυγίξει) are also conceivable: perhaps Botrys wrote his own name and boastfully added πυγ (cf. our lemma no. 1551 in fine).

2100. Alexandria. Corpus. In a review of F.Kayser's corpus of Alexandrian inscriptions (cf. *SEG* XLIV 1441), A.Łajtar, *BO* 54 (1997) 691-695, presents observations and bibliographical additions on nos. 3bis, 14/15, 24/25, 40, 47, 52, 55, 61 (the name Σεφαιρος), 63/64 (the name Βαγόας), 67, 69 (the name Πῶλλα = Polla = Paula), 70, 72/73, 76, 90-92, 96/97, 102, and 105/106. We give Ł.'s new readings and his comment on no. 54.

no. 52: in the lacuna in L. 1 there is space for just one letter; consequently the restoration [Σαράπι]δι [καὶ?] θεοῖ[ς] seems too long; the same applies to the second lacuna in L. 2: [--]πις |--]ΣΑΛ[--?] [if the fragments actually join, [-- καὶ --]δηι, θεοῖς [--] is possible, Bingen];

no. 54: the inscription on the first statue, restored on the basis of that on the second, reads Διὶ Ἡλίῳ [μεγάλῳ Σαράπιδι καὶ τοῖς συννάοις θεοῖς --] | τοῦ ΜΑ[--ΝΝ, γυμνασίαρχος, ἀνέθηκεν ἐπ' ἀγαθῷ κτλ.]; K. suggested restoring θεοῖς τὸν ἀνδριάντα] | τοῦ μα[καρίου (?) name of a deity κτλ.]; Ł. prefers restoring in L. 1 in fine the name and patronymic of the dedicant, followed by τοῦ and the papponymic ΜΑ[--] in L. 2;

no. 67: the third letter of L. 6 is a chi, which perhaps belongs to εὐχὴν ἀνέθηκαν ([---]ΙΟΝ[--]ΑΜ, Kayser) [[ε]ὐχὴν is probable, but it is certainly not followed by ἀνέθηκαν, Bingen];

no. 97 (*SEG* XL 1552): in LL. 2/3 perhaps τὸ πλῆθος τῶν ἐν Ἀλεξανδρείαι [σιτου]|μένων ἰατρῶν; the physicians are those from the Mouseion rather than from the whole city (no restoration, Kayser; [συνηγ?]|μένων, *SEG*).

For nos. 14/15 see our lemma no. 2087.

2101. Alexandria. The Pharos. A.Bernand, *ZPE* 118 (1997) 131-138, studies the building stone and the profile of the Pharos. Strabo (17.791) writes that the lighthouse was built of λευκοῦ λίθου. B. surveys the various meanings of λίθος: marble, limestone, and occasionally granite (*I.Prose* 46 L. 30). Granite and basalt are usually described as σκληρός (*ibid.* L. 28); basalt and occasionally sandstone are also described as στερεός (*ibid.* 16 L. 54). For a dedication on the Pharos, cited in literary sources, see id., *ZPE* 113 (1996) 85-90.

2102. Alexandria. Epitaph of Xenodamos, ca. 3rd cent. B.C. Limestone stele with red painted tympanon and a Lesbian kymation; below the kymation an inscription and below the inscription a large recessed field, with traces of a painted human being; bought in the 1880s in Alexandria and now in the Medelhavsmuseet in Stockholm. Ed.pr. B.E.Thomasson in *op.cit.* (cf. our lemma no. 2270) 106 no. 176 (ph.): Ξενόδαμος Λυσιμάχου | [Ῥό]διός

[Date: ca. 3rd cent. B.C., Bingen] ‖ 2. ΔΙΟΣ, ed.pr. [[Ῥό]διος, Bingen].

2103-2105. Alexandria. Three signatures, Roman Imperial period. Republished by G.Nachtergael, *ZPE* 119 (1997) 185.

2103: Signature of a coroplast, ca. 50-200 A.D. *SB* 1936; *SEG* XLIV 1432 no. 11. N. specifies that the signature is written on the back of the base of a small terracotta statue of the god Min (Ἰσιδώρου). The text was also published in an (inaccessible) catalogue of the Hoffmann collection in Paris by G.Legrain (1894).

2104: Signature on a lamp, ca. 150-250 A.D. *SB* 1937. N. argues that Κεδρων is an error for Κέρδων, the name of the manufacturer. Cf. Tran tam Tinh, M.-O.Jentel, *Corpus des lampes à sujets isiaques du Musée gréco-romain d'Alexandrie* (Québec 1993) 223.

2105: Signature on a lamp, ca. 150-250 A.D. A.Osborne, *Lychnos et Lucerna* (Alexandria 1924) 12 no. 53. On the basis of the facsimile, N. restores Ἀ[σκ]ληπ[ι]|άδου (ed.pr.: Ἀγλαηπι|άδου).

2106. Antinoopolis. Agonistic catalogue, 162/163 A.D. *Portes du désert* 82-84 no. 9. *SB* 1481 fr. 5; *SEG* XXVIII 1458. W.van Rengen in *op.cit.* (cf. our lemma no. 2153) 300, suggests restoring in L. 9 initio [παγκράτιο]ν (*Portes*: [?δίαυλο]ν); δίαυλον may have to be restored in L. 7 in fine.

2107. Antinoopolis. Epitaph of Eudaimonis, shortly after 130 A.D. *SEG* XXXII 1576. Reprinted in *Ancient Faces* (cf. our lemma no. 2089) 106/107 no. 99 (ph.): Εὐ-

νύχι, εὐδαιμόνι ('farewell, be happy'; text of ed.pr. K.Parlasca). Cf., however, H.Harrauer, *Tyche* 14 (1999) 103, who points out that the second word is a name in the vocative (as already in *SEG*). For the name Εὐδαιμονίς in Egypt see A.Martin, *CE* 75 (2000) 136-139.

2108. Bahariya. Pilgrim graffito, Roman Imperial period ('Haut-Empire'). Graffito near ground level on the entrance of the so-called 'Temple of Alexander'. A.Fakhry, *The Egyptian Deserts. Bahria Oasis* II (Cairo 1950) 43 (deficient transcription in Coptic letters); G.Wagner, *Les oasis d'Égypte* -- (cf. *SEG* XXXVIII 1818-1833) 330 note 6 (partial text of LL. 4-6 on the basis of the photo published by F.). Republished after re-examination by F.Colin, *BIFAO* 97 (1997) 91-96 (ph.; translation).

(Ἔτους) ιε', Ἐπεὶφ vacat θ'
Πε[τ]οβάστις Πετοῆρις
Πετῶτος Τ.[...]...
4 ἥκω πρὸς τὸν [χ]ρ[ησ]-
τὸν Ἄμμων
εὐχήν

---

2. Πετοῆρις for Πετοήριος, C. ‖ 3. in fine T or Y; perhaps Τ[.2-3.]ΥΝΙ (qualification of the dedicant, e.g. his profession), C. ‖ 4-5. for ἥκω C. refers to numerous similar pilgrim's graffiti mainly from Egypt and Asia Minor; for χρηστός C. refers to an unpublished text from Bahariya (*I.Bawiti* 1, forthcoming; 1st cent. B.C.): ἥκω πρὸς τὸν χρησ(τὸν) Ἡρακλ(έα) εὐχήν ‖ 5. Ἄμμων for Ἄμμωνα, C. ‖ reliefs in the temple show Alexander the Great presenting an offering to a male and a female deity (Horus and Isis according to F.) and to a male deity (Ammon-Re according to F.); the graffito, the only one from the temple, confirms that at least Ammon was among the gods worshipped; a hieroglyphic inscription on a small altar near the entrance mentions a prophet of Ammon-Re. C.

2109-2111. Elephantine/Syene (area of). Inscribed lamps, early Byzantine period. Republished by G.Nachtergael, *ZPE* 119 (1997) 186-188.

2109: 186. **6th cent.** A.D. W.Selesnow, *op.cit.* (cf. our lemmata nos. 2096/2097) 168 no. 301. N. reads Τοῦ ἁγίο(υ) | [....]ωρος (name of the saint in the nominative instead of the genitive; not restored by ed.pr.; cf. Lefebvre, *Recueil* 732: Τοῦ ἁγίο[υ] | Ἰσίδωρος).

2110: 187. **Ca. 500-650** A.D. D.M.Bailey, *A Catalogue of the Lamps in the British Museum* III (London 1988) 267 no. Q2210. N. argues that πρεσβείας means 'pour intercession de (génitif de la chose pour laquelle est fixé un prix)'. He provides parallels.

2111: 187/188. **Ca. 500-650** A.D. D.M.Bailey, *A Catalogue of the Lamps in the British Museum* IV (London 1996) 133, 140 no. Q2231bis. N. restores Τοῦ ἁγίου Φαύστου (Ραυστου, ed.pr.).

2112. Fayum. Hawara. Funerary epigram, 14 B.C. Bernand, *Inscr. métriques* 40 (*SB* 5758). Reprinted in *Ancient Faces* (cf. our lemma no. 2089) 183 no. 242, with the erroneous dating (10th year of Claudius) proposed by Fl. Petrie, *Roman Portraits*, 22, corrected in *SB* and followed by Bernand. We given the text of Bingen.

One distich lost (4-5 lines)
Τ[- - - - - - -]|ΠΗ[.]ΔΙΟΣ[..... ὑπὸ] | χθονὶ θ[–⏑]
[–⏑] | ἐν εὐσεβέσιν σὴν ‖ διὰ καλλοσύνην.|
(ἔτους) ις Καίσ(αρος) Τῦβι | ιη'

1-3. [-------] | ΧΘΟΝΙΕ, Bernand ‖ 6. (ἔτους) ι' Κ(λαυδίου) Καίσ(αρος), P. and W.-B.

2113. Fayum. Hawara. Inscribed jar, 2nd/3rd cent. A.D. C.Smith, *CR* (1888) 266 and 297. Small pottery jar found in 1888 by Petrie and now in the British Museum; below the neck, on the side opposite the handle, a painted inscription in two different hands (L. 1 and L. 2). Republished in *Ancient Faces* (cf. our lemma no. 2089) 202/203 no. 283.

Πύρρ(ος) εὔ(χεται) μοι[.]ρρ[..]χο[..]υ[.]ιι[.] | ἱεροῦ γάζου χ(ειρίζοντος)

Abbreviations are indicated by horizontal strokes or smaller letters above the script. In L. 2 ed.pr. read ἱεροῦ σούχ(ου) (σοῦχος: crocodile) and suggested that the jar held food for the ceremony of feeding crocodiles in Arsinoe/Crocodilopolis.

2114. Fayum. Epitaph of Sarapias, 2nd cent. A.D. Inscription on a portrait of a woman in wood. Ed.pr. in *Ancient Faces* (cf. our lemma no. 2089) 111/112 no. 106 (ph.).

Σαραπι

Σαραπί[α], *Anc. Faces* ('Sarapi[as]') ‖ H.Harrauer, *Tyche* 14 (1999) 102, points out that we have the woman's name Σαραπι(άς); the text (ΣΑΡΑΠΙ) is complete.

2115. Fayum. Inscribed lamp, 6th/7th cent. A.D. J.W.Hayes, *op.cit.* (cf. our lemma no. 2117) 127 no. 509. G.Nachtergael, *ZPE* 119 (1997) 186, reads † Τοῦ ἀγ(ί)ου ἄπα Φιβάμου † (Φισάμου, ed.pr.). There is a duplicate: *SEG* VIII 713 (*SB* 8208). Φ(ο)ιβάμου is an undeclined variant of Φ(ο)ιβάμ(μ)ων of Coptic origin.

2116. Heliopolis. Epitaph of Didyme, 1st cent. B.C./1st cent. A.D. Graffito incised on a reused block from the Saitic nekropolis. Edd.pr. S.Bickel - P.Tallet, *BIFAO* 97 (1997) 74/75 (dr.). Read from the drawing by J.Bingen, *BE* (1999) no. 591.

Διδύμη χρησ[τή, ἄωρε ?], χα̣[ῖρε], | ὡς ἐτῶν ε̣ἴκ̣ο̣[σι]

Date: Bingen; undated by edd.pr. ‖ ΔΙΔΥΜΗ ΚΡΗΣΜΟ...ΙΩΣ ΕΤΩΝ, edd.pr., who mention another inscription lower on the same block which also reads ΔΙΔΥΜΗ [--]: duplication of the upper inscription?

2117. Hermonthis. Inscribed lamp, probably 6th cent. A.D. J.W.Hayes, *Ancient Lamps in the Royal Ontario Museum* I (Toronto 1980) 128 no. 515. G.Nachtergael, *ZPE* 119 (1997) 186, restores [Σ]ταυρὸς | [ἀε(ὶ) νικᾷ] (not restored by ed.pr.).

2118. Kairo. Inscribed lamp, 6th/7th cent. A.D. O.Wulff, *Altchristliche und Mittelalterliche Bildwerke* III 1^2 (Berlin 1909) 2272. G.Nachtergael, *ZPE* 119 (1997) 186, restores Ἐγώ εἰμι τὸ φῶς καὶ [ζωὴ]{ς} καὶ ἀλήθεια (not restored by ed.pr.).

2119. Koptos. Two dedications mentioning the Emeseni, 316 and 323 A.D. *SEG* XXXIV 1588 (XLV 2093; *Portes du désert* 91; *ILS* 8882) and 1598 (XLV 2116; *SB* 4223). In an article entitled 'Regii Emeseni Iudaei: *Bemerkungen zu einer spätantiken Truppe*', R.Scharf, *Latomus* 56 (1997) 343-359, on 345/346 comments on the military unit of the Ἐμεσηνοί (σαγιττάριοι) on record in these inscriptions. They are not legionaries or regular auxiliary units (no indication like *legio*, *ala*, *cohors*, etc., as with the Pannonian *cohors I miliaria Hemesenorum sagittariorum equitata*, on record from ca. 170 to 250 A.D.). Consequently they should be classified as *numerus*, i.e., they are a ('berittener?) Bogenschützenverband' (346), like the *numerus (H)emesenorum* known from Africa Proconsularis and Egypt (late 2nd/early 3rd cent. A.D.). Another unit of Emeseni is known from Phrygia: M.Christol, T.Drew-Bear, *Un castellum* -- (cf. *SEG* XXXVII 1102/1103) 48/49 no. 8 (late 3rd/early 4th cent. A.D.; Latin inscription). S. discusses these and other military units, concluding inter alia: 'Von der *cohors* und den *numeri Hemesenorum* der mittleren Kaiserzeit führt noch keine nachweisbare Verbindung zu den spätantiken Einheiten gleichen Namens in Phrygien und Ägypten' (359).

2120. Koptos. Inscribed lamp, ca. 500-650 A.D. D.M.Bailey, *op.cit.* (cf. our lemma no. 2110) 268/269 no. Q2225. G.Nachtergael, *ZPE* 119 (1997) 187, reads Εὔμορφοι καλ(οί). This means that the two well-shaped young people, who are figured on the lamp, are beautiful: they combine physical beauty, a gift of God, with the moral beauty of the Christian faith ('the beautiful Eumorphos', ed.pr.).

2121. Medamud. Inscribed lamp, early Byzantine period. F.Bisson de la Roque, *Rapport sur les fouilles de Médamoud 1927* (Cairo 1928) 58 no. 2459ter. G.Nachtergael, *ZPE* 119 (1997) 186, restores Ἅγιος [ἄπα] Κ[ο]σμᾶ (the nominative Κοσμᾶ is the Coptic form of Κοσμᾶς) (not restored by ed.pr.).

2122. Mons Claudianus. Quarry marks, 2nd/early 3rd cent. A.D. D.P.S. Peacock - W.Van Rengen in D.P.S. Peacock - V.A.Maxfield, *Survey and excavation. Mons Claudianus 1987-1993* I, *Topography and quarries* (Cairo 1997) 216-232, publish a topographically arranged catalogue of quarry marks and related inscriptions. Most quarry marks are in Latin; those in Greek mostly have Π̂ (= πό(δες)) followed by a numeral (cf. the Latin marks reading p(e)d(es)). P. argues that πόδες are cubic feet. The other Greek marks are the following.

New marks:

1) ΔΑΔ (217; quarry 19 no. 7);

2) ΦΛΑΔΙΔ (219; quarry 60 no. 3) and ΦΛΑΔΙ (220; quarry 105 no. 1); perhaps Fla(vius) Did(ius), P.-V.R. [probably Φλα(ουίου) Διδ(ύμου), Bingen];

3) ΔΙΑΔΟΥ (219; quarry 63); perhaps the name of the quarry: Διαδου(μενιανή), though no such name is attested in the ostraka, P.-V.R., who also consider a connection with the inscription which Opellius incised on quarry 19: Marcus Opellius Diadumenianus was the son of Macrinus and the latter's coregent in 217 A.D.;

Known marks:

4) Ἀπόλ(λων) Ἐπίκωμος (217; quarry 7 no. 1) = *I.Pan* 45, as corrected by J.Bingen in *Mons Claudianus. Ostraca graeca et latina* I (Cairo 1992) 11 note 7;

5) (218; quarry 22 no. 15; ph.; dr.) = *SEG* XLIII 1121 [the text of *SEG* is more accurate, Bingen];

6) (219; quarry 75 no. 1) = *SEG* XLII 1576;

7) (219; quarry 83 no. 1; ph.) = *SEG* XLII 1575;

8) (221; quarry 129 no. 1) = *SEG* XLII 1573 (3) (*I.Pan* 40);

9) (221) = *SEG* XLIII 1123 (*I.Pan* 43).

2123. Naukratis. List of bouleutai?, 3rd cent. B.C. Fragment of a basalt block in the Original- und Abgußsammlung of the Department of Classical Archaeology of the University of Trier. This new stone joins *SB* 9747 at left (A.Bernand, *Le Delta égyptien d'après les textes grecs* II, Cairo 1970, no. 19). The now more complete text is published by R.Scholl, *Tyche* 12 (1997) 213-228 (photomontage of the joining fragments). This supersedes the text of *SB*, which we do not record in the app.cr.

	Col. I	Col. II
	Ἡραΐδος	[name of a phyle]
	Ἀσκληπιάδης Ἐρξ[ίο]υ	[--]μα[-------]
	Διονύσιος Δράκοντος	[--]ος Ἀπολλ̣[--]
4	Ἡρώιδης Κόμωνος	Διοσκουρίδης Ἀμ[--]
	Ἀγγελῆς Ἡρακλείτου	Διονύσιος Ἀπολλω[νι -]
	Πτολεμαῖος Στρατ[ο]νίκου	[Ζ]ήν̣ων Πολυάρχου
	Διότιμος Κόμωνος	Ἀπολλόδωρος Παυσανίο[υ]
8	Θεόδωρος Ψάμμ̣ι[ο]ς	Διοσκου[ρίδης] Κοννίδο[ς]
	Πτολεμαῖος Διοσ[κο]υρίδου	Ζεῦξις [---]λέους
	Στάφυλος Ῥοδίππ̣[ο]υ	Λυσικλ[ῆς ------]
	Ἡρακλείδης Ἀπελ̣[λ]ᾶ	Ὠριγέν[ης -------]

Νειλιάδο̣[ς]	[name of a phyle]
Νίκων Πασίππου	Δίας Α[---------]
Διονύσιος Εὐβούλ̣[ου]	Ἀπολλω[--------]
Μέ̣ν̣ι̣νος Κόμων[ος]	Ἡρώιδης [--------]
Διονύσιος Ἑρμο[δό]του	Φιλῖνος Η[--------]
Φιλίσκος Ἰσαγόρ[ου]	Λάκων Διονυσ[ίου]
Τ[ολ]μίδης Ἡρακλ[εί]δου	Καλλισθένης [------]
Ἀρτέμων Μοσχ[ίω]νος	Πτολεμαῖος Α[------]
Τολμίδης Ἀρχιδ̣[ά]μου	Ἀπο[λ]λωνίδης [-----]
Ζήνων Ἀγαθο[κ]λ̣έ̣ους	Ἀσκληπιόδω[ρος -----]
Διόθεμις Πολέ[μ]ωνος	Κτησικλῆς Ι[---------]
ἀντιγρα[φ]εύς	γραμμ[ατεύς]
Ἀπολλωνίδης [Δη]μητρίου	Μοσχίων Α[----------]

Probably a list of bouleutai (rather than ephebes or timouchoi) arranged on the basis of phylai (10 per phyle; cf. the indented headings in LL. 1 and 12), in view of the analogy with *Agora* XV 42/43, 61/62, and 72. First attestation of phylai of Naukratis: Ἡραΐς (also attested in Eumeneia in Phrygia: *SEG* XXVIII 1156 and *MAMA* IV 358; possibly referring to Samian Hera: according to Herod. 2.178, Samians were present at Naukratis in the 6th cent. B.C. and had their own temple of Hera) and Νειλιάς (unattested name, derived from the Nile). These names cannot be original, since phylai were named after deities only beginning in the 4th cent. B.C. (Naukratis was founded by Miletos in the late 7th cent. B.C.). Normally the cities founded by Miletos preserved the six phylai names of the mother-city. The Naukratian phylai may have been created later: according to A.Bresson (cf. *SEG* XXX 1884) Naukratis did not become a true polis until the period of Alexander the Great. Unlike the Attic parallels, our document has no subdivisions by demes; this could reflect the fact that in Naukratis, membership in a phyle in itself entitled one to civic rights (similar situation in Miletos, where citizens can belong to the same phyle, but to different demes; membership in phylai and in demes was apparently based on different criteria, possibly on male heredity and dwelling place, respectively). A papyrus states that Antinooupolis (which we know to have had phylai and demes) modelled its constitution on that of Naukratis, which provides an indirect attestation of demes in the latter city. The number of Naukratian phylai remains unclear: at least four, but possibly more pairs of phyle-names stood on other blocks, S., who envisages scenarios of six to twelve phylai, with 60 to 120 bouleutai and three to twelve magistrates including the ἀντιγραφεύς and the γραμματεύς mentioned in L. 23. S. also considers the possibility that our document lists new citizens (cf. the Egyptian names Ψάμμις and Ὠριγένης in LL. 8 and 11, and the Macedonian name Πτολεμαῖος in LL. 6, 9, and 19) ‖ initio: a heading specifying the purpose of the list is missing and may have been engraved on another block now missing, S. ‖ 5 and 22. Ἀγγελῆς and Διόθεμις are both unparalleled in Egypt, but attested in Miletos (*Milet* I 3 122 II L. 5: Ἀγελῆς; 138 III L. 60 and *I.Didyma* 440, 532 A L. 2: the same Διόθεμις). Together with other names, more general but also known from Miletos, they point to a substantial presence of Milesians in Naukratis (cf. also our lemma no. 2124), S. ‖ 8. Ψάμμις: earliest attestation of this Egyptian name transcribed into Greek, S. ‖ 15. Μένινος: previously unattested (if correctly read; or perhaps Μίνινος?), S. ‖ 16. Φιλῖνος, *SB*; Φραῖνος, Bernand; however, the latter name seems to be unattested, S.

2124. Naukratis. Funerary epigram for Neilo, late Ptolemaic or Roman Imperial period. Bernand, *Inscr.métriques* 113. R.Scholl, *Tyche* 12 (1997) 218/219 note 21, wonders whether in L. 1 Νειλοῦς σῆς ἀλόχου instead of Νειλούσσης ἀλόχου should be read. Νειλούσση is unknown, whereas the female name Νειλοεῦς is attested in the Roman Imperial period. The latter name is modelled on that of the Milesian founder hero Νε(ι)λεύς rather than on the group of names derived from the Nile. For other 'Milesian names' at Naukratis see our lemma no. 2123 app.cr. ad LL. 5 and 22 [Νειλοῦς is the genitive of Νειλώ, a current Greek name, Bingen].

2125. Naukratis. Amphora stamps, late 4th-2nd cent. B.C. Five amphora stamps of known types (except perhaps for no. 5); ed.pr. A.Leonard, *AASO* 54 (1997) [= A.Leonard, Jr. (ed.), *Ancient Naukratis. Excavations at a Greek Emporium in Egypt*, *Part* I, *The Excavations at Kom Ge'if*] 291-294 nos. 9-14 (dr. of nos. 9/10 and 12/13; no. 11 is incomplete and illegible): 1) Φιλώτα (rectangular; anchor or caduceus at right; 2nd cent. B.C.?; Rhodian; 291/292 no. 9); 2) Ἐπ[ὶ Ἀθανοδ]ό̣|του, | Ἀρταμιτίου (rectangular; 220-180 B.C.; Rhodian; 292 no. 10); 3) [Ἐπιφά]ν̣ευς, ἐπὶ | Καρνεοδότου | Κνίδ[ι]ον (rectangular; bee in lower right; 125-108 B.C.; Knidian; 293 no. 12); 4) Κυδ|ο̣κλῆς (circular; sinistrorsum; late 3rd cent. B.C.; Knidian; 293 no. 13); 5) ΙΔ (square; late 4th cent. B.C.?; unknown provenance, perhaps Rhodian; 293/294 no. 14).

2126. Ostrakine (area of: el-Khuinat). Christian epitaphs, 5th cent. A.D. *SEG* XXVIII 1459-1468. Republished by H.Verreth, *art.cit.* (cf. our lemma no. 2094) 107-111: 1459 = 109 no. 4; 1460 = 109 no. 3; 1461 = 110/111 no. 9; 1462 = 111 no. 10; 1463 = 109/110 no. 6; 1464 = 108/109 no. 2; 1465 = 108 no. 1; 1466 = 108 no. 5; 1467 = 110 no. 8; 1468 = 110 no. 7. E.D.Oren - P.Figueras, *Le Monde de la Bible* 24 (1982) 44/45 (non vidimus), argued that all of these stelai come from the nekropolis of el-Khuinat, 2.5 km southwest of el-Felusiyat (Ostrakine). They also assigned *SB* 7020-7024 to this nekropolis, but V. points out that they come from Rehoboth: see our lemma no. 2054. V. points out that the ed.pr. of *SEG* XXVIII 1465-1468 is B.Lifshitz, *ZPE* 7 (1971) 157-159 nos. 11, 13, 12, and 14 respectively and not the article of S.Applebaum et alii as stated in *SEG*. We note the following new readings and observations:

1465: ἀθάνατον is not a misprint for ἀθάνατος (so J.Bingen in the app.cr.);

1467: [Εὐ]μ̣ί̣ρι, εὐ|[ψ]ί̣χι, Θενβι|[ωτ]α̣ς· οὐδὶς ἀ|[θά]νατος (or in L. 3 perhaps [..]α̣.ι ο⟨ὐ⟩δὶς ἀ|) instead of [††]μευ? | [--] Θενβι|[ωτᾶς?]· οὐδὶς | [ἀθά]νατος;

1468: in LL. 3-7 Οὐερσε|[ν]ο̣υφι||[ς or -ιος· οὐδ]ὶ|[ς ἀθάνα|τος] instead of Οὐερσέ[ς.] --]ουφι vacat (*SEG*) or Οὐερσὲ|[ς Ῥ]ο̣υφί|[νου· οὐδ]ὶ|[ς ἀθάνα|τος] (Lifshitz) [In fact we have the vocative Οὐερσενοῦφι, Bingen].

On 113/114, V. adduces the texts from the monastery el-Felusiyat published by J.Clédat, *ASAE* 16 (1916) 17, 20 and 26/27, and an inscription on a church's marble fence published by B.Lifshitz, *ZPE* 7 (1971) 160 no. 17 (cf. also 8, 1971, 160).

2127. Panopolis. **Inscribed lamps, ca. 500-650 A.D.** D.M.Bailey, *op.cit.* (cf. our lemma no. 2110) 267 no. Q 2211 and 270 Q 2238. G.Nachtergael, *ZPE* 119 (1997) 186/187, reads in no. Q 2211 Οὐερσινουφίου | καὶ Πέτρου μαρτ(ύρων) (Θυερσινου, Φιου, ed.pr.); Οὐερσινουφιος is a variant of Ὀρσενούφιος/Ὀρσενοῦφις; in no. Q 2238 N. reads Μάρκου εὐαγγελίου τοῦ (ευ[α]γγελιου, ed.pr.).

2128-2129. **Pharbaithos? Two honorary inscriptions for Theagenes, 120-110 B.C.** Ed.pr. A.Łajtar, *JJP* 27 (1997) 28-32 no. 1 (ph.; translation), publishes an inscription formerly belonging to the collection of the Lyceum Hosianum in Braunsberg (Braniewo) and now in the National Museum at Warsaw (cf. also our lemmata nos. 2144-2146). He identifies the honorand with the dedicator of *SB* 5021 (republished by Ł.; ph.). Both inscriptions belonged to the Hosianum collection; they were probably found together, possibly in the temple of Harbaithos in Pharbaithos.

2128: 28-32 no. 1. **Honorary inscription for Theagenes, ca. 115-110 B.C. or** slightly later. Upper middle part of a bluish marble plaque.

[Θεαγένην? Θ]έωνος Ἀθηναιέα v Θέω[ν τῶν ὁμο]-
[τίμων τοῖς συ]γγενέσι καὶ τῶν ἐφημερε[υόντων]
[τοῖς βασιλ]εῦσιν εἰσαγγελέων v (ἔτους) [---------]
[---- ἐκλο]γιστήν, γυμν[ασιάρχον -------]
[-------]ṆIA καὶ TỌ[----------------]

Late Hellenistic script: Α; Θ; Ν; Σ; slight apices; date: see below ad LL. 2/3 ‖ the honorand can probably be identified with the dedicator of *SB* 5021 (our next lemma), ed.pr. ‖ 1. Ἀθηναιεύς: from the Alexandrian deme Ἀθηναΐς (the present inscription and that in our lemma no. 2129 provide the only attestations for the Hellenistic period); in fine Θ.. [τῶν ὁμο], ed.pr, who hesitatingly suggests Θ̣έ̣ω[ν] (or a declined form), though this is not the proper place for the dedicator's name and there is no room between Θ[..] and the restoration [τῶν ὁμο|τίμων]; this court title belongs to Theagenes, whose name ed.pr. restores without query mark in l. 1 [however, Θέω[ν τῶν ὁμο|τίμων] is the only possible restoration; the vertical hasta in L. 3, which should be interpreted as (ἔτους), shows that LL. 1-3 belong together: they identify the dedicator Theon as a grandson of the Theon of the older dedication (our lemma no. 2129) and as the son of Theagenes, his predecessor as eisaggeleus. Therefore, the honorand is *possibly* but not, as presumed by ed.pr., *necessarily* Theagenes; he could be another member of the family, whose curriculum is given in LL. 4ff., Bingen] ‖ 2-3. εἰσαγγελεῖς: the court officials who introduced guests to the king. Here and in *SB* 5021 the title is specified (τῶν ἐφημερευόντων τοῖς βασιλεῦσιν εἰσαγγελέων), probably an addition from the last years of Ptolemy VIII in order to distinguish the actual officials from those who received the title *honoris causa*. It is connected with different court titles here (τῶν ὁμοτίμων τοῖς συγγενέσι) and in *SB* 5021 (τῶν πρώτων φίλων). Since τῶν ὁμοτίμων τοῖς συγγενέσι, a court title created by Ptolemy VIII, is one rank higher than that of τῶν πρώτων φίλων, our inscription should be dated some years later than *SB* 5021 (our lemma no. 2129). The latter was dated ca. 120 B.C. by

L.Mooren, which yields a date of ca. 115-110 B.C. or slightly later for the new text, ed.pr. ‖ 3. vacat . [---], ed.pr. [(ἔτους), Bingen] ‖ 4. ἐκλογιστής: financial official in charge of a district, e.g. [τὸν τοῦ Ἀρσινοίτου ἐκλο]γίστην (LL. 3/4); cf. the office of ἐπὶ τῶν λογιστηρίου in our lemma no. 2129 L. 3, ed.pr.

2129: 28-30. **Honorary inscription for Theagenes, ca. 120 B.C.** *SB* 5021.

[Θέω]να Ἀπολλοδώρου Ἀθηναιέα τὸν
[γε]νόμενον ἐν τοῖς πρώτοις φίλοις
καὶ ἐπὶ τοῦ λογιστηρίου τῶν νομαρ-
χ̣ικῶν καὶ πρὸς τῆι ἐπιστατείαι
τοῦ ξενικοῦ ἐμπορίου
Θεαγένης τῶν πρώτων φίλων καὶ
τῶν ἐφημερευόντων τοῖς βασιλεῦ-
σιν εἰσαγγελέων τὸν ἑαυτοῦ πατέρα
Ἁρβαίθωι καὶ τοῖς συννάοις θεοῖς

1. [Θέω]να: on the assumption that the identification with the honorand on record in the inscription of our lemma no. 2128 is correct, Ł.; [...]να, *SB*; [Ζήνω]να, J.IJsewij, *De sacerdotibus* (1961) 96; [Ζήνω?]να, L.Mooren, *The aulic Titulature* (1975) no. 0174; rejected by ed.pr. on account of its length ‖ 6. Θεαγένης, Mooren, *op.cit.* no. 0175.

2130. **Philai. Dedication of Ptolemy II's temple of Isis to Isis and Harpokrates by Ptolemy II, Berenike, and their children, end of 245/244 B.C.** *I.Philae* I 4; *OGIS* 61; *SB* 8859. J.Bingen in *Akten 21. Pap. Kongr.* 88-97, republishes the text (translation) as follows.

Βασιλεὺς Πτολεμαῖος βασιλέως Πτολεμαίου καὶ Ἀρσινόης Θεῶν Ἀδελφῶν καὶ
βασίλισσα Βερενίκη ἡ βασιλέως Πτολεμαίου ἀδελφὴ καὶ γυνὴ καὶ τὰ τούτων
τεκνία τὸν ναὸν Ἴσει καὶ Ἀρποχράτηι

The dedication was engraved on the listel of the cornice covering the lintel of the south doorway of the temple, B., who discards locations previously suggested ‖ 3. τέκνα, *I.Philae* and *OGIS*; τεκνία, B., who translates 'leur petits enfants', 'les petits princes royaux' and points to the affective value of the term ('une dimension de tendresse qui inscrit les tout jeunes enfants dans l'image idéalisée du nouveau règne'); the addition of the child Harpokrates to Isis (rather poorly represented in the temple decoration) strengthens this ideology of affection. B. argues that the Isis (rather poorly represented in the temple decoration) strengthens this ideology of affection. B. argues that the royal couple, with their two children, actually visited Philae. He suggests identifying the τεκνία with the future Ptolemy IV and Berenike, sister and presumably 'petite fiancée' of her brother. Berenike died some time later and received exceptional divine honors in the decree of Kanopos. ‖ in fine Ἀρποκράτηι, *OGIS*, *SB*; Ἀρπο{πο}κράτηι, *I.Philae*; B. reconstructs the stages of the mason's work.

2131. Philai. Trilingual dedication of Cornelius Gallus commemorating his exploits, 29 B.C. *I.Philae* 128 (*OGIS* 654; *CIL* III Suppl. 14147; *ILS* 8995; *SEG* XL 1576*; cf. XLV 2038; XLVI 2181). F.Rohr Vio, *MGR* 21 (1997) [1998] 281-309, argues that this dedication may have contributed to Gallus' disgrace and subsequent suicide shortly after the confirmation of his second term as prefect of Egypt in 27 B.C. (cf. especially Cass. Dio 53.23.5-24). The relief representing him as a rider (cf. *SEG* XL 1576 [another version of E.Bresciani's article was published in G.Pugliese Carratelli - G.Del Re - N.Bonacasa - A.Etman (edd.), *Roma e l'Egitto nell'antichità classica, Cairo, 6-9 Febbraio 1989. Atti del I Congresso Internazionale Italo-Egiziano* (Rome 1992) 99-102]) lends support to Dio's contention that Gallus εἰκόνας ἑαυτοῦ ἐν ὅλῃ ὡς εἰπεῖν τῇ Αἰγύπτῳ ἔστησε (53.23.5; for the inscribed part of the monument cf. *ibid*.: -- καὶ τὰ ἔργα ὅσα ἐπεποιήκει ἐς τὰς πυραμίδας [i.e., stelai and obelisks rather than the Pharaonic pyramids] ἐσέγραψε). The commemoration of his *res gestae* is modelled on the *tabulae triumphales* reserved for triumphators of senatorial rank and consequently was offensive for an equestrian (cf. Ὁ δὲ δὴ Γάλλος Κορνήλιος καὶ ἐξύβρισεν ὑπὸ τῆς τιμῆς, *ibid*.). The stele is dedicated *die[is] patrieis et Nil[o adiut]ori* / θεοῖς πατρ[ῴοις, Ν]είλῳ συνλήπτορι. The mention of the once inimical deity Nile as a 'helper' in the prefect's exploits has been held by some scholars to represent the final stage in a rite of *evocatio*, equally reserved to senatorial leaders. But even on the assumption that there was no such specific rite, a dedication to the Nile was suspect shortly after Gallus' prefecture was reconfirmed: by 27 B.C. there had taken shape Augustus' politico-religious propaganda built on the antithesis between old Roman *pietas* and the vicious Egyptian gods, with whom his former opponents Antonius and Kleopatra had identified themselves. In that context, the Nile functioned as the very symbol of a previously inimical land, as it had already in Caesar's propaganda [Apparently a dedication to the Nile in 29 B.C. was no obstacle to a reconfirmation of Gallus' prefecture in 27 B.C.; do we have to assume that in the course of 27 suddenly the invocation of the Nile's help began to be perceived by imperial circles as inimical to Roman *pietas*? R.V. quotes various literary sources testifying to a negative perception of Egyptian gods *immediately after Actium*; on the other hand she admits that the various stages of an anti-Egyptian mentality cannot be dated exactly. All in all the theory about the negative impact of a dedication to the Nile by a Roman official needs a chronological underpinning which the sources do not seem to allow, Tybout].

2132-2133. Rhinokoloura (area of: el-Arish). Two milestones, 232/233 A.D. Republished by H. Verreth, *art.cit.* (cf. our lemma no. 2094) 114-116, who argues that the two inscriptions served as milestones and can probably be connected with the projected visit of Alexander Severus to Egypt some time before the autumn of 233 A.D. (cf. J.D.Thomas - W.Clarysse, *AncSoc* 8, 1977, 195-207; cf. also *SEG* XXXIV 1597).

2132: **Milestone.** D.Barag, *IEJ* 23 (1973) 50-52 (*An.Ép.*, 1973, no. 559).

Α̣[ὐ]ṭ[οκράτορι] | Καίσαρι Μ(άρκῳ) Αὐρ̣(ηλίῳ) | Σεουήρῳ | Ἀλεξάνδρῳ || Εὐσεβ(εῖ) Εὐτυχ(εῖ) | Σεβ(αστῷ), δημ(αρχικῆς) ἐξουσ(ίας) | τὸ ιβ´, ὕπατος | τὸ γ̣´, ἀνθύπατ(ος), π(ατὴρ) π(ατρίδος), | ἀπὸ ὅρων || Συρίας Παλα̣ι[στ(ίνης) | μίλια - -]

Slab of kurkar stone, said to come from the vicinity of Rafah, but a more southern location - between the Egyptian border and el-Arish - seems more likely, V. || 1. as read by Bingen || 6-7. trib. pot. 12 = 10 December 232 to 9 December 233 A.D.

2133: **Milestone.** *SB* 7018 (12997; *An.Ép.* 1973 no. 559bis).

[Αὐτοκράτορι] | Καίσαρι Μ(άρκῳ) Αὐρ̣(ηλίῳ) | Σεουήρῳ | ⟦Ἀ̣λ̣ε̣[ξάν]δ̣ρ̣ῳ̣⟧ | Εὐσεβεῖ Εὐτυχ(εῖ) || Σεβ(αστῷ), δημ(αρχικῆς) ἐξου(σίας) | τὸ ιβ´, ὕπατος | τὸ̣ γ̣´, ἀ̣[νθύπατ(ος) - - -]

P.J.Sijpesteijn's corrections (reprinted in *SB* 12997) should not be accepted, since they ignore the edition in *An.Ép.* and the parallel text presented in the preceding lemma, V. || 4. erased according to J.Clédat (cf. *SB* 7018); the damage is rather unintentional, since there is no reason for an erasure, V. [however, the *damnatio* of Severus Alexander is well attested and often limited to Ἀλέξανδρος, Bingen].

2134. Rhinokoloura (area of: el-Arish). Four Christian epitaphs, 5th-7th cent. A.D. *SEG* VIII 302-305. Republished by H.Verreth, *art.cit.* (cf. our lemma no. 2094) 116-118. We summarize V.'s comments and new readings:
302 (V. 117): † Ἀναπ(άη) | Στέφανος υ(ἱ)οῦ | Γωλωτ Διω|κλιτιανοῦ τπδ´, || μ(ηνὶ) Π(α)χ(ὼν) ς´, ἰν(δικτιῶνος) ιγ´ († Ἀναπ(άη) | Στέφανος ὑοῦ (sic) | Γωλὼ (?) (ἔ)τ(ους)? Διω|κλιτιανοῦ τπδ´, μ(ηνὶ) Π(--), ἰν(δικτιῶνος) ιγ´, *SEG*; see *ibid.*, app.cr. for alternative readings); 'son of Golot' (υ(ἱ)οῦ = υ(ἱ)ὸς; Golot is a variant of the Arab name Galat or Goliath). Διωκλιτιανοῦ belongs to the dating formula: era of Diocletian, i.e., 667/668 A.D., which, however, would correspond with an 11th rather than a 13th indiction; if the indiction is correct rather than the year of the era, the date is 670 A.D. [the correction υ(ἱ)οῦ is superfluous; ὑός for υἱός is perfectly normal, Pleket];
305 (V. 116): 'year 128 (rather than 28, for which cf. 305 app.cr.), year 13 of the indiction': the era is not evident; that of Diocletian yields 411/412 A.D., which, however, corresponds with a 10th indiction. Possibly a mistake has been made; on the assumption that the year of the indiction is likely to be correct, the text can be dated to 413/414 A.D.

2135. Rhinokoloura (area of: el-Arish). Three epitaphs, undated/5th cent. A.D.? Three epitaphs in the private collection of M.Dayan. B.Lifshitz, *ZPE* 7 (1971) 155/156 no. 9 and 159 nos. 15/16. Republished by H.Verreth, *art.cit.* (cf. our lemma no. 2094) 118/119. In L. 10 of the funerary epigram for the παλαιστροφύλαξ (?) Zenon (no. 9), V. prefers [? ἐσθλὸς ἐ]ὼ̣ν ἔθα[νον -] to L.'s [? ἐσθλὸς] ὢν ἔθα[νον -] for metrical reasons; W.Clarysse apud V. suggests restoring [αὐ]|τὸς ἐγώ and μ̣[ε?-] in LL. 2/3 and 10, respectively. No. 15 probably dates to the 5th cent. A.D. (undated by L.).

2136. Sheikh Zuweid. Mosaic inscription, 4th cent. A.D. *SEG* I 584 (XLII 1580); Bernand, *Inscr. métriques* 122. See our lemma no. 1975.

2137. Silsilis. Graffito, 1st cent. A.D. *IThSy* 110 (*CIG* 4854; *SB* 6872; F.Preisigke - W.Spiegelberg, *Ägyptische und griechische Inschriften und Graffiti aus den Steinbrüchen des Geble Silsile (Oberägypten)*, Strasbourg 1915, no. 115): ἔξω | Πετεχνοῦμις | Ἐρταῆσις πυγ. B.Keil apud P.-S. suggested reading πυγ(ιστής), unattested in his time. D.Bain, *ZPE* 117 (1997) 82/83, points out that πυγιστής is now indubitably on record in a graffito from Aphrodisias (cf. our lemma no. 1551) and that Keil might also have restored πυγ(αῖος) which is found in the Souda (cf. also *LSJ* s.v. πυγαῖος = κατάπυγος; for the latter see *SEG* XL 908 and XLVI 1250). Keil and *IThSy* interpret the inscription as a kind of malediction: 'off you go', 'away with --'. Contra, B., who considers a Greek malediction of the *active* partner in a homosexual act unlikely (cf. our lemma no. 1551 in fine). B. withdraws his earlier suggestion (*CQ* 41, 1993, 70; cf. *SEG* XLIII 1876) that πυγ might contain an abbreviation of a verb form. Cf. also our lemma no. 2099.

2138. Siwa. Dedication to Ammon and other deities, late 3rd-early 1st cent. B.C. (probably 150-100 B.C.). G.Petzl, *ZPE* 9 (1972) 68-71; cf. id. in *Das Wrack* -- (cf. *SEG* XLVI 28) 394 note 21; briefly mentioned in *SEG* XLVI 122 on p. 37; S.Stucchi, *Architettura cirenaica* (Rome 1975) 573/574 and 602 note 3. Republished after re-examination by F.Colin, *BIFAO* 97 (1997) 97-107 (ph.; translation).

- -
Υ̣Α̣Φ̣Ο̣Μ̣[.]Λ̣ΑΧΡΗ̣[- ca. 4-8 -]
τὴν στήλην ἱδρύ[σαν]-
το Ἄμμωνι, Παρά̣[μμωνι],
Ποσειδῶνι, Ἥραι, Λιβύ̣[ηι],
θεοῖς πᾶσι [κ]αὶ πάσ[αις],
ὑπὲρ αὑτῶν καὶ τῶ[ν]
γυναικῶν καὶ τέκνω̣[ν]
- - - - - - - - - - - - - - - - - - - -

1. The first six preserved letters are: Y or M; A or Λ; Φ, I, or T; O or Ω; M or N; perhaps Λ, Δ, or A; this line and the preceding line(s) contained the names, patronymics, and perhaps ethnics of several male (cf. LL. 7/8) dedicants, C.; ΥΑ̣Ι̣Ο̣ΜΑ̣ΛΑΧ̣[--], P.; ΥΑ̣Τ̣Ο̣ΜΑ̣ΛΑΧ̣ = ⟨Αὐ⟩τομαλαχ[α] (toponym, also known as Αὐτομάλαξ vel sim.; = Bu Sceefa), S. (strongly rejected by C.) ‖ 4. Λιβύ̣[ηι] rather than Ἥραι Λιβύ̣[σσηι] (otherwise unattested), which would be too long, C., with references to the goddess Libye; Ἡρα[κλ]ε̣[ῖ καὶ?], P.; Ἥρα[ι Ἀμμωνίαι?], P. in *Das Wrack* ‖ 8. κ̣α[ὶ τῶν ἀ]δελφῶν vel sim.], P. ‖ the dedicatees are the Egyptian triad Ammon, Parammon, and Hera, known also from Olympia, Athens, and Lindos (references in *SEG* XLVI 122) and the couple Poseidon and Libye, known as the parents of Belos/Libyan Zeus = Ammon of Siwa (Nonnos, *Dion.* 3.284-294); Zeus Ammon and Hera Ammonia are known as the parents of Parammon; however, it may be too rigid to connect our inscription with these specific mythographic traditions collecting the five deities into one family, C.

2139. Tell el-Yahoudijeh. Jewish terms in epigrams. On the basis of W.Horbury - D.Noy, *Corpus of Jewish inscriptions of Graeco-Roman Egypt* (cf. *SEG* XLII 1501), B.Boyaval, *Kentron* 13 (1997) 73-76 (non vidimus; cf. S.Follet, *BE* 1999, no. 27), argues that only in some epigrams is a specifically Jewish vocabulary used. The other inscriptions draw on the general terminology of epitaphs in Greco-Roman Egypt.

2140. Terenouthis. Epitaph of Herakleides, 1st/2nd cent. A.D. Rectangular limestone stele with a relief representing a boy clad in chiton and himation and stretching his arms in the position of an orans, flanked by two incised jackals; inscription below; bought in the New York antiquities market by ed.pr. R.Cribiore, *BASP* 34 (1997) 5-10 (ph.; translation).

Ἡρακλείδης Ἡρακλείδο̣υ̣ | ἄλυπε, χρηστέ, ἄω̣ρε, χ̣αῖρ̣ε, | ἐτῶν πέντε

Date: most stelai from Terenouthis should be dated to the 1st/2nd cent. A.D.; the farewell formula of L. 2 with three adjectives and χαῖρε is only attested in stelai from the late 1st cent. B.C.; consequently our epitaph is probably relatively early, ed.pr.; in the same sense J.Bingen, *ZPE* 121 (1998) 192 ‖ 3. ἐτῶν πέντε μ̣ε̣ν̣ῶν τεσ̣άρ̣[ων] (= μηνῶν τεσσάρων), ed.pr.; contra J.Bingen, *BE* (1998) no. 549, who points out that mentioning months in the age of deceased is unusual at Terenouthis; moreover, the spelling would have been clumsy. In fact, the text was re-cut, and we have nothing but the rather illegible remains, to say the least, of χρηστέ, ἄωρε and ἐτῶν πέντε belonging to the underlying, previous text.

2141. Terenouthis. Epitaph of Tryphon, Roman Imperial period. Limestone pedimental stele acquired by the British Museum in 1924; pediment supported by two columns with capitals and bases; between the columns a standing youth clad in a short-sleeved tunic and flanked by two jackals; his arms raised in a gesture of prayer (*orans*); traces of red paint in the boy's hair; inscription below the relief. Ed.pr. in *Ancient Faces* (cf. our lemma no. 2089) 151/152 no. 168 (ph.). We give the text read by N.Kruit (Papyrological Institute, Leiden).

Τρύφων (ἐτῶν) ϛʹ ἄωρος | (ἔτους) ϛʹ Ἀθὺρ ιβʹ

Dated in *Ancient Faces* to ca. 50-70 A.D. on iconographical grounds. R.Tacoma (Papyrological Institute, Leiden) points out that the stele has many iconographical similarities with stones from Terenouthis, especially with category I (d) in F.A.Hooper's *Funerary stelae from Kom Abou Billou* (Ann Arbor 1961); in *Ancient Faces* the provenance is said to be unknown ‖ Τρύφων (ἐτῶν) ϛʹ, ἄωρος | -- Ξ Ἀθὺρ [illegible] ('12th of Athyr'), *Ancient Faces*; H.Harrauer, *Tyche* 14 (1999) 103, has the same text as Kruit except for Ἀθὺρ ιθʹ in L. 2; however, the photo seems to show a beta.

2142. Thebai (area of: Deir el-Bahari). Proskynema, 119 A.D. A.Bataille, *Les inscriptions grecques du temple de Hatshepsout à Deir el-Bahari* (Cairo 1951) nos. 82 and 82bis. A.Łajtar in *op.cit.* (cf. our lemma no. 2147) 35-44 (dr.; translation), argues that B.'s nos. 82 and

82bis are in fact two fragments of the same inscription; he also reads some more lines; the text is written in red ochre; in many places it is covered by stucco from Christian times which bears a Coptic inscription. No. 82 corresponds more or less to LL. 1-5 of Ł.'s new text, 82bis to LL. 6/7: the inscription was engraved in two different hands. Ł.'s text runs as follows. In LL. 10/11, we incorporate some readings and restorations by J.Bingen.

Τὸ προσκύνημα Παμώνθης καὶ Φθ[ο]μώνθην υἱὸν
Ἀπολλωνίδου καὶ Μέμνονος
ἀδελφοῦ καὶ Ἀμμωνίου ἀδελφ(οῦ)
. παρὰ τοῦ κυρίο̣[υ.]ε[. Ἀ]μ̣ενώφιος
δευ[.]ερ[.]εσμου (ἔτους) γ´ Ἀ̣δ[ρ]ι̣[αν]οῦ Καίσαρος
τοῦ κυρίου, Παῦνι ιβ´
το[.]ημη Ἀπ̣[ολ]λωνίδου πατὴρ Παμώνθου ἄρχων καὶ ἐξηγητὴ(ς)
κα(ὶ) ἀγ(ο)ρανόμος [...]η [.]μ̣εγι[.]ος ὁμοίως μήτηρ̣
Παμώνθου, γυνὴ τοῦ προγεγραμμένου
Ἀπολλων v v ίδου ἄρχοντος ὃς δέ τις [...]σαν
ἐξ[α]λίψῃ ταῦτα, ε[..]λιδι αὐτοῦ τὸ ζῆν οσωδ[.]παν[.]αανδ[...]
γηδιαμενι καὶ [.]υλατονεισῃ αὐτοῦ τὸ σῶμα Παῦνι ιβ´

1. Read Παμώνθου καὶ Φθομώνθου υἱῶν, Ł., who suggests that Phthomonthes may be on record in an ostrakon: *O.Theb.* 142 (2nd cent. A.D.) ‖ 2-3. Memnon and Ammonios are brothers of Apollonides, Ł. ‖ 4. between κυρίου and Ἀμενώφιος the stucco prevents transcription; possibly κυρίο̣[υ θ]ε[οῦ Ἀ]μ̣ενώφιος, Ł., who points out that Amenhotep and Imhotep were worshipped as healing deities and that their sanctuary in Deir el-Bahari was something like a sanitarium ‖ 5. δευ[.]ερ[.]εσμου: an epithet of Amenophis followed by μου?, Ł., who also mentions a suggestion of J.Bingen: (ὧ)δε ὑ[π]ὲρ δ̣εσμοῦ, the last word denoting a spell that caused the illness of Pamonthes; the date is June 6th, 119 A.D. ‖ 7. initio perhaps τὸ πρ(οσκύνημα) ἡμή (= ἐμοῦ), Ł., who suggests [ ] as abbreviation of the noun ‖ 7-8. read πατρὸς Παμώνθου ἄρχοντος καὶ ἐξηγητοῦ καὶ ἀγορανόμου; after ἀγορανόμος either an indication of the place where A. exercised his function or another function?, Ł., who adds that it is not clear in which city Apollonides was a magistrate: Diospolis Magna or Hermonthis? ‖ 8-9. read μητρὸς Παμώνθου, γυναικός, Ł. ‖ 10. οσδεν[.]σαν, Ł.; ὃς δέ τις [...]σαν (perhaps ὃς δέ τις ἐ̣αν = ἂν?), Bingen ‖ 11. εξ[.]λιψ[...] αυ[.]αε[..]λιδι; initio a form of ἐξαλείφω or ἐκλείπω, Ł.; ἐξ[α]λίψῃ ταῦ̣τα, ε[..]λιδι, Bingen ‖ 12. initio possibly διαμένι = διαμένει, Ł. ‖ 11-12. αὐτοῦ τὸ ζῆν and αὐτοῦ τὸ σῶμα probably refer to Pamonthes' illness, Ł., who argues that it was Pamonthes' illness which prompted a visit by the entire family (P.'s brother, parents, and uncles) to the sanctuary. Contra Bingen, who interprets these lines as a curse against those intending to efface the inscription.

2143. Thebai (area of: Deir el-Bahari). Epitaph of Harmesis, ca. 220-250 A.D. Portrait of a man on a painted plaster mask; on a hardwood panel a Greek inscription: see K.Parlasca, *Mumienporträts und verwandte Denkmäler* (Wiesbaden 1966) 128 no. 31. Republished in *Ancient Faces* (cf. our lemma no. 2089) 156/157 no. 175 (ph.; translation). We give H.Harrauer's text (*Tyche* 14, 1999, 103/104).

Παχὼν ς´· θὲς Ἀρ|μέσῃ Σεγ̣επώνυχος | ἀπὼ κώμε Τερκύθε(ως)

Παχωνς Ψεσάρ|μεσῃ Σεπωνύχος | ἄπω κῶμε Τερνῦθε, *Anc. Faces* ‖ 1-2. θές: 'Bestatte'; Ἀρμέσῃ: Ἁρμῆσις is the common form; Ἀρμέσῃ for Ἀρμῆσι(ν)?, H. ‖ 3. a village Τερκῦθις is previously unattested, H., who adds that the same is true for the alleged Τερνῦθις; there is a female name Τερκοῦθις.

2144-2146. Unknown provenance. Three dedications, 2nd/1st cent. B.C. Three inscriptions formerly belonging to the collection of the Lyceum Hosianum in Braunsberg (Braniewo) and now in the National Museum at Warsaw. Ed.pr. A.Łajtar, *JJP* 27 (1997) 32-35 nos. 2-4 (ph.; translations; for no. 1 see our lemmata nos. 2128/2129).

2144: 32/33 no. 2. **Dedication to Zeus Horkios, 88-80 B.C.** Rectangular black granite statue base (feet of the statue preserved); inscription on the right side.

Ὑπὲρ βασιλέως Πτολεμαίου | θεοῦ Σωτῆρος Διὶ Ὁρκίωι

Late Hellenistic script: Α; Θ; Π; Σ; slight apices ‖ 1-2. Ptolemy IX Soter II in his second term (88-80 B.C.; during his first term from 116 to 107 B.C. he reigned together with his mother Kleopatra III, not mentioned in our inscription), ed.pr.

2145: 33/34 no. 3. **Dedication, 2nd cent. B.C.?** Lower right corner of a black granite stele; inscription in a framed field.

[---]Ε̣ΡΕΑΤΩ. | [---]ρου καὶ τῶν | [---]ν̣ καὶ τὰ θυ|[---]ντα πάντα

Late Hellenistic script (probably 2nd cent. B.C.): Α; Θ and Ο relatively small; Π ‖ 3. probably the end of an accusative: e.g. [τὸν νάο]ν̣, [τὸν πρόπυλο]ν̣, ed.pr. ‖ 3-4. the dedication is likely to have included various objects (probably belonging to a temple: cf. e.g. *I.Fayoum* III 145; *SB* 589, 677, 7270, and 7454; *OGIS* 732); perhaps τὰ θυ|[ρώματα καὶ τὰ συγκύρο]ντα, ed.pr.

2146: 34/35 no. 4. **Dedication to a deified royal couple, after 221 or 181 B.C.** Left upper corner of a white-gray limestone plaque; incised stroke between LL. 3 and 4: Βασιλ[εῖ Πτολεμαίωι] | καὶ βα[σιλίσσηι --- | θ]ε̣οῖς Ε[---] | Η[---]

Letter forms: Α; small Ο; Σ ‖ either Βασιλ[εῖ Πτολεμαίωι] | καὶ βα[σιλίσσηι Βερενίκηι | θ]ε̣οῖς ε[ὐεργέταις] (Ptolemy III and Berenike II) or Βασιλ[εῖ Πτολεμαίωι] | καὶ βα[σιλίσσηι Κλεοπάτραι | θ]ε̣οῖς ἐ[πιφάνεσι] (Ptolemy V and Kleopatra I), ed.pr.

2147. Unknown provenance. Commemorative stele for Nemesion, 91 A.D. Limestone stele; on the upper part a disk flanked by two serpents; now in the National Museum in Warsaw; originally in the Collection of the Lyceum Hosianum in Braunsberg. Ed.pr.

A.Łukaszewicz in *Warsaw Egyptological Studies* I. *Essays in honour of Prof. Dr. Jadwiga Lipínska* (Warsaw 1997) 315-318.

[Κ]ατ' ἐπιταγὴν
τῆς κυρίας θεᾶς
Ἴσιδος ἀνετέ-
θη στήλη μνε[ί]-
ας Νεμεσίωνο[ς]
υἱοῦ Ἀνεβωτίω-
νος τοῦ
κατασκευάσαντος
τῶι (sic) ἱερὸν σὺν
ὑδρεύματι κα[ὶ]
φυτοῖς· vacat
(Ἔτους) ι´ Δομετιανοῦ
τοῦ κυρίου, Τῦβι ι´

7-11. '(Némésion), qui avait construit ce lieu saint avec le bassin et les plantes', ed.pr.; J.Bingen, *BE* (1998) no. 564, prefers to regard N. as a benefactor, who provided the temple with a cistern and plants/trees ‖ 9. τῶι ἱερόν = τὸ ἱερόν, ed.pr. ‖ 11. φύτοις: N. had a small garden laid out in the courtyard of the temple, ed.pr., who refers to R.S.Bagnall's study on temple-gardens summarized in *SEG* XLIV 1482 ‖ 12-13. 5 January 91 A.D., ed.pr.

2148. Unknown provenance. Christian funerary epigram, 450-500 A.D. *SEG* XXIV 1243. Republished by M.De Martino, *RAC* 73 (1997) 413-423 (ph.; translation; commentary), with three new readings or restorations on the basis of the photo in J.Keil (see *SEG*): in Col. I L. 8 ἀχεύ[ων] instead of ἀχεύ[ω], in L. 11 γελόωντες instead of γελόωντος, and in Col. II L. 18 παιδι[--] instead of παιδν[--]. De M. draws attention to the great poetical qualities of the epigram, comparable to those of Nonnos of Panopolis (which suggests a date in the 2nd half of the 5th cent. A.D.), and comments on allusions to the Bible and on the theological nuances implied in several expressions, inter alia Θεοῦ Θεὸς υἱός (L. 15) and ἡ Ἁγία Τριάς (L. 20-23), both reflecting an anti-Arianic orthodox stance. The inscription was probably erected by a father for his son, who possibly belonged to the Egyptian clergy.

2149-2150. Unknown provenance. Two Christian epitaphs, early Byzantine period. M.Hasitzka - J.Diethart, *Tyche* 12 (1997) 255/256 nos. 245/246, point out that two epitaphs presented as Coptic by W.Brunsch (*Orientalia* 60, 1991, 104 no. 77 and 102 no. 52; cf. *SEG* XLI 1671-1686; = id., *APF* 38, 1992, 52 no. 77 and 50 no. 52; cf. *SEG* XLII 1503; = I.Kamel, *Coptic funerary stelae. Catalogue général des antiquités du Musée Copte Nos. 1-253*, Cairo 1987, nos. 77 and 52) are actually Greek texts.

2149: 255 no. 245 (dr.). **Epitaph of a woman.**

Ἐν ἠρήνῃ τῖ ἀναlπασαμένlης ἐν † Κ(υρίῳ)

= ἐν εἰρήνῃ τῇ ἀναπαυσαμένῃ ἐν Κ(υρίῳ), H.-D.

2150: 255/256 no. 246 (ph.; dr.). **Epitaph of Apollo or Ptolemaios.**

† | Ὁ τῷ υἱὸ|ς Πτολ(--) | ὁ Ἀποlλῷ

ΩΥ in L. 1 and Ω in L. 4 are engraved upside down ‖ = either ὁ υἱὸς Πτολ(εμαῖος) τῷ Ἀπολ(λ)ῷ or τῷ υἱῷ Πτολ(εμαίῳ) ὁ Ἀπολ(λ)ῶ, H.-D.

2151. Unknown provenance. Inscribed silver phylactery with a spell for aching feet, late 3rd/4th cent. A.D. Silver tablet broken at left, now in the papyrological Collection of the University of Cologne. Edd.pr. D.R.Jordan - R.D.Kotansky in M.Gronewald - K.Maresch - C.Römer (edd.), *Kölner Papyri (P.Köln)* Band 8 (Papyrologica Coloniensia vol. VII/8; Cologne 1997) 70-76 (ph.; dr.; translation).

[c h a] r a k t ê r e s   Τεφριωθ
[-ca. 4- e.g. στῆσο]ν τὸν πόνον τοῦ ποδὸς τοῦ φοροῦ(ν)-
[τος τοῦτ]ọ τὸ φυλακτήριον· Ἄναξ θεῶν καὶ
[e.g. δαιμόν]ων Ιαω, παραστάθητί μοι καὶ παῦσο(ν)
[e.g. καὶ στῆσ]ον [e.g. Ἄμ]μονα τọῦ ἔχοντος αὐτὸν πọ́-
[νου ται]ῖς ἀστακαῖς· θεραπεύων ⟨αὐτὸν⟩ ὑγιῆ, σ-
[ῶον (?) -ca. 2- ὦ (?) κ]υριεύων θεὲ θεῶν, σὸς ἄνθρω-
[πος - - -ca. 9- - - κ]αὶ σὸς βροτός, πεφυκώς σου
[- - -ca. 11 - - - -] πυριφαὴς ἐπισκοπεῖ τὰ πάντα
[- - -ca. 10 - - -]ΜΑΙ σωτηρίαν τῷ σῷ βροτῷ, Ιαεω
[- - - ca. 10 - - -]ανας ανοκ σισιμουν βιβι
[- - -ca. 9 - - -] .ωΜΑΙ, δέσποτα, τέλει· ἤτη ἤτη

1. Τεφριωθ: new in this form, edd.pr., who refer to Τεφρεωθι in a love charm ‖ 2. in fine ΦΟΡΟΥ̅, tablet; στῆσο]ν or παῦσο]ν, edd.pr., with references to other spells for aching body-parts ‖ 3-12. 'The rhythm of the Greek is too iambic to be simply prose', edd.pr., who suggest that we have a misquotation of some otherwise unknown metrical incantation and offer a metrical reconstruction ‖ 4. [πνευμάτ]ων or [ἀνθρώπ]ων cannot be excluded; Ιαω: instead of the metrically required Ιαεω (see L. 10 in fine), edd.pr.; ΠΑΥϹΟ̅, tablet ‖ 6. ἀστακαῖς: ἀστακή is unattested elsewhere, edd.pr., who refer to ἀστακός ('lobster', 'hollow of the ear') and wonder whether a 'bony (?) part of the foot' is meant; θεραπεύων for θεράπευσον, edd.pr.; ⟨αὐτὸν⟩ is not on the tablet ‖ 7. θεὲ θεῶν: edd.pr. refer to *Deuteronomy* 10.17, *Ps.* 49.1, and *Daniel* 4.31: the god of the Old Testament ‖ 7-8. edd.pr. assume that 'thy man --- and thy mortal, born thine,' beseech the 'ruling God of Gods' (L. 7) ‖ 9. πυριφαής: 'fire-bright', an epithet of gods, edd.pr. ‖ 10. initio: or]κ̣αι ‖ 11. ανοκ: Coptic ('I am'); ΑΝΩΧ ΒΙΒΙ is found on a nail, with the name Solomon, edd.pr., who for σισιμουν refer to gems with σισιφερμουν and σισισρω ‖ 12. ἤτη ἤτη = ἤδη ἤδη, edd.pr.

2152. Unknown provenance. Solomonic exorcism, 3rd/4th cent. A.D. Silver tablet now in the papyrological collection of the University of Cologne. Edd.pr. D.R.Jordan - R.D.Kotansky in *op.cit.* (cf. our lemma no. 2151) 53-69 (ph.; dr.; translation).

Ἐσκορκίζω πᾶν πνεῦμα πο-
νηρὸν καὶ κακόν, κατὰ τοῦ μεγάλου
ὑψίστου θεοῦ τοῦ κτίσαντον τὸν οὐ-
ρανὸν καὶ τὴν γῆν καὶ τὰς θαλάσ-
σας καὶ πάντα τὰ ἐν αὐτοῖς, ἐξελ-
θεῖν ἀπὸ Ἀλλοῦτος, ἣν ἔτεκεν Ἄν-
νις, τῆς ἐχούσης τὴν σφραγῖδα
τοῦ Σολομῶνος, ἐν τῇ σήμε-
ρον ἡμέρᾳ, ἐν τῇ ἄρτι ὥρᾳ,
ἤδη ἤδη, ταχὺ ταχύ· φυνζω σ-
ε, πνεῦαλα τὸ συνέχον τόσκιν οὐ ῥα-
δίαν, Αλφανασσα Μαρωχ Ιεωχ Ιαθ Φρον-
αμον Ιαω Σηθ Ιμααμ Φρει Φιμακεραυ-
ιανιηρ Βριμμεσον Κιομμα Πανια-
μι Βαρφαραλαξ Οζομο· Τί θλείβεις
τὴν Ἀλλοῦν, μηδέν
Ouroboros σοι ἄδικον ποιήσασαν;
with Σφραγῖδος Σολομõνος
charaktêres ἐν (μ)έσῳ τὰ δαιμόνια

1. Ἐσκορκίζω = ἐξορκίζω, edd.pr. || 1-2. πονηρὸν καὶ κακόν: occurs in the Old and in an exorcistic context also in the New Testament; the expression is possibly characteristic of Greek-speaking Jewish exorcists, edd.pr. || 3. ὑψίστου Θεοῦ: translation of the Hebrew mystical name of God; κτίσαντον for κτίσαντος, edd.pr. || 3-5. characteristic of the God of the Old Testament, edd.pr., who quote some parallels for the combination of ὕψιστος θεός and the creation of heaven and earth || 6-7. Ἄννις: the mother of Allous, edd.pr., who add that elsewhere the name was borne only by men, unless Ἄννις Μάρκου in *SB* 692 (from Tell Maqdam; 9 B.C.) is a woman rather than a man (Ἄννι(ο)ς) || 7-8. 'The seal of Solomon': so LL. 18/19, showing that the ouroboros (in the form of a snake eating its tail) is equated with Solomon's seal, edd.pr., who refer to amulets representing on one side the rider Solomon within an ouroboros and on the reverse the inscription Σφραγὶς Θεοῦ || 10. φυνζω: misspelling for ὁρκίζω, cursive OP being miscopied as Φ and KI as YN, edd.pr. || 11. πνεῦαλα for πνεῦμα, M being copied as ϥλ ; τόσκιν for τόξιν: τόξις, hitherto unattested, means 'poison', edd.pr., who also hesitatingly consider οὐρανίαν for οὐ ῥαδίαν || 12-15. Φιμακεραυ(ν)ιανιηρ: 'thunder-muzzler'; or is -ηρ a misspelling for -ηλ, yielding the name of an angel or demon?, edd.pr.; Μαρωχ: cf. Βαρουχ; Ιεωχ: a look-alike of Ιεωα; Φρει: Egyptian; Φροναμον: Egyptian for 'the name of Amon'?; Οζομο: do these letters possibly conceal a verb like (ἐξ)ομολογέω ('to confess')?; one of the results of successful exorcism was the confession of the demon, edd.pr., who conjecture that the copyist's model may have had OMO$_{o}^{λ}$ for ὁμολό(γησον) || 16-19. left of the line a drawing of the ouroboros containing the signs Z ∃ ᖷ ᒣ (probably indicating the Tetragrammaton); left of the ouroboros ∃ X ∃ and right of it ᖷ X I, for which edd.pr. do not have an explanation. Solomon could seal and enclose demons with his signet ring.

2153. Unknown provenance. Christian amulet, undated. Rectangular tablet; two suspension holes; presented in the sales catalogue of C.Ede, *Writing and Lettering in Antiquity, London 26 October 1976*, no. 35(b) (ph.). Published by G.Nachtergael in R. De Smet - H.Melaerts - C.Saerens (edd.), *In Honorem Aloysi Gerlo* (Louvain 1997) 202/203 (ph.).

† Βους | Βος

For other Βους-amulets ed.pr. refers, inter alia, to *ZPE* 50 (1983) 101/102 (cf. also his Addendum on 205/206) || Bo(u)s is the personification of the 'premier décan' of Scorpion who is supposed to exercise a beneficient influence on the genitalia.

2154-2155. Unknown provenance. Two amphora stops, early Byzantine period. O.Wulff, *op.cit.* (cf. our lemma no. 2118) 279 and 281 nos. 1453 and 1470. Republished by G.Nachtergael, *ZPE* 119 (1997) 185/186.

2154: 185. **Owner's inscription, 5th/6th cent. A.D.** Wulff, 279 no. 1453. On the basis of a photograph, N. reads † ΧΜΓ ϙΘ Μάρκ(ου) † Δημητ(ρίου) (ed.pr.: † ΧΜΓ ˥ΕΜΑΡΚ † ΔΗΜΗΤ). For ΧΜΓ, see *SEG* XLV 23118* and our lemma no. 2344; ϙΘ = ἀμήν.

2155: 185/186. **Stamp with owner's name.** Wulff, 281 no. 1470. N. reads Ὡρουωγ-χ(ίου) (ed.pr.: ὅρου 800003?).

2156. Unknown provenance. Inscribed lamp. For a lamp probably made in Egypt see our lemma no. 2224.

NUBIA

2157. Abu Simbel. Graffito on the colossal statue of Ramses II, 591 B.C. *Syll.*[3] 1a; Meiggs-Lewis, *GHI*[2] 7a; *LSAG*[2] 358 no. 48a; cf. *SEG* XLIV 1529. Republished by M.Dillon, *ZPE* 118 (1997) 128-130, with translation. D. discusses the names in L. 5: Πέλεϙος Οὐδάμο. There are no parallels for Πέλεϙος as a personal name, nor for Οὔδαμος (leaving aside that this name should be read as Εὔδαμος, i.e. Εὔδημος). D. interprets L. 5 as 'Archon, son of Amoibichos, wrote us and Axe, son of Nobody'. Archon carved the letters into the leg of the statue with his πέλεκος, "axe, blade, sword". This is a pun, perhaps the first instance of humour in a Greek inscription. For Οὐδαμός, D. refers to Homer, *Od.* 9.366, 369, 408, 455 and 460, where Odysseus tells the cyclops Polyphemos that his name is Οὖτις. Archon, the mercenary, may have had this story in mind [For a similar interpretation, see the study of T.Eide (et alii), mentioned in *SEG*, *loc.cit.*]. Contra J.Bingen, *BE* (1998) no. 567: Πέλεϙος is a Carian name; Εὐδα-

μος is well attested in and near Rhodos as rightly argued by O. Masson (see *SEG* XLIV 1529). The krasis Οὐδάμο is quite normal for ὁ Εὐδάμο.

2158. Dodekaschoinos. Talmis. Instruction concerning the expulsion of pigs from the temple, 248/249 A.D. *OGIS* 210 (*IGR* I 1356; *I.Prose* 63; cf. *SEG* XLVI 2183). On the basis of a new photograph J.Bingen, *CE* 72 (1997) 348-354 (dr. of LL. 8-11; translation), reads L. 11 as [(Ἔτους)] ς´ τῶν κυρίων ἡμῶν ⟦[Φιλίππω]ν̣⟧ Σ̣εβαστῶν vacat ([(Ἔτους) .] τῶν κυρίων ἡμῶν [Φιλίππων] (or [Μαξιμίνων]) Σεβαστ[ῶν], earlier editors; cf. *SEG* XLVI). The inscription is now precisely dated to 248/249 A.D. B. reconstructs the procedure and correspondence preceding its publication: the priests of the temple of Mandoulis, embarrassed by the presence of pigs in the temenos, turn to the highpriest/idiologos of Alexandria, arguing that the animals obstruct the smooth performance of sacred rites (LL. 9/10). The highpriest passes on their petition to his representative for the administration of sacred matters Myron (L. 2; probably the *procurator usiacus*), who writes (ἔγραψε; L. 3) to the local strategos Aurelius Besarion (LL. 1/2), ordering him (κελεύω; cf. LL. 4 and 9) to expel the pigs. Besarion writes to the priests that the owners are ordered (παραγγέλλεται; LL. 5/6) to remove their pigs within two weeks. The name and title of Besarion in the nominative (LL. 1/2, not syntactically related to the rest of the text) reflect the initial formula of his letter (χαίρειν is omitted in the inscription). The inscription was inscribed on the façade of the pronaos on the initiative of the priests. The reason of the apparent conflict between the priest and the villagers/pig-owners remains unclear.

For a new edition of the inscription by T.Hägg (with some comments by L.Török) see *Fontes Historiae Nubiorum* III (Bergen 1998) 976-978 no. 248. H. follows Bingen's new readings, but questions the connection between the main document and the date at the end. He wonders whether the construction of the sentence as proposed in *I.Prose* 63, though linguistically doubtful, might improve understanding. Both objections are rejected by Bingen, *BE* (1999) no. 609 and *CE* 74 (1999) 387.

2159. Meroe. Monuments dedicated by Axumite kings, ca. 350 and 4th/5th cent. A.D. *SEG* XXIV 1246 (XLII 1655*) and *SEG* XXXIV 1642 (XLII 1656). B.Hendrickx, *AClass* 40 (1997) 90-95, accepts the text of *SEG* XXIV 1246, rejecting the new readings of T.Hägg (cf. XXXIV 1641) [and implicitly those of S.Y.Bersina (cf. *ibid.*), ignored by H.]. On the basis of Ἄρεως in L. 2 he considers this text as evidence of an Axumite invasion into Meroe before the introduction of Christianity [but cf. *SEG* XXXIV 1641]. In *SEG* XXXIV 1642 on the other hand, the alleged reference to Ares is far from certain: in L. 2 other restorations are possible (e.g. [--]ρ ἕως [--]) and in L.7 the divine name was completely restored ([-- τῷ Ἄρει]). This dedication of a throne, dated later (4th/5th cent.) than *SEG* XXIV 1246 (ca. 350 A.D.) by ed.pr. Hägg, probably belongs to the period after the conversion of the Axumite kings to Christianity. H. rejects the suggestion of Hägg [and Bersina] that also *SEG* XXIV 1246 is part of a throne; it rather records the erection of a bronze statue of Ares (cf. L. 13: [-- χ]άλκεον [--]; for the dedication of - bronze and other - statues of Ares by Ezana cf. *OGIS* 200 LL. 30/31 and *SEG* XXXII 1601 LL. 27-30) [For *SEG* XXIV 1246 see also B.Hendrickx, *'L'inscription d'un roi inconnu d'Axoum à Méroe'*,

Ekklesiastikos Pharos 68/69 (1986/1987; African edition) 138-143 and id., *Official Documents Written in Greek Illustrating the Ancient History of Nubia and Ethiopia (3rd cent. B.C. - 6th cent. A.D.)* (Monumenta Afro-Hellenica 1; Johannesburg 1984) 50-52 no. 9 (non vidimus)].

SEG XXIV 1246 (XLII 1655*) and XXXIV 1642 (XLII 1656) are now republished by T. Hägg (with comments by L.Török) in *Fontes Historiae Nubiorum* III (Bergen 1998) 1066-1072 nos. 285/286.

2160-2161. Primis (Qasr Ibrim). Rupestral inscriptions. P.Rose, *Qasr Ibrim. The Hinterland Survey* (London 1996) 103/104 nos. 21/21a. Republished by G.Nachtergael, *ZPE* 119 (1997) 188.

2160: 103 no. 21. **60 or 9 B.C.** N. reads on the ph.: Πνεφερῶς Ὥρο̣[υ] | (ἔτους) κβ´, Χοιὰχ ιβ´ (ΠΝΕΡ(?)ΕΝ( )CWP | L(Kς)X[O]IAKIB, ed.pr.). The palaeography of the text points to the late Hellenistic or early Roman Imperial period. The 22nd year must be that of the reign of Ptolemy XII Auletes (60 B.C.) or of Augustus (9 B.C.) (ed.pr. wrongly assigned 'year 20' (*sic*) to Ptolemy VIII Euergetes II: 150/149 B.C.).

2161: 103/104 no. 21a. N. reads Πα̣τε[...]ο̣υπεις (ed.pr. read the name Πατεμαθυπει).

KYRENAIKA

2162. Berenike (area of: Ain-es-Selmani). Epitaph of Publius, Roman Imperial period. D.M.Bailey, *ABSA* 57 (1972) 3 ff.; J.Huskinson, *Corpus Signorum Imperii Romani: Roman sculptures from Cyrenaica at the British Museum* (London 1975) 49/50 no. 87 (ph.). Marble bust found in 1861 in a tomb and now in the British Museum; below the bust a panel with a Greek inscription. Republished in *Ancient Faces* (cf. our lemma no. 2089) 197 no. 271 (ph.). Never included in *SEG*: Πόπλιος | Καλλιμάχου | v v (ἐτῶν) λη´

Dated in *Ancient Faces* to ca. 100-120 A.D. (hairstyle).

2163. Kyrene. Βάττος, Κυρήνη and Λιβύη as national symbols. E.Marshall in H.M.Parkins (ed.), *Roman Urbanism. Beyond the Consumer City* (London 1997) 173-209, uses mainly literary but also epigraphical and archaeological evidence in a study on Βάττος (194-203) and the personifications of Κυρήνη (184-194) and Λιβύη (203-207) as symbols of civic identity and embodiments of the city's existence. M. argues that these symbols are 'constructions' forged into a collective ideology but varying according to gender, social status, and ethnicity. The nymph Kyrene was created as a personification of the city by the Kyrenaians

themselves; in the narrative surrounding her, the emphasis is on fertility (maternal qualities), beauty, athleticism, and the colonizing experience (depiction as a huntress; queen of the city after hierogamy with Apollo; cf. *SEG* IX 190; Aphrodite instigated the consummation of their love: cf. *IGR* I 1035). Discussion of the feminization of personified land and of hierogamy as a metaphor for the founding of cities. On 192-194 a discussion of the relief representing the πολίων μητρόπολις Kyrene crowned by Libye, *GIBM* 1061 (*SEG* XXXVII 1675; ph.; for the fertility of the area cf. *SEG* IX 2 [see also XLVI 2196]), which could have imparted a range of meanings: acknowledgement by the dedicant from Ptolemais of Kyrene's supremacy over the pentapolis, feelings of unity among the Kyrenaian cities, assertion of supremacy of the dominant in-group over subgroups, contempt by other Kyrenaians and, for Roman residents, Kyrene honored as a Roman province. Also the city founder Battos was strongly associated with Apollo: see the inscriptions mentioned in our lemma no. 2164. M. stresses discrepancies in the legends concerning Battos and the fact that he was not a static symbol (decline of his cult in the Roman period). Libye, called the 'third continent' in the inscription accompaying the Libye/Kyrene-relief, represented the whole of the north African region and conveyed both a geographical and an ethnic sense. Close ties of Kyrene with neighboring local cities (cf. *SEG* IX 238) may have resulted in the Kyrenaians developing a Libyan ethnic identity.

2164. Kyrene. The cult of the founder hero Βάττος. L.Gasperini, *MGR* 21 (1997) [1998] 1-10 and *Gerión* 16 (1998) 143-155 (Spanish translation), discusses the literary, archaeological, and epigraphical evidence testifying to the cult of the founder hero Battos. The following inscriptions are briefly discussed and refer to the founder himself: *SEG* IX 3 (XLVI 2197*; the oath of the Οἰκιστῆρες relating the founding myth; ca. 400-350 B.C.); *SEG* IX 72 (XLVI 2200*; the Cathartic Law; ca. 350-300 B.C.; LL. 21-25: tomb of Battos as one of the funerary places producing relatively little contagion for visitors; cf. our lemma no. 2165); *SEG* IX 63 (XXVI 1835*; 2 B.C.; Kyrene as Βάττου -- πόλις μερόπων); *SECir* 9b (*SEG* IX 189; epigram associating a priest of Apollo with Battos; 181-192 A.D.; dr.; text and translation). The Kyrenaians are styled Βαττιάδαι in *SECir* 80 L. 2 (fragment referring twice to Παιάν, i.e., Apollo; the lettering is similar to that of the sacred law G.Pugliese Carratelli, *PP* 15, 1960, 294-297: 2nd cent. B.C.; it probably comes from the Apollo temple like that law; dr.). *SEG* XLIV 1541 (1) is a dedication to Ἀπόλλων Κόραξ, the mythical guide of Battos (ca. 550 B.C.). Βάττος was rarely used as a name by Kyrenaians, perhaps because as a divine name it was considered embarrassing for ordinary human beings. It occurs in *SEG* XX 741 A Col. I L. 49 (list of ephebes; 3/4 B.C.), in the nearly contemporary genealogical inscription *SGDI* 4859, where Battos represents the ninth generation in ascending order (i.e., late 3rd/early 2nd cent. B.C.), and in *SEG* IX 174-176 (building activities of the Apollo priest Τιβέριος Κλαύδιος Βάττος; his call name or Kyrenaian name was Βάττος, as appears from 176 LL. 9 and 34; reign of Marcus Aurelius) [for Βάττος in Kyrenaika and its possible Theran origin see *SEG* XLVI 1065 and 2326].

2165. Kyrene. The cathartic law, late 4th cent. B.C. *SEG* IX 72; XLVI 2200*; cf. our lemma no. 2164. P.Cassella, *AAP* 46 (1997) 333-348, provides an Italian translation and a detailed discussion of section 18 of this law (LL. 110-120), with special reference to the words ἐπακτός and ἱκέσιος ἐπακτός. On the basis of an analysis of literary evidence she concludes that ἐπακτός denotes an 'elemento o una persona introdotti dall'esterno in una comunità, un gruppo ---' (342). In *SEG* IX 72 she contrasts the ἱκέσιος ἐπακτός with the οἰκία to which he is sent (L. 110): it is a suppliant sent by the head of a γένος to another γένος, to which he is an outsider (ἐπακτός: 'supplice introdotto'). She argues that we do not have a rite of purification but one of admission to another gentilician group. Section 18 describes a ritual banquet representing symbolically the reception of the ἱκέσιος in the οἰκία of the new γένος; the κολοσσοί represent 'il mandante assente, sia essa vivo o morto'. Contra, C.Dobias-Lalou, *Lalies* 17 (1997) 261-270: the ἱκέσιος is 'dirigé (vraisemblablement par un esprit vengeur, comme dans l'ἐπαγωγή) vers une maisonnée dont le maître l'accueillera et le sortira de cet état'. In Kyrene we have a case of 'purification permettant une réintégration dans le group social'. See also C.Dobias-Lalou, *BE* (1999) no. 619.

2166-2171. Kyrene. Epitaphs, ca. 250-200 B.C. and Roman Imperial period. Five inscribed white marble bases which supported stelai (our lemmata nos. 2166-2170; ca. 250-200 B.C.); found in 'Tomb S 388' from the South Cemetery of Kyrene (Wadi El-Aish); on the second floor of the tomb the wall is covered by several layers of stucco; on the last layer, texts were engraved (our lemma no. 2171; Roman Imperial period). Ed.pr. C.Frigerio, *Libya Antiqua* 3 (1997) 62-65 and 72 (texts in majuscules), in the context of a study of the architecture of the tomb (51-72), which he dates to ca. 250-200 B.C.; also statues of half-length veiled female figures were found (cf. our lemmata nos. 2189 and 2196) [These inscriptions have also been published by L.Gasperini in E.Catani - S.M.Marengo (edd.), *La Cirenaica in età antica* (Macerata 1998) 274-279 (ph.)].

2166: 62/63 no. 1 (ph.). **Epitaph of Mnasistrata.** Base with plain moulding above and below; on its top a hole for pouring in lead: Μνασιστράτα | Νεβρίχω

2167: 63 no. 2. **Epitaph of Aristoteles.** Base with egg and dart mouldings above and below: Ἀριστοτέλης | Νεβρίχω

2168: 64 no. 3 (ph.). **Epitaph of Nebrichos.** Base of the same type as the one in the preceding lemma: Νέβριχος *vacat* | Ἀριστοτέλευς

2169: 64 no. 4. **Epitaph of Anaxilea.** Base with large mouldings above and below.

Ἀναξίλεα | Εὐφράνορος

2170: 65 no. 5. **Epitaph of Arthmiadas.** Base with egg and dart moulding above and plain moulding below: Ἀρθμιάδας | Εὐφράνορος

1. For the name Ἀρθμιάδας see our lemma no. 2182 and C.Dobias-Lalou, *BE* (1999) nos. 616 and 622, for what could be the grandfather of the present Arthmiadas.

2171: 72 (ph. of C/D). **Epitaph of Sempronius Aper and others.** Graffiti on the wall (a-d) and the architrave (e).

A: Σεμπρώνιος | Ἄπερ· ΛΞΔ ❦
B: Σεμπρωνία | Μαξίμα | (ἐτῶν) ε´ ❦ | Σεμπρωνι[--]
C: Σεμπρωνία | Μάρκελλα | vacat (ἐτῶν) ε´ ❦
D: Σ[--] | ΣΤ[--] | (ἐτῶν) κα´
E: ΣΤΑΛΛΙΚ[--]

[A. Rather Ŀ ξδ´ = (ἐτῶν) ξδ´ (= 65 year), Pleket] ‖ D. ΚΑ, lapis.

2172-2176. Kyrene. Epitaphs. One known and four new epitaphs from cemeteries around the city (our lemmata nos. 2172-2175) and (probably) a country-estate south of Kyrene (our lemma no. 2176); now in the Museum in Shahat. (Re)published by (edd.pr.) C.Dobias-Lalou, R.A.Gwaider, *Libya Antiqua* 3 (1997) 25-29 nos. 1-5 (ph.).

2172: 25/26 no. 1. **Epitaph of Eubatas, ca. 300 B.C.** White marble base moulded above and below; found in Wadi Graga. The text also apud F.A.Mohamed - J.Reynolds, *ibid.* 36 no. 8 (ph.): Εὐβάτας | Ἡριλόχω

Edd.pr. suggest that the deceased was the son of Ἡρίλοχος Εὐβάτα on record as commander of ephebes in ca. 345 B.C. (*SEG* XLVI 2198 L. 25); on the other hand, M.-R. suggest identifying him with the father of the officer ‖ M.-R. point out that the marble could be Thasian and that the base probably came from the South Cemetery.

2173: 26/27 no. 2. **Funerary epigram, ca. 300 B.C.** *CEG* 682; *SEG* XXXIX 1723.

2174: 27 no. 3. **Epitaph of Polyaratos, 3rd cent. B.C.** Small white marble base moulded above and below; found in Wadi Graga (cf. our lemma no. 2172).

Πολυάρατος | Εὔφριος

Both names are amply attested in Kyrenaika, edd.pr.

2175: 27/28 no. 4. **Epitaph of Phrason, ca. 300 B.C.** White marble stele moulded above; found north of Shahat. The text also apud F.A.Mohamed - J.Reynolds, *ibid.* 40 no. 19 (ph.; 'probably from the North Cemetery'): Φράσων | Εὔφριος

2176: 28/29 no. 5. **Epitaph and epigram for the dog Tyrannos, 3rd/2nd cent. B.C.** Small limestone pillar with moulding and cornice above; inscription A in a cartouche just below the moulding; inscription [redacted] below an incised hunting-dog; superficially carved letters; found in El-Faidia, 17 km south of Shahat.

A: Τύραννος κύων
B: Ἐνθάδε δὴ κεῖμαι | ὑπ[ὸ] γαίης, δέσπο|τα, [πο]λλὰ πονή|σας

B. A heptameter, edd.pr., who refer to modern studies on deceased animals and their names: G.Herrlinger, *Totenklage um Tiere in der antiken Dichtung* (Stuttgart 1930) and F.Mentz, *'Die klassischen Hundennamen'*, *Philologus* 88 (1933) 104-129, 181-202, and 415-442 [for (literature on) epitaphs of dogs see also *SEG* XL 1599, XLI 1283, and XLIV 1692; see also C.Gorla, *Acme* 50, 1 (1997) 33-60, for epitaphs on dogs in the *AP*].

2177-2199. Kyrene. Epitaphs. Various epitaphs found in the cemeteries of Kyrene; those cut on movable stones are now in the Museum in Kyrene or within the protected site of Kyrene; all texts are new except for the two presented in our lemma no. 2180 B/C. (Re)published by (edd.pr.) F.A.Mohamed - J.Reynolds, *Libya Antiqua* 3 (1997) 31-44; cf. also C.Dobias-Lalou, *BE* (1999) no. 623.

2177: 32/33 no. 1 (ph. of C). **Epitaphs of three men, 4th cent. B.C.?** Three white marble bases with egg and dart moulding above and below; they probably belonged to the same tomb, probably in the South Cemetery.

A: Ἀνδρίας | Ἀναξίπ[π]ω
B: [Τ]έλων Ἀνδρία
C: Ἀνάξιππος Τέλωνος

A is slightly larger than the other two, edd.pr., who propose the following stemma: Anaxippos → Andrias → Telon → Anaxippos.

2178: 33 no. 2 (ph.). **Epitaphs of Antiphilos and Theudoros, 3rd cent. B.C.?** Two very similar white marble bases with egg and dart moulding above; the similarity induces edd.pr. to suggest ('entirely conjectural') that they are from the same tomb in the South Cemetery.

A: Ἀντίφιλος | Εὐκλείδα
B: Θεύδωρος | Ἁγησιστράτ[ω]

2179: 33/34 no. 3 (ph.). **Epitaphs of Aristoteles and Pratomedes, 4th/3rd cent. B.C.** Large rock-cut tomb in the South Cemetery, consisting of three chambers, in which were found a marble stele moulded above (A), a low rectangular marble base moulded above and below (B), an uninscribed marble stele with an acanthus scroll in relief, and a fragment of a marble panel which carried a relief of a chariot wheel.

A: Ἀριστοτέλης | Βασιλοκρέοντος
B: Πρατομήδη[ς] | Ἀγώνιος

A 2. Βασιλοκρέων: previously unattested, edd.pr.; cf. also D.-L. || B 2. *SEG* XL 1596 records the only other Ἀγῶνις attested in Kyrene; he was priest of Apollo in the 4th cent. B.C., edd.pr., who tentatively suggest identifying the two homonymous men || the chariot wheel (see above) could testify to the family's interest in chariot-racing, edd.pr.

2180: 34/35 no. 4 (ph. of D; dr. of C). **Rock-cut tomb with various inscriptions, 2nd cent. B.C.?** Rock-cut tomb in the South Cemetery; on its interior wall it contained two rock-cut inscriptions (B/C); part of a white marble base (D) was found in the tomb; another stele (A) is likely to belong to the same tomb.

A: **Epitaph of Astykles.** White marble stele: Ἀστυκλῆς | Βαρκαίω

1-2. Cf., in this lemma, B LL. 1/2.

B: **Epitaph of Barkaios and Mnasta.** *CIG* 5166; R.M.Smith - E.A.Porcher, *History of the recent discoveries at Cyrene made during an expedition to the Cyrenaica in 1860-61* (London 1864) no. 29.

Βαρκα(ῖ)ος | Ἀστυκλεῦς, | Μνάστα | Κρίνιος

1. ΡΑΡΚΛΗΟΣ (copy of Pacho), leading to *CIG*'s [Χ]αρ[ι]κλῆος; ΒΑΡΚΛΗΟΣ, S.-P. || 1-2. cf., in this lemma, A LL. 1/2 || 4. cf., in this lemma, D || Barkaios and Mnasta may have been husband and wife, M.-R.

C: **Epitaph of Aristoteles.** *CIG* 5154. Smith-Porcher, *op.cit.* no. 27.

Ἀριστοτέλης | Σώσιος ἱαρεὺς | Ἀπόλλωνος· μηθέ|να ἐντίθη vacat

1-2. An Aristoteles, son of Sosis, occurs in *SEG* XX 735b I L. 97 (later 3rd cent. B.C.?): either the same man or an ancestor, M.-R. || 3-4. 'Bury no one (else) here', M.-R.

D: **Epitaph of Krinis?** Part of a white marble base with moulding.

Κριν̣[--] | Ἀρισ̣τ̣ί̣π̣[που]

1. Κρῖν[ις], edd.pr., who refer to the text in this lemma, B L. 4.

2181: 36 no. 5. **Epitaph of Apollodoros, 2nd cent. B.C.?** White marble base moulded above and below; probably from the South Cemetery.

Ἀπολλόδωρος | Εὐαγόρω

2. Genitive of Εὐάγορος, variant of Εὐαγόρας, D.-L.

2182: 36 no. 6 (ph.). **Epitaph of Arthmiadas, 4th cent. B.C.?** White marble base with egg and dart moulding above and below; probably from the South Cemetery.

Ἀρθμιάδας | [Ἀ]ριστοφάνευ[ς]

1. Ἀρθμιάδας: previously unattested in Kyrenaika, edd.pr., who refer to Plut., *Lycurgus* 5.4 [But see our lemma no. 2170 for the name].

2183: 36 no. 7 (ph.). **Epitaph of Aristis, 3rd cent. B.C.?** White marble base with egg and dart moulding above; probably from the South Cemetery.

Ἄ̣ριστ[ις] | Πατρι[--]

2. Πατρί[ππου]?, edd.pr.

2184: 36 no. 8 (ph.). **Epitaph of Eubatas.** See our lemma no. 2172.

2185: 36-38 no. 9 (dr.). **Epitaph of Theuchrestos, 4th cent. B.C.?** White marble stele in the shape of a naiskos; inscription on the architrave below the gable, in letters painted alternately in yellow and blue; found in the South Cemetery in the Wadi El-Aish: Θεύχρηστος Φιλοθάλους

Both names are attested in Kyrene, though not in conjunction, edd.pr., who are hesitant in identifying our Theochrestos with the homonymous Olympic victors of 360 and ca. 300 B.C. (Paus. 6.12.7) || D.-L. prefers the later 3rd cent. B.C. and suggests that this stone may well have had a 'destination votive'.

2186: 38 no. 10 (ph.). **Epitaph of Melanippos, late 4th or 3rd cent. B.C.?** White marble base with egg and dart moulding above and below; probably from the South Cemetery: Μελάνιππος vacat | Καλλίππω vacat

Edd.pr. refer to *SEG* IX 1 L. 74 (a Kallippos, son of Melanippos as general in 321 B.C.) and consider the possibility that this strategos was the father of our Melanippos.

2187: 38 no. 11. **Epitaph of Nikaios, 4th cent. B.C.?** White marble stele with plain moulding above; probably from the South Cemetery: Νικαῖος | [Π]ολυκλεῦς

Edd.pr. refer to *SEG* IX 15 L. 4, recording a Polykles, son of Nikaios: perhaps the father or son of our Nikaios.

2188: 38 no. 12 (ph.). **Epitaph of Nikis, 4th/3rd cent. B.C.?** Left side of a white marble base with plain moulding above and below; probably from the South Cemetery: Νῖκις Φ[--]

2189: 38 no. 13 (ph.). **Epitaph of Philonidas, 3rd cent. B.C.** White marble base with plain moulding above and below; found beside a tomb about 1 km west of the extra-mural sanctuary of Demeter and still supporting a three-quarter figure of a mourning woman; this figure, a well-know funerary feature in Kyrenaika, is certainly divine and is identified by some scholars with Persephone (see edd.pr. on 31/32).

Φιλωνίδας | Ἀντιφίλω

2190: 38/39 no. 14. **Epitaph of a daugher of Aiglanor, 4th/3rd cent. B.C.?** White marble base with plain moulding above and below; probably from the South Cemetery: [....]όλα Αἰγλάνορος

Perhaps [Κριτ]όλα, edd.pr.

2191: 39 no. 15. **Fragmentary epitaph, undated.** Right side of a white marble base with plain moulding above and below; probably from the South Cemetery.

[...]ΥΤ[.]ΣΙ[...]ιμάχω

1. Possibly [Να]ύτ[ας], edd.pr., who refer to a Ναύτας Εὐμηλίδα in *SECir* 71 L. 7 ‖ after re-examination of the stone, D.-L. reads in L. 1 [--]υτας; at least three letters are missing: possibly [Φιλ]ύτας; in L. 2 she reads traces of a ksi: [Ζευ]ξιμάχω or [Ἀλε]ξιμάχω.

2192: 39 no. 16 (ph.). **Epitaph of a son of Androsthenes, 3rd/2nd cent. B.C.?** White marble base with plain moulding above and below; from the East Cemetery.

[...]ος Ἀνδροσθένευς

1 ẸỴ[.]Ạ[..]ΟΣ: Ẹὔ̣[κ]ạ[ρπ]ος. The Εὔκαρπος Ἀνδροσθένευς on record in *SEG* IX 45 L. 23 as officer may have been the grandfather of our Eukarpos, D.-L.

2193: 39 no. 17 (ph.). **Epitaph of Hermaios, 4th cent. B.C.?** White marble base damaged below, with plain moulding above; found in the North Cemetery.

Ἑρμαῖος Αἰσχρίωνος

2194: 39/40 no. 18. **Epitaph of [--]odotos, 4th/3rd cent. B.C.** Part of a white, perhaps Parian marble stele inscribed on two faces (A/B); the reverse face (B) was inscribed upside down to (A) in the Roman period; found in the North Cemetery.

A: [..]όδοτο[ς | Ξα]νθίππ[ω]
B: a single N is all that can now be read.

2195: 40 no. 19 (ph.). **Epitaph of Phrason, 4th cent. B.C.?** See our lemma no. 2175.

2196: 40-42 no. 1 (ph. of A/B and D-F). **Various inscriptions on a rock-cut tomb, later 1st cent. B.C. - ca. 50 A.D.** Rock-cut tomb in the South Cemetery in the Wadi El-Aish; the façade has a door with a nicely-cut frame; most of the inscriptions are written in sunk niches in the façade, which have outlines of gables cut above them; in the niches, portrait sculpture may have been displayed after the Roman fashion; such sculpture replaced the so-called mourning women of the pre-Roman period (cf. our lemma no. 2189). The sign L is used for ἔτους or ἐτῶν.

A: **Epitaph of Strato and Sosikrates.** Cut within a niche to the right of the door; inscription in two hands; the first hand (LL. 1-4) used guide-lines, the second worked freehand.

("Ετους) [-] | Στρατὼ | Αἰγλάνο|ρος (ἐτῶν) λʹ· ‖ Σωσικράϊτης Αἰγλά|νορος (ἐτῶν) λθʹ

Perhaps a brother and sister, ed.pr.

B: **Epitaph of Boton.** Engraved to the right of A.

Βότων | Ἀλεξά|νδρω | (ἐτῶν) βʹ

C: **Fragmentary epitaph.** Engraved to the right of B on the same block; most of it cut away by a rectangular niche.

[--]Ο[.|--]ΑΒ̣Α|[--]ΟΣ̣|[--]Ο[.] ‖ -----

D: **Epitaph of Mata, 4/5 A.D.** Cut in a sunk niche to the right of C; outline of a gable; (1) within the gable, (2) within the niche.
1) ("Ετους) λεʹ
2) Μ̣άτα | Θευδό|ντου | vv (ἐτῶν) ιζʹ ‖ παρθένος | πασιποθητ| vacat ός

(11). Year 35 (Aktian era) = 4/5 A.D., edd.pr.

E: **Epitaph of Andanos?** Cut on a block to the right of the gable of D.

Ανδανο[ς] | Δωσιθέω | vacat (ἐτῶν) ο´

1. Andanos: uncertain reading, edd.pr.

F: **Epitaph of Iason, 18/19 A.D.?** Cut within a niche to the right of E.

ν (Ἔτους) ε´ vacat | Ἐπιφὶ γκ´ | Ἰάσων | Διονυσί|ω (ἐτῶν) λς´

1. Year 5: regnal year of an unnamed emperor, perhaps Tiberius in view of the date of D; if so, the date would be 18/19 A.D., edd.pr. || 3. Iason: possibly identical with the homonymous person in I below, edd.pr. [but Ἰάσων is a very popular name in the Kyrenaika, Bingen].

G: **Epitaph of the son / daughter of Karnis and of Timasa.** Cut within a sunk niche to the left of the door.

(Ἔτους) [-] | [----|--] Κάρνιος (ἐτῶν) ιη´ · ||
Τιμασα | Μεμεω(?) | (ἐτῶν) η´

6. Perhaps Μεμίω (= Μεμμίω), D.-L.

H: **Fragmentary epitaph.** Two sunk niches to the left of G are illegible; below the further one an inscription of which something survives of the last lines only.

[----]ίω (ἐτῶν) ιη´

I: **Epitaph of Iason.** Inside the tomb above the first loculus to the right of the door: Ἰάσων

2197: 42/43 no. 2 (ph.). **Epitaph of Valens, early 2nd cent. A.D.** Marble stele incorporating a male bust in high relief; inscription below the bust; from one of the Kyrene cemeteries: [vacat ?] Βάλης Βάλεν|vacat τος (ἐτῶν) ι´ vacat

1. In the damaged area before Βάλης the date by a numbered year could have stood; however, since L. 2 looks rather carefully centred under L. 1, this is unlikely, edd.pr., who add that the bust is very Greek in style and that the boy's physiognomy recalls that of portraits of Libyans [For Βάλης = Valens cf. C.Dobias-Lalou, *BE* (1999) no. 629].

2198: 43 no. 3. **Epitaph of Eraso, 1st/2nd cent. A.D.?** Marble plinth broken at either side: [----] Ἐρασῶ(?) Ζήνωνος ἡρωΐ[ς ----]

D.-L. confirms Ἐρασώ (after a vacat): a hyperkoristikon; cf. the masculine Ἔρασις.

2199: 43/44 no. 4 (ph.). **Epitaph of Flavius Antoninianus, 3rd cent. A.D.** White (perhaps Thasian) marble base; in the top a hole for an attachment, linked to the edge by a channel for pouring in metal; found in the North Cemetery.

[Φ]λάβιον Ἀντωνι|[ν? ν]ιανὸν υἷα Κασιανοῦ | [κὲ] Ἰαροκλίης Ἐφέσου φῶτα κρα|[- ca. 6 -]χον ΕΠΙΚΛΗΤΟΝΤΕΟΙ[- 3-4 -] || ----

Since the right side of the block exists, it can be calculated that only one letter is lost initio in each line, edd.pr., who add that two are not quite excluded || 3-4. κρα|[τέρον] or κρά|[τιστον] leave the first surviving letter of L. 4 unexplained, edd.pr., who cautiously suggest κρα|[τησιμά]χον (a Pindaric adjective) || edd.pr. refer to *SEG* XX 752 (XL 1599; *SB* 5892), where an Ἀντωνιανὸς ὁ καὶ Μῶρος Ἐφέσιος is on record; he was a boxer (cf. *SEG* XL); they suggest that we may have the same person in our text, although they realize that a cutter's mistake has to be assumed. D.-L. suggests reading in LL. 3/4 [Ἀν]δροκλίης Ἐφέσου φῶτα κρα|[τησιμά]χον ἐπίκλητόν τε οἰ[κήτην] (or οἰ[κήτορα]). LL. 3/4 are in smaller script and tell us that our Ephesian boxer is a 'résident invité' in Kyrene. Androklos is Ephesos' founder (S.Follet, *An.Ép.* 1997 [2000] no. 1573, also suggests reading ἐπίκλητον but interprets it as 'ayant pour surnom'). The text must have contained at least one more line, with the nominative of the person who dedicated A.'s statue.

2200. Teucheira (area of: Wadi Zaza, southwest of Tokra). Graffiti, Hellenistic? / Roman Imperial period. Graffiti found in a cave in the east wall of the Wadi Zaza; on the walls and ceilings of the entrance and of the two recesses in the cave there are drawings and graffiti; there is a drawing of a gazelle, a bird, and a group of birds, probably partridges. The graffiti are written in a variety of different hands, some perhaps from the 3rd cent. B.C., others of the Roman period. Edd.pr. M.Abdussalem - A.Abdussaid - J.Reynolds, *Libya Antiqua* 3 (1997) 47-50: 1) beside the bird to the left of the entry: ΔΥΕΠ; 2) beyond the gazelle: ΓΟ[monogram] (perhaps for Γοββα; see no. 4); 3) below no. 2: [--]ΟΙΝΙΝΜΗ[--]; 4) (ph.) on the rock face opposite, beside the entry to a small recess, and below a natural niche: [--] ΓΟΒΒΑ ΘΕΟΣ (Γοββα θεός or a name Γοββαθεος); 5) above no. 4 and below another niche: [.]CΕΥΙΡΟCΠΟΔΑC; perhaps εὐπροσόδας: 'approachable', sc. deities; there is a group of birds upside down to this and another (illegible) text below it; 6) above no. 5: Καλλ|ίμα|[χ]ος; 7) to the right of no. 6 and above the birds: a) Πόπλι[ος or -ου]; b) ΛΕΑΠ[--]; c) ΑΔΔΔ[--] (perhaps from the name Ἀδδιδας, edd.pr.); d) ΑΚΜΕ[--]; e) Δίδυμο[ς or -υ]; f) [--]Μ[--]; g) [--]Μ[--]; 8) (ph.) below no. 7 and near ground level: a) [--]ΛΟΧ[--] (perhaps end of a name: [--]λοχ[ος]); b) Ε [monogram] (perhaps a monogram for Εὐκλῆς); c) [--]ΛΟΥΟC; d) [.]ΕΛ; 9) to the right of no. 8 and round a half-corner leading towards the larger recess, above a niche: [.]ΝΕ[.]Θ|[..]ΣΕ|ΝΟΣΙΚΑΛ; 10) below the same niche: ΚΑΛΕ[.]ΗC | ΚΑΛΕΑΝΟΣ (nu written as И); 11) beside the same niche: a) ΚΙΑΜΛCC; b) [--]ΑΙΣΑΒΟΣΑΡΙΙΜΑ (perhaps [--]αισαβος Ἀρί|μα); c) [--]ΟΥΑΡΙΜΑΣ (perhaps [--]ου Ἀρίμας); d) ΧΑΡΙΛΑ[--] | ΧΑΡΙ[--] (perhaps Χαρίλα[ς] | Χαρι[λάου]); e) [--]ΕΥΧΑ | [--]ΧΟ[--] (εὐχά, Doric form of εὐχή); 12) within the deep recess, on the roof near the entrance: a) [--]ΝΕΠΜ[--]; b) ΛΙΜV; c) Πρόκλου; d) [--]ΕΝ; e) [--]ΚΥΝΕ[--] (a form of προσκύνημα?). For

other graffiti in caves in Kyrene see *SEG* IX 254-301 and 726-766. Edd.pr. interpret the Wadi Zaza cave as a cave shrine.

UNKNOWN PROVENANCE

2201. Unknown provenance. Dedication to Hekate, ca. 150-200 A.D. Bronze statuette of Hekate Triformis clad in a chiton, wearing a polos and holding a patera (and perhaps originally torches in the two pair of hands now lost); in the three coiffures, serpents, a nebris, and a crescent; inscription on the circular base. Cf. Sales Catalogue *Ausgrabungen: 1824. Kunstauktion im Palais Dorotheum, 22. April 1997* (Vienna) no. 122 (ph.).

Ἔτους ρδʹ | Γ. Ἰού. Λόνγος ἱερεὺς | ἀνέθηκεν

1. Year 104, perhaps from the foundation of the sanctuary, catalogue [rather year of an era, Herrmann] || 2. a high priest named Gaios Longos is known from coins from Kadoi in Phrygia (177-192 A.D.), catalogue [for a veteran called C. Iulius Longus cf. *SEG* XLV 1732-1735 (Phrygia; ca. 150 A.D.), Tybout].

2202. Unknown provenance. Dedication to Zeus, undated. *CIG* 6831; K.Thunell, *Eranos* 13 (1913) 86 no. 7. Marble stele; in a recessed field, representation of a man pouring a libation on an altar; below the field an inscription. Now in the National Museum in Stockholm. Republished by B.E.Thomasson in *op.cit.* (cf. our lemma no. 2270) 115/116 no. 194 (ph.).

ΠΑΣΠΑΡΑΦ̣[- ca. 3-4 - ταύ]|την Διὶ εὐχα[ριστή] | vacat ριον vacat

1. ΤΑΣΙΤΑΡΑΣ . . ., *CIG*, printing τὰς [ὑδ]ρ[ί]ας --; Πασπαραφ̣. . . . [ταύ]-, Thunell, who suggested Πασπαράφιλος or Πασπαρα τοῦ δεῖνος [for the name Πάσπαρος cf. J. and L.Robert, *BE* (1974) no. 466 on p. 270, Herrmann] and pointed out that the word denoting the dedicated object had been omitted (for which he refers to A.Wilhelm, *BCH* 29, 1905, 407) || 3. . . . MON, *CIG*, printing εὐχα[ριστή|ρι]ον; ριον, Thunell; T. argues that the reading MON is still possible [but the photo favors PION, Pleket].

2203. Unknown provenance. Dedication, undated. Lower part of a small granite block with representation of a seated person on a high rectangular base; to the right of the person an inscription. Presented in *Antiquities and Islamic Art. Sotheby's, New York, Wednesday December 17, 1997* no. 270 (ph.). Read from the photo by H.W.Pleket.

vacat ΜΑΡΩ[--]|ΗΠΑ⌐ [--]|ΓΟΡΟ[--]|ΕΥΧΙ[--] vacat

The Catalogue identifies the seated person as Osiris, dates the fragment to 716-30 B.C. [sic] and mentions Greek inscriptions on the front and on the base; on the photo one sees nothing on the base || in L. 4 perhaps εὐχή[ν]?

2203bis. Unknown provenance (Achaia?). Epitaph of Nikandros, ca. 350 B.C. Rectangular pedimental marble stele; from top to bottom: pediment with dentil architrave; relief band of acanthus leaves with scrolling tendrils and corner volutes; inscription on a large smooth surface; two open petalled flowers; recessed field with a relief representing a galloping rider wearing a conical cap and holding a large round shield on his left arm. Offered for sale at Christie's, London; cf. auction catalogue *Antiquities, Wednesday, 8 April 1998*, 115 no. 238 (ph.): Νίκανδρε, χαῖρε

[Probably from Achaia on the basis of style and craftmanship (cf. *SEG* XLVI 481-512), Stroud; A.Stewart (per ep.) suggests a provenance from northern Greece, mainly because of the rider; he prefers to date the stele ca. 350 B.C. rather than ca. 400 B.C. (catalogue)].

2204. Unknown provenance. Epitaph of Artemisia, late Hellenistic period. A.Lembesi et alii, *AD* 49 (1994) B [1999] 870 (ph.), publish, apparently for the first time (?), a small marble relief plaque recently added to the private collection of Alexandra-Paraskevi Stasinopoulou in Athens; provenance not stated. Inset into a rectangular frame is a banqueting scene with a large male figure reclining on a couch with a three-legged table in front of it; seated women at right and left; very small child, frontal, between them; inscription at lower right on wide smooth band below the relief: Ἀρτεμισία | Εὐδαίμονος, | χαῖρε

2205. Unknown provenance (Propontis or west coast of the Black Sea). Epitaph of Kala, ca. 1st/2nd cent. A.D. Rectangular marble stele with a pediment (central rosette); in a recessed field a funerary banquet: a draped man reclining on a kline holds a small bowl in his left hand and holds out a wreath in his right hand to a draped and veiled woman seated on a chair at left; small table before the kline; inscription above the relief. Offered for sale at Bonhams', Knightbridge (London); cf. auction catalogue *Antiquities, Tuesday 7th October 1997*, 8 no. 29 (ph.). Read from the photo by H.W.Pleket - R.A.Tybout.

Καλὰ Σείμου θυγάτηρ | ἐτῶν • ιεʹ •, χαῖρε

[For the iconographical scheme cf. Pfuhl - Möbius 1660-1750 (type: 'Liegender Mann mit erhobenem Kranz und sitzende Frau - die Frau auf einem Stuhl'): it is mainly found in Mesambria, Kallatis, Odessos, Byzantion (cf. also N.Fıratlı - L.Robert, *Les stèles funéraires de Byzance gréco-romaine*, Paris 1964, Plate IX-XXV), Herakleia Pontica (cf. also the photos of nos. 18, 68, and 76/77 in *I.Heraclea Pontica*) and Kyzikos (cf. also the photos in *I.Kyzikos*, passim). See also L.Robert, *OMS* V 197-199 and 265/266 and VII 652/653, *SEG* XLVI 2234, and our lemma no. 2213. Among these places the rare Doric name Καλά is on record only in Byzantion (*SEG* XVI 418a (XXIV 877) = Fıratlı - Robert 205a = *I.Byzantion* 315a = Pfuhl - Möbius 219d) and Herakleia Pontica (*I.Heraclea*

Pontica 78); also Σ(ε)ῖμος and related names (Σιμίας; Σίμων) are on record in both places (*I.Byzantion* 61, 73, and 193; W.Ameling, *Prosopographia Heracleotica* (in *I.Heraclea Pontica*) 160 s.v. Σιμίας, Σῖμος, Σιμωνίων). Between these two places, Herakleia is the most likely candidate for the provenance of our stele: the rather crude style of craftsmanship is very similar, and the formula 'name + patronymic followed by θυγάτηρ (and/or γυνή (δὲ) followed by name in genitive)' is standard (cf. *I.Heraclea Pontica* 12, 22, 26, 67, 75, and 78; Pfuhl - Möbius 1744-1746), whereas in Byzantion, θυγάτηρ is only occasionally added, especially in cases where confusion might arise, Tybout].

2206. Unknown provenance. Fragment of an epitaph, 3rd cent. A.D. Upper left part of a limestone tablet now in the Seminar collection of the University of Uppsala. Ed.pr. B.E. Thomasson in *op.cit.* (cf. our lemma no. 2270) 87/88 no. 136 (ph.).

Αὐρ(ήλιος) • Δάφνος [---] | αὐτῷ καὶ Τ‹› [---] | ΡΙΜΑ καὶ τοῖς [---|--]ΣΤΟΙ[---]

2. ⅃K; in fine TIA or TIΔ?, ed.pr. [or do we have TPA?, Pleket] || 4. --]στορ[-- or]στοβ[-- are equally possible, ed.pr. [remains of στορ[γή or φιλο]στορ[γία?, Pleket].

2207. Unknown provenance. Epitaph, 3rd/4th cent. A.D. *SEG* XLIV 1551. Cf. now Sales Catalogue *Ausgrabungen: 1824. Kunstauktion im Palais Dorotheum, 22. April 1997* (Vienna) no. 129 (ph.).

2208. Unknown provenance. Epitaph of Terentia, Roman Imperial period. Rectangular marble tablet now in the Seminar collection of the University of Uppsala; faint guidelines, horizontal and vertical; the latter indicating beginning and end of the line; very elegant script. Ed.pr. B.E.Thomasson in *op.cit.* (cf. our lemma no. 2270) 90 no. 139 (ph.).

Τερεντία· | εἰρήνη σοι

At the end of each line a small triangular point || Τερεντία | Εἰρήνη σοι, ed.pr., who finds σοι inexplicable, 'unless one is thinking of two women, Terentia, the dead, and Eirene, who set up the epitaph' [the solution is simple: εἰρήνη σοι, Pleket].

2209. Unknown provenance. Fragment, Roman Imperial period. Fragment of a marble tablet broken on all sides and inscribed on the front (A) and the back (B); now in the Seminar collection of the University of Uppsala. Ed.pr. B.E.Thomasson in *op.cit.* (cf. our lemma no. 2270) 84 no. 127 (ph.).

A: [-----] ⁝ ι Ι Λ Ι / [--|--] Ạ Ρ Θ Ε Ν [-----]

B: [-----]Ϲ̣ ı ı ı [--|--] C E N Δ E M Ẹ [--|--] ˈ Є X Є I N A Λ [--|--] . . Ỵ Ϲ̣ ^ I
Λ I

A. 1. --λια or --λιμ, ed.pr. || B. Λ̇, Λ̇, λ̇ || [2. [--]σεν δέ με?, Pleket] || 3. ἔχειν ἀλ[--], ed.pr. || 4. perhaps[--]ους αἰλι[--], ed.pr., who refers to αἴλινος: 'mournful' [but a name Αἰλία (or -ος) is not to be excluded, Pleket].

2210. Unknown provenance. Fragmentary epitaph, Roman Imperial period. Fragment of an opistographic marble tablet broken at left and right; now in the Seminar collection of the University of Uppsala. Ed.pr. B.E.Thomasson in *op.cit.* (cf. our lemma no. 2270) 84 no. 128 (ph.): [....]_ΡΣΕ< [--|..]ᵛ κούρη | [--] | Λολλία ΑΡ[--] | vacat βιώσασα [---]

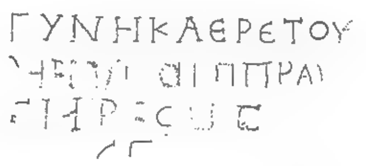
[2. In fine PH or ΡΙ, Pleket] || on the other side of the tablet, traces of two letters and a crude drawing of a fish, ed.pr.

2211. Unknown provenance. Fragment, Roman Imperial period. Three joining fragments of a marble disk now in the Medelhavsmuseet in Stockholm. Ed.pr. B.E.Thomasson in *op.cit.* (cf. our lemma no. 2270) 99/100 no. 162 (ph.).

----|[--]ı.[--|--]ỌYTTIỌ[--|--]Γ̣OCAΓω NI[--|--]ᑐ NOC τῇ AYṬ[--||--]
ˉHNAYꞋ[---]

2. Or --]Θ̣YTTIC?, ed.pr., who also considers [Βρ]ọύττιọ[ς].

2212. Unknown provenance. Epitaph, undated. Upper part of ▪ strongly corroded marble pedimental stele; in a recessed field representation of a standing woman; inscription between pediment and relief; possibly from the Sea of Marmara. Edd.pr. H.von Hesberg - G.Petzl in *op.cit.* (cf. our lemma no. 223) 82 no. 81 (ph.).



1. γυνή ΚΑΕΡΕΤΟΥ or γυνῆκα ΕΡΕΤΟΥ (= Αἰρέτου?), edd.pr.

2213. Unknown provenance (Propontis or west coast of the Black Sea). Fragmentary epitaph, undated. Rectangular marble stele with a pediment; in a recessed field a funerary banquet: a draped man reclining on a kline holds a bowl in his left hand and holds out a wreath in his right hand to a draped and veiled woman seated on a chair at left; small table and small servant before the kline; inscription above the relief: above the woman (A) and above the man (B). Bought in Stockholm and now in the Medelhavsmuseet. Ed.pr. B.E.Thomasson in *op.cit.* (cf. our lemma no. 2270) 105 no. 174 (ph.).

A: [..]οπολις | Ε̣ὐθέτου B: [--]ρ̣ογαμ̣ος | [---]

[The iconography of the reclining man raising a wreath points to the area of the Propontis and the west coast of the Black Sea: cf. our lemma no. 2205 || A 2. for Εὔθετος see L.Robert, *OMS* III 1653, with further references, Pleket || B. there are traces of a second line: -ους, Herrmann].

2214. Unknown provenance. Epitaph of Eutyches and his sister, undated. *CIG* 6931; K.Thunell, *Eranos* 13 (1913) 85 no. 5. Marble pedimental stele with tenon; in the pediment a circular object; on the shaft of the stele in a recessed field, representation of a seated woman, a small child, and a standing man extending his hand to the child's head; inscription below the relief; now in the National Museum in Stockholm. Republished by B.E.Thomasson in *op.cit.* (cf. our lemma no. 2270) 115 no. 193 (ph.).

Ἀντείπατρος | καὶ Ἡλιὰς τῇ ἑα|τῶν θυγατρὶ | καὶ Εὐτύχε̣ι || τῷ ἑατῆς ὑῷ

[A with broken crossbar; hanging omega; pi with equal hastae: ca. 200 B.C.?, Pleket. The forms ἑατῶν, ἑατῆς could point to a later date: see G.Petzl, *EA* 15 (1990) 54; but see C.Brixhe, *BE* (1991) no. 500, Herrmann] || 2. Ἡ[δε]ῖα, *CIG*; Ἡλιάς, Thunell [for Ἡλιάς see *SEG* XXXIII 1171, Herrmann]; ἑα[υ], *CIG*; ἑα, Thunell || 3. θυγατρ[ί], Thunell || 4. Εὐ[τ]ύχει, *CIG* (ΕΥΘΥΧΕΙ, majuscule copy); Εὐτύχε, Thunell; T. points out that after E the lower part of a vertical hasta is unmistakable || 5. ἑα[υ]τῆς, *CIG*; ἑατῆς, Thunell.

2215. Unknown provenance. Epitaph and funerary epigram for the daughter of Appe, undated. K.Thunell, *Eranos* 13 (1913) 86/87 no. 9. Two fragments of a marble plaque broken above and joining in the last two lines; LL. 1-4 (the epitaph) are in elegant large letters, with strong apices; LL. 5-10 in smaller script. Gift of the consul F.W.Spiegelthal in Smyrna in 1870 and now in the National Museum in Stockholm. Republished by B.E.Thomasson in *op.cit.* (cf. our lemma no. 2270) 116/117 no. 195 (ph.).

[- - - - ca. 16 - - - -] . ΔΟΣΣ̣[. .]
⊣Μ̣ [- - ca. 5-6 - - κατεσκ]ε̣ύασεν • γ-
υνα[ικὶ - - ca. 6-7 - - θ]υγατρὶ • δὲ • Ἀπ̣-
4 πης • [τῆς Διοσ]κ̣ούρου • ἐτῶν • κβ′ •
Φωνῶ • αἰμυλ̣[ίην, οὐκ ἀπ]ο̣κρείνῃ • ἀλλὰ • τὸν • ἄπονον •

ἄφοβον • ἡδὺν • [νήδυμον ἀ]μέριμνον • αἰώνιον • ὕπνον
εὕδεις, ἐν δὲ τ[ῷ τύμβ]ῳ τῆς εὐσεβίης • ἕξεις • μέρος •
8 ἵνα καὶ σὺ • τὸν ε[ὐσ]εβῶν • κατέχῃς • χῶρον • καί σε γὰρ
προὔλαβε δαίμων • ἀνέντροπος • ὦ μοῖρα • κάλλος, εὐγέ-
νεια • νοῦς • τρόπ̣ος, ἀγνοσύνη • νεότης • ἅπαξ ἀρετή

[Large apices; Roman Imperial period, Pleket] || 2. [.]ν̣μ̣, Thunell and T. [on the photo we discern ⊣ ∧] || 3. [γ]υνα[ικί Thunell and T. [but in L. 2 in fine we see ΣΕΝΓ; and before ΥΝΑ in L. 3 there does not seem to be space for a letter || 5. αἰμυλ̣[ίην]: cf. *I.Smyrna* 520 for αἰμύλος; αἰμυλ[ίην] may have been restored *metri causa*; but we seem to have Kunstprosa rather than poetry; a restoration αἰμύλ[ην is not to be excluded || the vocabulary of this text has been incorporated in *LSJ* on the basis of the *Eranos*-article. The text does not seem to have been included in any Corpus, Pleket].

2216. Unknown provenance. Epitaph of Epigonos, undated. Round-topped marble relief representing a bear attacking a young man lying underneath; inscription on the fascia below. Offered for sale at Bonhams', Knightbridge (London); cf. auction catalogue *Antiquities, Tuesday 8th April 1997*, 12/13 no. 47 (ph.). Read from the photo by H.W.Pleket - R.A.Tybout.

Ἐπίγονος

[Evidently Epigonos was a bestiarius, killed in a fight; for reliefs of bestiarii fighting against bears see L.Robert, *OMS* V 809-816].

2217. Unknown provenance. Inscription on a glass beaker, 1st cent. A.D. Blue-green cylindrical mould-blown beaker with encircling bands and palm wreath; inscription under the palm wreath; vertical palm frond to either side. Offered for sale at Sotheby's, New York: cf. auction catalogue *Antiquities and Islamic Art, Saturday May 31, 1997* no. 14 (ph.).

Κατάχαιρε καὶ εὐφραίνου

[For this inscription cf. *SEG* XLII 1688 (further references in the app.cr.) and XLIV 1559 sub B].

2218. Unknown provenance. Inscriptions on glass vessels, 1st cent. A.D. Three known mould-blown glass vessels offered for sale at Sotheby's, London; cf. auction catalogue *Important Ancient Glass from the Collection Formed by the British Rail Pension Fund, Monday 24 November 1997* (ph. and dr. of all): 1) 42/43 no. 15 = *SEG* XXXII 1625 sub (3): Λάβε τὴν νείκην [cf. *SEG* XXXV 1760 bis and XLIV 798 bis]; 2) 46/47 no. 17 = D.B.Harden in *Art at Auction - The Year at Sotheby Parke Bernet 1978-1979* (London 1979) 288-295, Fig. 3; E.M.Stern, *Roman mold-blown glass* (cf. *SEG* XLV 2254) 98 note 6g: Εὐφραίνου ἐφ' ᾧ πάρει [cf. *SEG* XXXV 1760 bis; XLI 1422; XLIII 686 sub II.2; XLV 956]; 3) 48/49 no. 18 =

D.B.Harden, *loc.cit.* Fig. 4; S.B.Matheson, *Ancient Glass in the Yale University Art Gallery* (cf. *SEG* XXXII 1625) 44; D.B.Harden et alii, *Glass of the Caesars* (1987) 153; J.Price in *Roman Glass* (cf. *SEG* XLI 1768) 58 and 71; E.M.Stern, *op.cit.* 72 notes 71 and 76: Ἀριστέας | Κύπριος | ἐποίει [cf. *SEG* XXXV 1760 bis; XLI 1768; XLIII 1228].

2219. Unknown provenance. Inscription on a silver bracelet, 1st/2nd cent. A.D. Silver bracelet with inscription around the exterior. Offered for sale at Bonhams', Knightbridge (London); cf. auction catalogue *Fine Antiquities, Tuesday 10th June 1997*, 7 no. 24 (ph.). Read from the photo by H.W.Pleket - R.A.Tybout: Εὐτύχι ὁ φορῶν

[The photo shows only part of the inscription: ΥΧΙΟΦ; for this and similar formulas cf. e.g. *SEG* XLIII 686 (sub II.3); XLIV 1561 and 1704].

2220. Unknown provenance. Inscribed base of a bronze statuette, 2nd/3rd cent. A.D. Base of a bronze statuette, confiscated in the harbor of Igoumenitsa (Epirus). Ed.pr. K.Preka-Alexandri, *AD* 47 B1 (1992) [1997] 332 (ph.): Μεγαρεῖτις

2221-2222. Unknown provenance. Magic inscriptions on small objects. Offered for sale at Bonhams', Knightbridge (London); cf. auction catalogue *Fine Antiquities, Tuesday 10th June 1997*, 13/14 nos. 61/62 (ph. of the obverse sides). Read from the photo by H.W.Pleket - R.A.Tybout.

2221: 13 no. 61. **Inscription on a gem, ca. 2nd cent. A.D.** Black jasper oval gem with representation of Abrasax and inscription ΙΑΩ below; on the reverse 'four letters probably meaning "of the god" ' [no photo!].

2222: 13 no. 62. **Inscription on a bronze amulet, undated.** Bronze amulet engraved with a man on horseback brandishing a spear and killing a female figure below, a lion standing beneath; inscription in a semi-circle along the edge; 'various animals on the reverse and Greek lettering above' [no photo!]: Εἷς Θεὸς ὁ νικῶν τὰ κακά

Cf. C.Bonner, *Studies in Magical Amulets* (Michigan 1950) nos. 298-300, catalogue [for this and related formulas see *SEG* XLIV 1340].

2223. Unknown provenance. Two inscribed intaglios, 3rd cent. A.D. Ed.pr. E.A.Arslan (ed.), *Iside. Il mito, il mistero, la magia* (Milan 1997) 260 IV 283 and 261 IV 284 (ph.), publishes the following intaglios: 1) hematite intaglio now in Verona, with a representation of Abrasax and the inscription Ἀβρα[σ]αξ on the obverse, and a representation of Harpokrates seated on a base and the inscription φρην on the reverse; 2) hematite intaglio now in Verona, with a representation of Harpokrates on a lotus flower on the obverse and the text φρεοο on the reverse. *Non vidimus*; see A.Chaniotis, *EBGR* (1997) [2000] no. 14 [Chaniotis reads φρημ on the photo of (1)].

2224. Unknown provenance. Inscribed lamp, late 3rd/early 2nd cent. B.C. Clay lamp in the collection of the Abbey Museum at Caboolture (Australia), probably made in Egypt. Edd.pr. J.-P.Descœudres - D.Harrison, *MedArch* 9/10 (1996/97) 85 no. 5 (ph.).

Δημη(τρίου)

The same name (not ΔΗΜΕ) should be restored in D.M.Bailey, *A Catalogue of the Lamps in the British Museum I. Greek, Hellenistic and Early Roman Pottery Lamps* (London 1975) 454 no. Q 529bis, edd.pr.

2225. Unknown provenance. Inscribed lamp, mid 4th cent. A.D. Roman lamp acquired by the University of Prague before 1880. R.Haken, *Roman Lamps in the Prague National Museum and in Other Czechoslovak Collections* (Prague 1958) 100/101 no. I 302/10. P.Titz, *Studia Hercynia* 1 (1997) 65-67 (in Czech; English summary), recognizes in this lamp a product of the Athenian workshop of Eutyches: Ε

2226. Unknown provenance. Mosaic inscription, 3rd/4th cent. A.D. Rectangular mosaic representing a nude ithyphallic dwarf, his testicles projecting behind him, grasping the neck of a crane; inscriptions in the right upper corner right of the dwarf's head (A), under the beak of the animal (B), and at the bottom of the panel (C). Offered for sale at Bonhams', Knightbridge (London); cf. auction catalogue *Antiquities, Friday, 30 May 1997*, 90 no. 210 (ph.). Read from the photo by H.W.Pleket - R.A.Tybout.

A: Κοπρας or Κοτρας
B: Κρα
C: Κρα • κρακρουκρε κανθεειπησουκαφωlσε

[Date: 3rd/4th cent. A.D. rather than 2nd cent. A.D. (catalogue), on stylistic grounds (cf. e.g. the two mosaics from Spain mentioned below) ‖ the dwarf grasps the neck of the crane in order to prevent it from picking at his phallos. (Ithyphallic) negroes depicted as pygmies or dwarfs and attacked by herons or cranes were a popular motif in Greek and especially Roman art: see P.G.P.Meyboom, *The Nile Mosaic of Palestrina* (Leiden 1995; cf. *SEG* XLV 1452) 226/227 note 17, with references (cf. also 224 note 11). A dwarf with his genitals being picked at by a crane is one of the subjects of a Nilotic mosaic from Emerita (ca. 150-200 A.D.): A.Blanco-Freijero, *Mosaicos romanos de Merida* (Madrid 1978) 30-32 no. 9 (cf. M.Donderer, *Die Mosaizisten der Antike* -- (cf. *SEG* XXXIX 1805) no. A 83, with full bibliography); for another example see below in fine. In the catalogue the bird is erroneously described both as a swan and a goose, and the scene is tentatively interpreted as a parody of the story of Leda and the swan ‖ A. ΚΟΠΡΑϹ, mosaic; probably the name of the dwarf: Κοπρᾶς, belonging to a series of co-

pronyms; these names were applied to ward off evil spirits, especially in Egypt; cf. *SEG* XLVI 2319 in fine. This fits in with the frequent occurrence of ithyphallic dwarfs or pygmies in Nilotic scenes, where they are assumed to embody sexual potency (i.e., bliss and abundance) and apotropaic power. Here the name may also have been selected for its comic effect ‖ B-C. Κρα | κρα κρακρουκρε: best understood, with the catalogue, as the onomatopoetic sound of the bird. We do not understand the meaning of κανθεειπησουκαφωσε, if there is any; possibly it contains some reference to the fight depicted. An especially interesting parallel is a mosaic with Latin inscriptions from Cordoba (ca. 300-400 A.D.), representing several stages of a fight between a pygmy family and a crane attacking a pygmy in the genital area: A.Daviault, J.Lancha, L.A.Lopez-Paloma, *Un mosaico con inscripciones. Puenta Genil (Cordoba)* (Madrid 1987). The inscriptions comment on the fight and mention names of dwarfs. Lancha assumes that the whole scene as well as the inscriptions are derived from a (prose text of a) mime; contra, E.Rawson, *JRA* 1 (1988) 169, who argues that it would have been impossible to stage cranes attacking dwarfs, Tybout].

2227. Unknown provenance. Mosaic inscription, ca. 4th/5th cent. A.D. Circular mosaic representing two confronting cocks; above them a fox perched on its hind legs, holding a taenia (?) in its right foreleg, who appears to be judging the fight; inscription left and right of the fox (LL. 1/2) and under the cocks (L. 3). Offered for sale at Christie's, New York; cf. auction catalogue *Antiquities, Thursday, 18 December 1997*, 96/97 no. 221 (ph.). Read from the photo by H.W.Pleket - R.A. Tybout: ΚΑΛΟϹ ΠΑΙ|ΛΗΕΤΗ | ΠΡΟϹΕΜΙΕΧΗΤΕ

[1-2. καλὸς πάλη (with καλὸς instead of καλὴ, and ETH left unexplained) does not seem advisable; rather καλ(ῶ)ς παλήετη (= παλαίετε; admittedly a very strange form of phonetical rendering!) ‖ 3. πρόσε(ι)μι, ἔχητε (=ἔχετε); the imperative plural (cf. παλαίετε) suggests that the fox/judge continues to speak to the cocks: 'I am at hand, keep <it> up' (i.e., sustain <the attack>)] ‖ 'good wrestling, go fight each other', catalogue.

2228-2231. Unknown provenance. Inscriptions on four bronze stamps, 4th-7th cent. A.D. Four early Byzantine bronze stamps. Cf. Sales Catalogue *Ausgrabungen: 1846. Kunstauktion im Palais Dorotheum, 6. Dezember 1997* (Vienna) nos. 119-122 (ph.) [for a survey of this category of objects, often found in the Syro-Palaestinian area, see *SEG* XLIV 1767].

2228: no. 119. **Stamp.** Shape of a crescent: IωI [or perhaps ω flanked by two vertical hastae?]

2229: no. 120. **Stamp.** Circular; four holes; monogrammatic cross: Μιχήλ

2230: no. 121. **Stamp.** Circular field mounted on a frame with concave sides; four holes at the corners: two letters ω

2231: no. 122. **Stamp.** Shape of a foot; monogrammatic cross at right; inscription sinistrorsum at left: Δομνίν|ου, ζό|η

[For two similar objects see *SEG* XLI 1730/1731 (apparently dated too early: 2nd/3rd cent. A.D.) and 1730 app.cr.: ζόη = ζωή or ζῴη; cf. also *SEG* XLIV 1767].

2232. Unknown provenance. Inscriptions on two bronze stamps, ca. 7th-9th cent. A.D. Two early Byzantine bronze stamp seals; one is square and has an inscription in mirror-script of four lines, the other is circular with an inscription running along the rim encircling a chi-rho monogram; formerly on loan to the British Museum. Offered for sale twice at Christie's, New York; cf. auction catalogues *Antiquities, Thursday, 18 December 1997*, 126 no. 302 (ph.) and *Antiquities and Souvenirs of the Grand Tour, Tuesday, 17 March 1998*, 35 no. 136 (ph.), and again at Bonhams', Knightbridge (London); cf. auction catalogue *Antiquities, Tuesday 22nd September 1998*, 93 no. 320 (ph.). Inscription on the square stamp read from the photo by H.W. Pleket: † Κ(ύρι)ε β(οήθει) | Στεφά|ν(ῳ), βα(σιλικῷ) σ|παθαρ(ίῳ)

[+ ΚϹΒ/| ϹΤΕΦΑ|ΝΒ'Α'Ϲ|ΠΑΘΑΡ, seal ‖ 3-4. βα(σιλικῷ) σπαθαρ(ίῳ): member of the imperial guard; cf. our lemma no. 517 (1)].

2233. Unknown provenance. Inscription on a silver spoon, ca. 5th/6th cent. A.D. *SEG* XXXVIII 1927. Offered for sale at Sotheby's, London: cf. auction catalogue *Antiquities Including Western Asiatic Antiquities and Cylinder Seals from the Erlenmeyer Collection (Part II), Thursday, 12 June 1997*, 113 no. 271 (ph.).

2234. Unknown provenance. Inscription on a gold ring, 6th/7th cent. A.D. Gold ring; on the bezel, representation of Saint John dressed in a short-sleeved tunic, holding a spear in his right hand and leaning on a shield with his left hand; inscription to either side. Ed.pr. B.Chadour-Sampson, *op.cit.* (cf. our lemma no. 1972) 150-153 no. 32 (ph.).

Ὁ ἅγιο(ς) | Ἰωάννι(ς)

2235. Unknown provenance. Sling-bullets, undated. Twenty-three lead sling-bullets; eleven inscribed; now in the National Numismatic Museum at Athens. Ed.pr. I.P. Touratsoglou, *AD* 49 (1994) B [1999] 13/14 (ph., but not of texts): **1)** ΤΡΩΓΕ | ΑΛΙΟΝ (cf. W.K.Pritchett, *The Greek State at War* 5, Berkeley 1991, 48 [Chaniotis suggests τρῶγε ἅλιον: 'eat this, in vain']); **2)** Ξενοκλέα; **3)** Ἀντιφιλ; **4)** Β; **5)** Φερενι; **6)** Ὀρεστ | lightning bolt; **7)** Μικύθου (cf. *LGPN* 2 s.v. no. 2); **8)** [...]ΑΝΔΡ[.] | boukranion; **9)** Θρασέα; **10)** Α | lightning bolt; **11)** Κολω.

2236. Unknown provenance. Sculptor's signature (probably a forgery). Small steatite dish, the inner surface carved with a bust of a woman with long hair in ringlets falling

over her shoulders, wearing a fillet on her head and clad in a loosely draped garment exposing her right breast; inscription in a semi-circle above the head, L. 1 on the edge and L. 2 on the inner surface. Offered for sale at Bonhams', Knightbridge (London); cf. auction catalogue *Fine Antiquities, Tuesday 10th June 1997*, 71 no. 319 (ph.). Read from the photo by R.A.Tybout.

Κλεομένης ❦ Ἀπολλοδώρου | Ἀθηναῖος ἐπώε̄σεν

'Probably from Alexandria, 1st cent. B.C.-1st. cent. A.D.', catalogue [This new signature adds to the confusing record of various Athenian sculptors called Kleomenes: see G.Mansuelli, *EAA* IV 369-371 s.v. Kleomenes; R.Neudecker in H.Cancik - H.Schneider (edd.), *Der Neue Pauly* 6 (Stuttgart - Weimar 1999) 581 s.v. Kleomenes (9); cf. also *SEG* XL 851 and XLII 1831. Kleomenes son of Apollodoros is known as the presumed sculptor of the Venus Medici (G.Mansuelli, *Galleria degli Uffizi. Le sculture* I, Rome 1958, no. 45), but only, however, from a 16th cent. inscription attached to the statue base. The Venus Medici signature, which has exactly the same wording as our inscription, was included in *CIG* (6157), but considered a falsum (i.e., not a rendering of an antique model in any sense) ever since E.Loewy, *Inschriften griechischer Bildhauer* (Leipzig 1885) 339-342 no. 513 incorporated it in his section 'verdächtig und falsch'. G.Kaibel, *Hermes* 22 (1887) 153/154, argued that this 'Ungeheuer von Inschrift' was invented by Pirro Ligorio (and subsequently included it among the 'falsae' in *IG* XIV 143*), mainly on account of the suspect omega in ἐπώε̄σε. The latter also occurs on a drawing in a manuscript by Ligorio depicting a herm bearing the signature Κλεομένης Ἀπολλο|δώρου Ἀθηναῖος | ἐπώισεν and claimed by Ligorio to have been found in Rome (Mons Caelius). Our dish should be considered a forgery with the signature copied from that of the Venus Medici rather than new evidence supporting the 'authenticity' of the 16th cent. inscription: 1) the inscription on the dish seems to be a faithful reproduction of that on the statue (for the latter see the dr. in Loewy, *op.cit.*): same letter type (A, M, Є; small apices), same line division and small leaf in L. 1; moreover, the photo in the catalogue shows that the dot in Θ was omitted; the mason of the Venus Medici inscription made the same mistake; 2) though numerous examples of ἐποίησε(ν) - including many spelling variants - have become known since Kaibel, the form ἐπώε̄σεν appears to remain unparalleled to the present day; 3) the lower edge of the dish is damaged, but the relief decoration and inscription were nicely left intact: possibly the work of a forger wishing to enhance the impression of authenticity without substantially reducing the value of the object, Tybout].

VARIA

2237. Alexander of Abonouteichos. J.-J.Flinterman, *ZPE* 119 (1997) 280-282, examines the date of Lucianus' visit to Alexander at Abonouteichos. The traditional date (164/165 A.D.), based on *IGR* III 84 from Amastris, needs revision since C.Marek pointed out that this inscription has to be dated to 159 instead of 165 A.D., see *SEG* XXXV 1318 and XLII 1130. F. suggests as date of the visit some time between late summer 161 and end 162 A.D.

2238. Alphabet. C.Baurain, *Les Grecs et la Méditerranée Orientale. Des 'siècles obscures' à la fin de l'époque archaïque* (Paris 1997) 381-387 and 444-454, discusses the main topics connected with the introduction of the Greek alphabet: 1) problems concerning the adaptation from the Phoenician alphabet: date (ca. 775-750 B.C.); place (unknown; Pithekoussai is a far more likely candidate than e.g. Al Mina, Cyprus or Athens); process (coherent system introduced 'd'un seul coup' (386), but not necessarily by one *auctor intellectualis*; possible role of professional scribes); 2) regional variants: epichoric alphabets occur from the very beginning of writing, which requires a preliminary period of introduction (as outlined above sub 1) before diffusion and further development in various places took place; 3) purpose: initially to mark objects and places, especially to denote various forms of ownership, rather than to facilitate commercial transactions or to write down oral epic poetry (the few extant metrical lines, notably on the Dipylon oinochoe and the Nestor cup, do not support the latter hypothesis); subsequently to codify laws and decrees, 'souvent ponctuels et isolés' (383). The earliest texts are brief, and their readers are likely to have deciphered them letter by letter rather than read; orality continued to prevail. The introduction of the alphabet involves a transition from 'pensée sauvage' to 'pensée domestiquée' (*ibid.*).

R.D.Woodard, *Greek Writing from Knossos to Homer* (New York/Oxford 1997), presents a detailed linguistic study, especially on aspects of prealphabetic Greek orthography (inter alia syllabic strategies for spelling consonant clusters), in support of his argument that there is a continuity of Greek literacy from Mycenaean Linear B syllabic script, via the Cypriot syllabary to the Greek alphabet. The latter was created on Cyprus by scribes already literate in the tradition of the syllabic writing system, who adapted the Phoenician alphabet. Terminus post quem of this process is the early or mid 9th cent. B.C. The alphabet was exported to places west of Cyprus. W. also comments on some of the previous suggestions for the alphabet's place of origin (Al Mina; Crete; Rhodes). He rejects the theory that the alphabet was created in order to write down epic verse, postulating that the latter was probably recorded previously by Cypriot scribes in syllabic script. Single words from inscriptions are occasionally adduced; though inscriptions as a whole are not examined, W.'s study may be of interest to Greek epigraphists mainly for its detailed discussion of epichoric scripts (especially in Chapter 6: 'The Alphabet'; 133-204).

J.M.Hall, *Ethnic Identity in Greek Antiquity* (Cambridge 1997) 143-153, re-examines the evidence concerning the introduction of the alphabet and the use of local scripts in the Archaic period, especially in the Argolid and Corinthia. Probably there was no direct relationship between the script used by a community and the ethnic identity which it professed. Though a community may have selected certain letter forms in order to reinforce a range of identities, local script does not point to a specific ethnic identity.

M.L.Lazzarini, '*La scrittura nella città: iscrizoni, archive e alfabetizzazione*' in *I Greci* II, 2 (1997) 725-750 (ph.), focuses on the earliest public documents, inter alia Cretan laws and the archives from Lokroi Epizephyrioi (cf. our lemma no. 1482). Early public documents from Athens are set in their historical context with the help of literary evidence. Non vidimus; cf. L.Dubois, *BE* (1998) no. 20.

2239. Alphabet. И for B. R.Arena, *Acme* 50 (1997) 205-207, focuses on И used for B in Syracuse and Selinous but not in their metropoleis Corinth (where _|¯ is used) and Megara (no documentation). He argues that the forms И and _|¯ are both developed from the sign ᑌ⌉ used for B on an oinochoe from Kymai (*LSAG* 130 no. 2; 700-675 B.C.; ph.) and probably also on record in the dedication from Syracuse *IGDS* 86 (*SEG* XLVI 1281*; see *ibid.*, app.cr. for A.'s reading; dr.). From Syracuse, the variant И may have spread to Megara Hyblaia, whence it reached the latter's foundation Selinous.

2240. Amphora stamps. Y.Garlan in *Archaia Thrake* I 391-395, underlines the importance of the study of amphora stamps for the study of ancient economy and briefly discusses the major desiderata of research: chronological and typological analysis, excavation of pottery kilns for the production of amphoras, stratigraphical analysis.

2241. Anatolia. In a review-article on S.Mitchell's *Anatolia* (cf. *SEG* XLIII 1207), A.P. Gregory, *JRA* 10 (1997) 545-556, adduces inscriptions (not mentioned by M.) in the context of various arguments, inter alia the following. On 547/548 G. disputes M.'s view that 'there is ... relatively little evidence for city dwellers offering patronage or protection to villagers in the early empire in Asia Minor' (*Anatolia* I 184). However, inscriptions do show that city magnates were an important category of village patrons: *TAM* V 2 974 = *IGR* IV 1237 (statue erected by two κῶμαι near Thyateira for a honorand for 'asserting their rights and restoring property to the villages') and *TAM* V 2 967 = *IGR* IV 1245 (Lydian village honoring a high-powered civic official); cf. also 548 note 13 where G. collects evidence of wealthy townspeople who resided and were buried in outlying villages in the 2nd(?)/early 3rd cent. A.D. (i.e., before the 'crisis' of the mid 3rd cent. as maintained by M.). On 549 G. rejects M.'s view (I 194/195) that priests were not people of much importance in village communities and adduces *SEG* XLIV 977 in support (village priest representing a neighboring community in its bid to obtain market holding privileges). On 550 note 21 G. lists inscriptions showing that the wealthier residents of the countryside in Central Anatolia did not fall outside the monetized economy (nuancing M. I 245, 255), and on 553 notes 29/30 inscriptions testifying to the extensive movement of artisans and traders in 6th cent. A.D. Anatolia. On 554 he discusses *SEG* XLIII 911 to draw attention to the social and cultural impact of veterans returning to their rural communities, an issue not addressed by M. (cf. also 554 note 33 for other returning veterans on record in inscriptions).

2242. Architecture. Buildings of the Hadrianic period in Asia Minor. S.Schorndorfer, *Öffentliche Bauten hadrianischer Zeit in Kleinasien. Archäologisch-historische Untersuchungen* (Münster 1997), discusses various aspects of the public buildings constructed during the reign of Hadrian in Asia Minor making ample use of inscriptions. The subjects discussed include the financing of the building activities through public funds, by benefactors, and by the emperor (4-21), Hadrian's journeys in Asia Minor (22-30), sacred architecture (31-83), secular buildings (83-120), and buildings erected on the occasion of the emperor's visit (121-

126). A catalogue (135-203) presents the literary and epigraphic evidence (Greek inscriptions: nos. 1, 3, 6, 11/12, 17, 20, 24-31, 33-46, 50-53, 55, and 57-59). S. refers to several unpublished inscriptions from Klaros (32), Oinoanda (48; cf. *SEG* XXXVI 1212), Pessinus (56), and Petra (58). For an insignificant ineditum from Bithynion-Klaudiupolis see our lemma no. 1675. We give a comparatio numerorum for the texts available in major corpora or in *SEG*.

SEG	Schorndorfer	*IGR* III	Schorndorfer	*I.Ephesos*	Schorndorfer
XVII 532	26	430	55	274	29
XXIX 1282	12	759	52	428	31
XXXI 1299	51	760	51	429	28
XXXVI 986	43	771/772	53	430	30
987	42	*IGR* IV		3271	38
XL 946	40	121	17		
		640	44	*I.Iasos*	
TAM		751	46	8	42
II 421	50	848	45	254	42
II 1187	51	1290	25		
II 1194	52	1398	34-36	*I.Iznik*	
III 10	55	1431	34-36	29/30	11
V 2 982	25	1607	38	30 A	12
V 2 1180	24				
		I.Pergamon		*I.Klaudiupolis*	
MAMA		293	21	1/2	6
VI 93	41				
VIII 259	58	*AvP* VIII 3		*I.Smyrna*	
		6	20	594	34-36
IGR III		38	20	697	34-36
37	11	64	20		
112	1	141	20	*Syll.*^{3}	
273	59			839	29
286	57	*I.Didyma*			
		58	27		

2243. Architecture. Roman military architecture. S.Gregory, *Roman Military Architecture on the Eastern Frontier* I-III (Amsterdam 1995-1997), studies the architectural remains of fortifications on the Eastern frontier (Pontos, Cappadocia, Mesopotamia, Syria and Arabia), their function, construction, typology and chronology. The catalogue (vol. II) assembles the evidence, including references to the published building inscriptions (no texts).

2244. Army. Beneficiarii. The governor's staff under Trajan and the Antonines. R.L.Dise jr., *ZPE* 116 (1997) 273-283, studies the evolution in the use of soldiers by gov-

emors to serve them: the beneficiarii. He uses some Greek βενεφικιάριος-inscriptions from the Corpus of E.Schallmayer (et alii), *Der römische Weihebezirk von Osterburken* --- (cf. *SEG* XL 1638) nos. 633, 680, 689, 691, 700. Concerning no. 700 (*SEG* XL 1449; L.Boffo, *Iscrizioni greche e latine per lo studio della Biblia* (cf. *SEG* XLIV 1739) 257-264 no. 30; see also our lemma no. 1982) from Bir el-Malik in Palaestina, D. on 274 note 4, accepts the reading in LL. 6-8 β[ενεφικιαρίωι] | Τιβερίου Κλαυδίο[υ Φήλικος] | ἐπιτρόπου Σε[βαστοῦ Ἰουδαίας] (β[οηθῶι, *SEG*). The restoration of beneficiarius in L. 6 is strongly rejected by W.Eck, in A.Oppenheimer, *Jüdische Geschichte in hellenistisch-römischer Zeit* (München 1999) 246 note 40. E. draws attention to the contradictory restorations of L. 4 (Tib. Alexander, ἐπάρχ[ου Ἰουδαίας], i.e. *praefectus Iudaeae*, 46-48 A.D.) and L. 8 (Tib. Cl. Felix, ἐπιτρόπου Σε[βαστοῦ Ἰουδαίας], i.e. *procurator Aug. Iudaeae*, ca. 52 A.D.). The status of the province of Iudaea between 44 and 66 A.D. (independent province or part of Syria?) is not yet clearly defined.

R.L.Dise jr., *ibidem*, 284-299, presents a study of beneficiarii consulares, based on the abovementioned Corpus; only one Greek inscription is adduced, no. 681.

2245. Associations. O.M.van Nijf, *The civic world of professional associations in the Roman East* (Amsterdam 1997), discusses the funerary activities of professional associations in the Roman East, their honorific practices (patronage), their role in ancient festivals, in public banquets and distributions, in parades and processions and their seating in (amphi)theatres and stadia. 'A new model of society was constructed, based no longer on the isonomy of citizens, but upon a hierarchy of status groups, effectively and symbolically integrated into an imperial framework' (247). Appendix I gives the text of *I.Histria* 57; in Appendices II and III the inscriptions are listed, which testify to *collegia* in public commensality in the West and in the East respectively (sources; brief summary of their contents); in Appendix IV Van Nijf lists the texts which pertain to reserved seats of *collegia* in the empire (East and West). In an epigraphic Index (293-303) all the inscriptions discussed and adduced in this study, are listed (no texts). In a brief introduction (3-30) Van Nijf briefly surveys the historiography of *collegia*, offers a comparative perspective (ancient *collegia* and medieval guilds; the views of M.I.Finley and a critical evaluation of them), discusses the social status of craftsmen and traders (not the poorest members of society but rather the *mesoi*/*plebs media*) and presents some reflections on 'epigraphy and history' (epigraphic habits; epigraphic representation sought by the ancient guilds as a reflection of their place in the social order).

Cf. also id., '*Verenigingsleven en stedelijke identiteit: de rol van* fabri, centonarii *en* dendrophori', *Lampas* 32 (1999) 198-210. Cf. our lemma no. 2301.

2246. Athletics. C.Wallner, *Soldatenkaiser und Sport* (Frankfurt am Main 1997) is relevant for students of Greek epigraphy, insofar as the author systematically reviews the evidence, epigraphical and numismatical, for the involvement of the Roman Soldatenkaiser from Maximinus Thrax to Carinus in the foundation of new athletic contests (ἱεροὶ ἀγῶνες) or the upgrading of pre-existing local contests in the Greek East: the δωρεά of an ἱερὸς ἀγών, the award of the νεωκόρος-title (first, second or third), with the concomitant erection of an imperial temple and the creation of an ἱερὸς ἀγών named either after the emperor in combination with the earlier name (e.g. the Ἀττάλεια Γορδιάνεια, Φιλίππεια Ἄκτια, Οὐαλεριανὰ Γαλλιήνια Διονύσια Πύθια, Γαλλιήνια Καπετώλια) or after prestigious games of the past (e.g. Ὀλύμπια, Πύθια, Ἄκτια). On 165 a tabular survey of games founded or upgraded by Valerian; detailed paragraphs on Gordian III and Gallienus. In *ZPE* 129 (2000) 97-107, W. deals with the Ὀλύμπια in Bostra and suggests that they were a δωρεά of Valerian or Gallienus and are to be distinguished from the Ἄκτια Δουσάρ(ε)ια. For Ὀλύμπια outside Olympia cf. our lemma no. 2247.

2247. Athletics. The popularity of the Olympic Games. A.Farrington, *Tyche* 12 (1997) 15-46, offers a detailed quantitative analysis of the chronological and geographical distribution of Olympic victories, based on the literary and epigraphical evidence (victory inscriptions, both from Olympia and elsewhere) available in *Olympionikai* and its two supplements (cf. *SEG* XXXVII 1761): a total of 979 fairly precisely dated victories (of which ca. 280 are inscriptions, including those described by Pausanias). These represent a comparatively large and trustworthy volume: 22% to 25% of all victories won between 776 B.C. and 393 A.D. F. discusses difficulties like that of establishing the date of introduction of individual events, the date of the last games celebrated and uneven coverage and biases in the literary (mainly early epinikian poetry, and Pausanias) and epigraphic evidence ('epigraphical habit)', and subsequently estimates the total number of victors at between 3,902 and 4,447. Until ca. 200 B.C., athletes mainly from Greece and the western Greek world and fewer from the east competed in the Ὀλύμπια. After a general decline in interest in Olympia both as an agonistic and panhellenic center in the late Hellenistic period, the festival attracted athletes mainly from the eastern Greek world from the 1st cent. A.D. to the mid 3rd cent. A.D. (and, to a much lesser extent, from mainland Greece). In the 2nd cent. A.D., victory inscriptions at Olympia from eastern competitors began to decline, corresponding with a rise in the cities of Asia Minor. Records of Olympic victories were now preferably published in the victors' native cities, which can probably be connected with the rise in prestige of local agonistic festivals in Asia Minor and Syria (and even in Egypt), Ὀλύμπια and otherwise, from the early 2nd cent. A.D. with a peak in Severan times. At least 36 sets of local Ὀλύμπια founded in Imperial times are known [add the Ὀλύμπια in Bostra: see C.Wallner, *ZPE* 129 (2000) 97-107 and our lemma no. 2246]. They featured some or all of the 'heavy events' (wrestling, boxing and pankration), as well as contests for heralds, but also events not included in the original Olympic curriculum, e.g. for τραγῳδοί, orators, poets and flute-players. Equestrian events may not have been held regularly, as they do not seem to have been at Olympia itself during this period. Administrative structures differed from those of the original games [but see the more nuanced view of L.Robert, *OMS* V 669-674: 'On a imité strictement les usages olympiques', Pleket], and Olympian Zeus had no monopoly on games entitled Ὀλύμπια. Local festivals were most popular since they offered better and more regular chances for the competitive display of euergetism, and personal and civic prestige (cf. the broad local participation in the Demostheneia of Oinoanda; *SEG* XXXVIII 1462). They were therefore given prestigious names like Ὀλύμπια and Πύθια [F. does not seem sufficiently to distinguish between local prize-games and sacred crown-games which are supposed to attract the best athletes from all over the Greek-speaking world; strictly local prize-games are likely to

have offered good chances to less famous, local athletes; Olympia and Pythia were a different matter; for Olympia and Pythia incorrectly identified as local versions of the original contests see my remark in *EA* 30 (1998) 130/131, Pleket]. At the same time the shrine at Olympia became of less general importance both to the eastern and western Greek world. In an appendix F. collects the data concerning the geographical and chronological spread of local Ὀλύμπια (35-43; eight can be dated with some precision; two tables specifying dates and events). Six graphs on 44-46 specify developments in numbers concerning the following sets of data over the period from 500 B.C. to 300 A.D.: Olympic victories (general decline over the whole period), victory inscriptions found in Olympia, victory inscriptions from Olympia mentioned only by Pausanias, victory inscriptions from the rest of Greece and the Aegean, victory inscriptions from Asia Minor and honorary inscriptions from Olympia.

2248. Calendar. Months. C.Trümpy, *Untersuchungen zu den altgriechischen Monatsnamen und Monatsfolgen* (Heidelberg 1997), presents a meticulous collection of the evidence, mainly epigraphical, for month names in the Greek world, tries to reconstruct the order of a large number of local calendars, offers interpretations of the meaning of some month names, and tries to make inferences from calendar systems about the origin of specific settlements. After a brief account of the Athenian calendar (6-9) T. offers a list of 48 cities using the Ionian calendar and a list of all the attested Ionian month names (10-38). This is followed by a detailed discussion of the calendars of Euboia (and some of its colonies: Rhegion, Neapolis, Chalkidike), Keos, Tenos, Delos, Paros/Thasos, Naxos, Amorgos, Chios, Samos (with Perinthos), Miletos (plus colonies), Priene, Ephesos, Kolophon, Smyrna, Teos, Erythrai, Phokaia (with Lampsakos), Magnesia on the Maeander, Herakleia on the Latmos, Halikarnassos, and Iasos (39-119). On 120-215 T. deals with the calendars of the (north)western Greeks: lists of relevant cities and of the attested Dorian and northwestern month names followed by a discussion of the individual Dorian (Lakonia, Epidauros, and Argos, Megara and Korinthos (with colonies), Tauromenion, Rhodos (with Gela and Akragas), Nisyros, Kos, Kalymnos, Knidos, Thera with Kyrene and Crete) and northwestern calendars (Elis, Akarnania, Aitolia, Lokris, Delphi, Phokis, Doris). On 216-252 the calendars of Thessaly, Malis, Achaia Phthiotis, Boiotia, Lesbos and Aiolis in Asia Minor are dealt with, followed by remarks on the calendars of Arkadia and Cyprus (253-261), Macedonia (262-265) and on the so-called calendar of the Twelve Gods (266-275).

In an Appendix (276-282) brief remarks on the calendars of a number of areas and cities from 'Randzonen des griechischen Kulturkreises'; in these calendars Greek and non-Greek month names occur. The geographical entities are Bithynia, Gambreion, Nysa, Laodikeia on the Lykos, Amyzon, Mylasa, Theangela, Stratonikeia, Kaunos, Antiochia in Pisidia and Entella.

For a review see K.J.Rigsby, *Gnomon* 72 (2000) 550/551.

2249. Chronology. The use of Greek eras in the 7th-9th cent. A.D. in the Islamic Near East. F.R.Trombley, '*L'epoca bizantina e islamica nel secolo VII ed il problema della periodizzazione*', *Quaderni di Studi e Ricerche sull'Europa centro-orientale* (1997) [1998] 1, 33-40, briefly surveys the various eras used in Syria, Palaestina and Egypt: Seleukid era; local urban eras; era of Pompey; era of the province of Arabia; 'era of Diocletian' or 'era of the martyrs'; era of Alexandria, beginning in March 5492 B.C.; the indiction system (cycles of fifteen years beginning in September 312 A.D.). In the period of the Islamic conquest (632-651 A.D.) all these systems, rooted in pagan and Christian traditions, were still used. A few decades after the Islamic conquest the second kaliff Omar b-al-Khattab imposed upon the Near East the new Islamic era of the Hegira, starting in July 622 A.D. (date of Mohammed's migration from Mekka to Medina; for the Hegira see *SEG* XXXIV 1465). From the second half of the 7th cent. to the 9th cent. A.D. pagan/Christian eras continued to be used, side by side with the Hegira. Brief discussion of *SEG* VIII 268; XXX 1687 (XXXII 1501; see our lemma no. 2033); XXXV 1471.

2250. Circus factions. *SEG* XXXI 1499 (Alexandria); *ALA* 223 no. 181 (II) (Aphrodisias). Republished, with translation and commentary, by S.R.Llewelyn, *New Documents* 8, 5/6.

2251. Cities. Civic subdivisions: πάτρα. V.Gabrielsen, *op.cit.* (cf. our lemma no. 1239), collects the epigraphic evidence for πᾶτραι in Aigina (*LSAG* 113 no. 8 = *IG* IV 61 = *SEG* XI 5/6), Delphi (*CID* I 9) [but cf. our lemma no. 526], Iasos (*I.Iasos* 47), Kyrene (*SEG* IX 3; Meiggs-Lewis, *GHI* 5), Miletos (*Milet* I 7 202 I and III, 214 A, 229 II, 231 I/II, 259, 266, 275, 292; *Milet* I 9 320, 342, 345 and 353/354), Mylasa (*I.Mylasa* 176, 863 and 876), Selinous (M.L.Lazzarini, *MAL* 19, 1976, no. 880e), Tenos (*SEG* XL 688), Thasos (*IG* XII 8 267; XII Suppl. 356 and 362) and Troizen (*IG* IV 757; see our lemma no. 334). The position of πᾶτραι was not the same in every city's organization, but in certain cities they functioned as public divisions in which the entire citizen body was enrolled. The coexistence of πᾶτραι and φρατρίαι in some places (Aigina (?), Delphi and Miletos) refutes the view that πάτρα is the Doric equivalent of the Ionian φρατρίαι; however, in other places (especially at Thasos) the term πάτρα was given to public subdivisions functioning in a way similar to that of the phratries.

2252. Cities. Capital cities of the provinces of the Roman empire. R.Haensch, *Capita provinciarum. Statthaltersitze und Provinzialverwaltung in der römischen Kaiserzeit* (Mainz 1997), argues that in many cases the available sources do not directly denote a provincial city as the official residence of the governor. Indirect indicators are provided by certain categories of inscriptions. On 40 the reader finds a list of these categories, basically texts (epitaphs, dedications) erected by or, in the case of epitaphs, for staff-members (*officiales, beneficiarii*) and texts which somehow mention the governor: dedication by the latter, epitaphs, involvement in building-operations (as principal actor, as dedicator or simply as indication of the date), mention of the gubernatorial *praetorium* (πρετώριον). On 41-62 a detailed discussion of the 'Aussagekraft' of the various categories of inscriptions; in many cases the evidential value is minimal to non-existant, but not in all (e.g. epitaphs of *officiales* who work in the gubernatorial center). In the process H. also deals with the *conventus*-cities in the various provinces and the cities in which the provincial assemblies (Κοινόν) convened. Brief remarks on the residence of provincial quaestors, legates and financial procuratores.

All Greek-speaking provinces are discussed at considerable length. On 413-704 all the available evidence somehow related to official gubernatorial residences is listed (with brief summary of its contents and/or citation of the relevant Greek and Latin passages). This detailed catalogue is arranged geographically; see, *inter alia*, 447-451 on Macedonia and 619-652 on Asia (with much evidence from Ephesos) [Undoubtedly the catalogue considerably facilitates the checking of H.'s conclusions but at the same time it rather inflates the volume which, together with its vast bibliography (761-835) comprises 863 pages; one may wonder whether it is worth the trouble to list and discuss all the inscriptions in which a governor appears as dedicator of a building; those familar with Greek epigraphy know that such texts in principle tell us next to nothing about the official residence of a governor, Pleket].

For a review see G.W.Bowersock, *ZRG* 117 (2000) 501-504.

2253. Cities. Island poleis. G.Reger in M.H.Hansen (ed.), *The Polis as an Urban Centre and as a Political Community: Symposium August, 29-31 1996* (Kopenhagen 1997) 450-492, discusses the factors which may have influenced the existence of one or more poleis in the Aegean islands, showing that there is essentially no relation between island size and number of poleis and observing a general trend of decreasing numbers of poleis. R. makes ample use of the epigraphic evidence, especially of the Athenian tribute lists, for the number of poleis on the islands of Karpathos, Keos, Kos, Mykonos, Peparethos, and Skiathos (450-455 with notes 10/11, 14, 17, 25, and 32: *IG* I^3 110, 261-268; II^2 43; XII 1 977 (= *Syll.*^{3} 129) and 1010/1011; *Syll.*^{3} 1024), for the existence of κῶμαι (471 with notes 123/124: *IG* XII 3 330 LL. 33 and 73; XII 5 36, 116, 244, 872 L. 19 and 1005 L. 4; XII Suppl. 194 LL. 14-16), and the for existence of local and island-wide identities as expressed through the use of ethnics (474 with note 141: *IG* II^2 8935 L. 1 and 9202 L. 1; *IG* XI 2 101 L. 21; *IG* XI 4 826 L. 3 and 1220; *I.Délos* 422 L. 23; 1417 B I L. 157, B II L. 116; 2598 L. 15), the establishment of συντέλειαι for the payment of tribute, the phenomenon of synoikismos, and financial cooperation (476 with note 150: *IG* XII 7 68). See also our lemmata nos. 73, 1201, 1212, 1266, and 1341.

2254. Cities. Kinship between cities. *SEG* XLIV 1689 (concerning O.Curty's monograph). A.Giovannini, *MH* 54 (1997) 158-162, argues that it is the συγγένεια between Greeks and non-Greeks which is regularly based on mythological data and legends, whereas between Greeks kinship normally is a matter of the nexus between metropolis and colony (an ἄποικος is always a συγγένης but not the other way round), of belonging to the same 'branches ethniques' (Dorians, Ionians) or to the same ethnos (Achaeans, Arkadians etc.).

L.G.Mitchell, *Antichthon* 31 (1997) 28-44, offers some reflections on the role played by εὔνοια and φιλία in interstate relations (terms explicitly excluded by Curty: see the summary in *SEG* XLIV 1689).

O.Curty, *Kernos* 12 (1999) 167-194, offers a detailed defense of his position versus the criticisms of E.Will (see *SEG* XLIV 1689, just before the *comparatio numerorum*), A.Giovannini and J.M.Hall (*CR* 47, 1997, 96-98). Against G. he convincingly shows that the distinction between mythical periods and legendary tales on the one hand and historical times and 'real', historical kinship links on the other is not borne out by the evidence. He briefly discusses inscriptions which show that the mythical past and historical present 'coexistaient sans solution de continuité' and that there is no reason to associate legendary tales with the relations between Greeks and non-Greeks and historical tales with those between Greek cities: see e.g. *I.Cret.* III IV 9; *I.Magnesia* 46 = *Syll.*^{3} 560 (*SEG* XXXIII 1147); *F.Delphes* III 4 163 with *IG* XII 9 4, concerning Alabanda and the Greek world; *I.Cret.* I VIII 11 and XXIV 1; L.Robert, *BCH* 102 (1978) 477-490 (= id., *Documents d'Asie Mineure*, Paris 1987, 173-186), who shows that Endymion is not merely the father of Aitolos but also the *ktistes* of Alabanda, thereby confirming the kinship between Aitolia and the city; Endymion belongs to the mythical past and at the same time is the founder of a colony: historical fact and mythological tale coalesce. Whereas C. acknowledges that in the 5th century συγγένεια between cities was based on ethnic features (Ionian, Dorian), he sees in the Hellenistic period an increasing use of mythical tales *in addition to ethnicity* as a criterion; further discussion of *Milet* I 3 143 and especially of the terms οἰκεῖος/οἰκειότης and συγγένης/συγγένεια [For the relation between myth, syngeneia and the mentality of the urban elites see also P.Weiss in J.Nollé - B.Overbeck - P.Weiss (edd.), *Nomismata. Historisch-numismatische Forschungen 1; Intern. Koll. zur kaiserzeitlichen Münzprägung Kleinasiens, 27-30 April 1994 in der Staatlichen Münzsammlung, München* (Milan 1997) 31. See now also S.Lücke, *Syngeneia. Epigraphisch-historische Studien zu einem Phänomen der antiken griechischen Diplomatie* (Frankfurt 1999) and C.P.Jones, *Kinship diplomacy in the ancient world* (Cambridge, Mass./London 1999); see also our lemma no. 1213, Pleket].

2255. Cities. Patrons of cities during the early Principate. Contra J.Nicols (cf. *SEG* XL 1690), A.P.Gregory, *Tyche* 12 (1997) 85-91, argues that there was no complete ban by Augustus on Greek cities (i.e., of peregrine status) having their senatorial governors as city patrons after 11/12 A.D. (which would limit civic patronage to Roman colonies and municipia). Apart from the four examples from Bithynia which N. has to explain away (cf. *SEG* XL), he omitted two inscriptions of Julio-Claudian date: 1) *An.Ép.* (1934) no. 87 (Kos honoring its patron M. Aemilius Lepidus, proconsul of Asia in 26 A.D.; erected during his second term in 27/28 A.D.); 2) *SEG* XVII 568 (Attaleia honoring M.Calpurnius Rufus, governor of an unknown province, probably of Lycia-Pamphylia ca. 47/48-53/54 A.D.; his patronage is mentioned in the honorary inscription for his son L. Calpurnius Longus *SEG* XVII 573). An unpublished text from Stratonikeia was known to N. but dated too early: see our lemma no. 1609; if the honorand is actually the consul of 46 A.D., it provides a third example postdating Augustus' supposed ban. The inscriptions show that Dio's testimony concerning the measure of Augustus in 11/12 A.D. (56.25.6) is suspect. The - still noticeable - decline in the numbers of civic patrons in the east in the early Imperial period until ca. 135 A.D. is probably due to the radical new position of the princeps as patron and benefactor. Senators avoided eliciting honors which detracted from his unchallenged position. The increase in instances of civic patronage after Trajan reflects the general increase of inscribed documents in the 2nd/3rd cent. A.D.

2256. Coinage. S.von Reden, *JHS* 117 (1997) 154-176, studies the social and cultural context of the use of money and other tokens of value in Archaic Greece. She focuses on the use of coinage in institutions other than the market (government, temples, marriage, athletic contests)

'in order to highlight the extent to which coinage as a standard of value was symbolized by civic relationships, while at the same time circulating as a medium of exchange in the interregional economy of commercial exchange'. On 157-161 the epigraphic evidence is adduced in connection with the use of precious metal vessels, arrow heads and coins for the payment of fines (vessels: *I.Cret.* I VIII 5; IV 1, 8a-d and 14g-p; *SEG* XXXV 991; arrow heads: B.N.Grakov in *Istorija, archeologija i etnographija Srednej Azii*, Moscow 1968, 101-115; coins: *IG* XII 9 1273/1274; *SEG* IV 64 = Koerner, *Gesetzestexte* 86; IvO 2 = *Koerner, Gesetzestexte* 37 = *Nomima* I 23; *I.Cret.* II V 9; IV 72; *I.Erythrai* 1 = *Koerner, Gesetzestexte* 74; Meiggs-Lewis, *GHI* 2 = Koerner, *Gesetzestexte* 90 = *SEG* XL 770*); v.R. also briefly discusses the use of coins and metal objects as prizes (ἆθλα) in athletic competitions (165/166: *IG* II² 2311; *LSAG* 238 no. 8; 254 no. 13).

2257. **Demography. Thracian-Bithynian elements in N.W. Asia Minor.** O.L. Gabelko, '*Frako-bifinskoe naselenie b gorodach poberezja Propontidi i severozapada Maloj Azii*' in '*Festschrift*' *T.V.Blavatskaja* (see our lemma no. 1191) 159-174. Non vidimus.

2258. **Economy. Markets and agoranomoi.** É.Jakab, *Praedicere und cavere beim Marktkauf. Sachmängel im griechischen und römischen Recht* (München 1997) 70-93, reflects on the ἀγορανόμοι in Greek cities, their competence and duties: control of the goods sold in the market, of weights and measures, and of prices of foodstuffs (especially grain); exaction of taxes; punishment of wrongdoers. The following inscriptions are adduced and briefly discussed: *IG* II² 1013; V 2 125 (Tegea); *SEG* XXVI 72 (Athens); XXVII 545 (XLII 777; Samos); *Syll.*³ 354 (*I.Eph.* 1455), 546 B (= *IG* IX² 1 188; Melitaia), 596 (*I.Ilion* 3), 736 (Andania), 946 (*IG* XII 3 169; Astypalaia on Amorgos), 975 (Delos); *OGIS* 483 (Pergamon); see also our lemma no. 1026.

2258bis. **Economy. Price-fixing.** Drawing upon a wide range of sources, mainly inscriptions, L.Migeotte in *op.cit.* (cf. our lemma no. 196 in fine) 33-52 explores the topic 'Le contrôle des prix dans les cités grecques'. He discusses the polis magistrates who where mostly concerned with prices (sitophylakes, sitonai, agoranomoi, epimeletai of the emporion) and makes a clear distinction between prices at the emporion, where commodities were imported in bulk by merchants, and the agora, where goods were sold in smaller quantities by shopkeepers. Most of the evidence for price-fixing by the polis has to do with grain and oil; M. here intentionally omits consideration of the Roman Imperial period. Detailed discussion of the καθεστηκυῖα τιμή of grain and the price established (τάττειν) by the polis, the former for the regular market price and the latter for the price set by the polis for public sales of grain. Cities often intervened to set prices on special occasions such as public sales of commodities, famines, festivals, sudden arrival of an army in need of supplies, etc. Among the several documents briefly discussed are: Delphi, *BCH* 90 (1966) 274-280 (prices of fish); Akraiphia, F.Salviat - C.Vatin, *Inscriptions de Grèce centrale* (Paris 1969) 95-109 (prices of fish); Andania, *IG* V 1 1390 (sales at the festival of the mysteries); Oinoanda, *SEG* XXXVIII 1462 (sales at a festival); Delos, *I.Délos* 509 (prices of wood and charcoal); Kyrene, *Syll.*³ 799 (general public sale of commodities); Athens, *IG* II² 1672 (price of first-fruit grain at Eleusis); *SEG* XXXVI 146 (law on a grain-tax in Lemnos, Imbros, and Skyros).

2259. **Education.** T.Schmitz, *Bildung und Macht. Zur sozialen und politischen Funktion der zweiten Sophistik in der griechischen Welt der Kaiserzeit* (München 1997) 83, 94/95, 101-112 and 136-143, emphasizes the close connection between παιδεία/λόγοι, euergetistic activities (combination of σοφιστής/ῥήτωρ and magistracies), competitiveness (φιλοτιμία; πρωτεύω; πρῶτος; contests in ἐνκώμια on the emperor) and moral values (ἦθος, ἀρετή, μεγαλοφροσύνη, καλοκἀγαθία, σωφροσύνη). On 166/167 and 181-189 (cf. also 205-209) evidence for itinerant intellectuals performing in ἀκροάματα, and for the blossoming of foundation-myths of Greek cities in the imperial period and of genealogies of families: 'eine --- Industrie der Beschäftigung mit lokalen Götter- und Heroenmythen, Gründungssagen ---' (181; on 187 compared with 'invented traditions' of the modern period). For all these themes S. quotes a large number of Greek inscriptions.

2260. **Embassies.** F.Canali De Rossi, *Le ambascerie dal mondo greco a Roma in età repubblicana* (Studi pubblicati dall' Istituto Italiano per la storia antica, vol. 63; Rome 1997), presents the literary and epigraphical evidence for Greek embassies sent to Rome in the republican period. His catalogue has 780 items, arranged geographically: Greece (nos. 1-231); Asia Minor (nos. 232-459); Hellenistic kings (nos. 460-674); western Greek cities and Kyrenaika (nos. 675-780). Within the geographical rubrics a chronological arrangement is chosen, occasionally entailing the distribution of passages of one document over various numbers: see e.g. Kolophon's decree for Menippos (*SEG* XXXIX 1244) split up over seven numbers: 298, 314, 318/319, 322 and 327/328. C. De R. presents the Greek or Latin texts, brief bibliography and comment for each text.

On 733-736 an index of the Greek inscriptions, which we do not repeat for reasons of space. On 737-771 an index of the names of the ambassadors, a thematic index (motives; details concerning the sending and the reception of embassies; effects of the reception by the Roman senate) and a detailed index of diplomatic terms (Greek and Latin). See also F.Canali De Rossi in *Hundert Jahre Ephesos*, 93-98 (on no. 311); id., *EA* 31 (1999) 86-93 (on no. 580). For some comment see P.Gauthier, *BE* (1999) no. 154.

Cf. also L.Braccesi, *MH* 55 (1998) 212/213, who criticizes C. De R. and O.Curty (reference to the latter's monograph in our lemma no. 2254) for not having noticed A.Coppola's restoration [Ἰσσ]αίους (see *SEG* XLIII 349) instead of [Ἀθην]αίους in *SEG* XXIII 489 L. 11; contra C. De R., *MH* 57 (2000) 59: [Ἀθην]αίους remains the most probable restoration, whereas [Ἰσσ]αίους cannot be excluded.

2261. Emperor. Adventus. J.Lehnen, *op.cit.* (cf. our lemma no. 1818) 256-266, especially 260-262, discusses some Greek inscriptions which provide evidence for the organization of the reception of the emperor (ὑποδέχομαι) by cities in the East. Emphasis on important magistrates receiving the emperor.

2262. Emperor. Subscriptions, rescripts, letters. See S.R.Llewelyn, *New Documents* 8, 129-142, for discussion of the characteristics of imperial *epistulae*, *subscriptiones* and *rescripta*.

2263. Epigrams. Funerary epigrams on stone. J.N.Kazazis, *EEThess(philos)* 6 (1996/ 1997) 11-30, considers funerary epigrams on stone a specific philological category which could be called 'subliterary', occupying 'an extensive region within a grey area in Greek literature lying between *carmina poetarum* and the *carmina popularia* --. This is poetry typological, formulaic and traditional rather than personal, innovative, and striving for originality' (12), 'perched between oral and written literature' (13). After developing a typology of funerary epigrams featuring the *mors immatura*-motive (cf. already *SEG* XXXIX 1780), K. examines a number of literary and 'subliterary' epigrams for the extent to which they conform with or deviate from standard typology (vocabulary; compositional pattern; rhetorical and metrical structure). Finally K. introduces the intermediate category of the 'pre-literary' epigram, i.e., those epigrams on stone characterized by relatively sophisticated craftmanship; contrast e.g. *GV* 1709 ('subliterary') with *GV* 1231, which 'could perhaps claim a place in the *Anthologia Palatina*' (28).

2264. Epigrams. Isopsephic verses. P.Oliva, *Eirene* 33 (1997) 106/107, points to the art of composing στίχοι ἰσόψηφοι, i.e., verses consisting of letters adding up to equal numbers. As an example O. discusses *IG* V 1 257 (Sparta; 2nd cent. A.D.), where the three verses each yield a total of 2,730. This 'trick' is explicated by the expression εἰσάριθμα ἔπη in L. 3, and by the numeral βψλ´ at the end of each verse. The poet had to commit two small errors in order to achieve his purpose: Ὀρθείῃ instead of Ὀρθείηι in L. 1, and τάδε ἔπαθλα instead of τάδ' ἔπαθλα in L. 2. O. surmises that the numeral 2,730 was chosen on purpose: it is the multiple of the prime numbers from 1 to 13 except for 11: 1 x 2 x 3 x 5 x 7 x 13 = 2,730.

2265. Epigraphy. Bibliography. F.Bérard, G.Di Vita-Évrard, *L'Épigraphie dans les mélanges d'archéologie et d'histoire (1881-1970)* (1997), is an index raisonée of 256 epigraphical articles in *MEFRA*. Non vidimus.

2266. Epigraphy. History. In a brief recounting of three early 19th-cent. controversies in German classical scholarship, G.W.Most, *TAPhA* 127 (1997) 353–357, 360, describes 'the dispute between [Gottfried] Hermann and [August] Boeckh concerning the corpus of Greek inscriptions,' *viz.*, *CIG*. Excerpting from published arguments of Boeckh, Hermann, and M.H.E.Meier, Most credits the dispute among these scholars with defining the boundaries of 'epigraphy in its infancy' and with 'establishing the validity of the sub-discipline of epigraphy.'

2267. Epigraphy. Introduction. G.Petzl in H.-G.Nesselrath (ed.), *Einleitung in die griechische Philologie* (Stuttgart-Leipzig 1997) 72-83, offers a concise survey of Greek epigraphy with special emphasis on its contributions to related disciplines of the 'Altertumswissenschaft' (with many bibliographical references). Observations on the chronological limits; the variety of information which can often be drawn from a single document (on 73 a brief discussion of *SEG* XXXIX 1334, bearing on politics, religion, poetry and sculpture in Pergamon; ph.); writing and alphabet (ph. of *IG* I^2 1088); inscriptions as sources for philology, linguistics, literature (ph. of *I.Tralles* 219: rare example of musical notation), history, religion (ph. of the Orphic tablet from Petelia *IG* XIV 638; G.Zuntz, *Persephone*, Oxford 1971, 358 no. B 1), philosophy, medicine and archaeology; material aspects ('Schriftträger'; find-contexts; field practice); development of scientific activities (antiquarians; corpora, thematic selections; new inscriptions and their accessibility through *BE* and *SEG*).

2268. Epigraphy. Corpus of the Ionian islands. D.Strauch, *Chiron* 27 (1997) 209-254, reports on the progress of a projected corpus of the inscriptions of the Ionian Islands (*IG* IX 1^2 4), discusses the history of epigraphic research in this area, presents a general characterisation of the epigraphic material from Kephallenia, Ithaka, Korkyra, Leukas and Zakynthos, and (re)-publishes 28 texts. See our lemmata nos. 592/593, 595-602, 605-619, and 625/626.

2269. Epigraphy. Greek inscriptions in the U.S.A. J.Bodel - S.Tracy, *Greek and Latin inscriptions in the U.S.A. A checklist* (Rome 1997), present a list of Latin and Greek inscriptions in 78 collections (public and private) in the U.S.A. Four collections from particular sites stand out: the Cesnola collection of Cypriote inscriptions in the Metropolitan Museum in New York, texts from Terenouthis in the Kelsey Museum in Ann Arbor, texts from Assos in the Boston Museum of Fine Arts and texts from Antiochia/Seleukeia in the Princeton University Art Museum. The checklist contains 720 Greek and 1575 Latin inscriptions. Among the 720 there are 39 unpublished Greek inscriptions.

No Greek texts but merely a brief indication of the sort of inscriptions (epitaph, dedication, etc.). The majority are epitaphs from Athens/Attica. The authors cannot claim completeness; they restrict themselves to texts on stone and metal, with occasional long dipinti and mosaic inscriptions with lines of connected text. There are elaborate concordances with *CIG*, *IG*, *SEG*, *IGR*, *IGLS*, *ICUR*, *OGIS*, *LSAG*, *CEG*, *GV*, Pfuhl - Möbius, *ILS*, i.e., all the works for which we use to give a comparatio numerorum. The sheer number of references and the availability of exhaustive concordances in Bodel - Tracy make a comparatio numerorum in *SEG* unnecessary.

2270. Epigraphy. Greek inscriptions in Sweden. B.E.Thomasson (with M.Pavese), *A survey of Greek and Latin inscriptions on stone in Swedish collections* (Stockholm 1997), collects 202 inscriptions now in Swedish collections in and outside Sweden (no. 1, in Latin, is in the Swedish Institute in Rome; nos. 2-93, all Latin, are in the epigraphical collection of the Villa San Michele in Anacapri). For the old texts we give a *comparatio numerorum*. S.Follet, *BE* (1999) no. 223, points out that 119 no. 200 (ph.) is not unpublished, as T. has it: it is *IG* II^2 3999 [so already R.Stroud in *SEG* XLVI 267], dated to the 2nd cent. A.D. by Kirchner (T.: 3rd cent. A.D.). As to T.'s 114 no. 192 (= *CIG* 6889), Follet, *ibidem*, points out that we should read 'Αρτεμισιὰς | Καλλιγένου (T.: 'Αρτεμισίας [τῆς] | Καλλιγένου; *CIG*: 'Αρτεμισίας | Καλλιγένου). T. includes all sixteen Greek inscriptions which K.Thunell, *Eranos* 13 (1913) 83-90, presented as part of the Royal Museum in Stockholm, except for the latter's no. 12 (a fragmentary funerary epigram for the χρυσοχόος Κοπρεύς, available in Peek's *GV* 782). Some of Thunell's inscriptions do not seem to have been incorporated in a geographical or thematic Corpus. We note Thunell 88/89 no. 13 = T. 117 no. 197 (ph.; upper part of a stele with a curved top; in relief a round object flanked by two birds; below the inscription representation of half a wreath and half a cross; unknown provenance; now in the National Museum in Stockholm: Εἷς Θεὸς | ὁ βοηθῶν, ἀμήν· | Σαβῖνος vacat) and Thunell 89 no. 14 = T. 117 no. 198 (ph.; rectangular marble plaque with representation of a standing man (a Roman soldier?) pouring a libation on an altar; below this representation an inscription; unknown provenance; now in the National Museum in Stockholm: Λούκιε κῦρε | Ζοκολῖνος. Thunell's hesitation (Σοκολῖνος or Ζοκολῖνος) is unnecessary: the stone clearly shows a Z). For Thunell's 86/87 no. 9 = T. 116/117 no. 195 see our lemma no. 2215. T. gives photos of all texts, both old and new. For the new texts see our lemmata nos. 1971, 2102, 2206, 2208-2211, and 2213.

IG II^2	
3999	200 (see above)

SEG XLVI	
267	200

CIG	Thomasson, no.
3658	177
6828	166
6831	194 (cf. our lemma no. 2202)
6838	191 (sacrificial scene with dedication to Μήτηρ Νομαία)
6849	199 (allegedly from Troy; it mentions the 'Αλεῖσιν ἀνωτικοῖς τοῖς πρὸς ἀνατολὴν, for whom an Αὐρ. Βικτωρεῖνος had placed a δῶρον (a marble throne, with inscribed plinth))
6882	173 (in L. 1 'Απολλωνία | instead of *CIG*'s 'Απολλωνία [θ]υ[γάτηρ] |; in L. 2 Νεαπολίτη instead of *CIG*'s Νεαπολίτα)
6889	192 (see above)
6931	193 (cf. our lemma no. 2214)
6973	171
6987	196
7001 ('fortasse Theraeus titulus est')	170

IGR I	
1320	135 (in L. 1 'Απόλλω[νι] and in L. 5 Σεβασ[σ]τοῦ)

I.Smyrna	
489	172

2271. Epigraphy. The work of the Greek Ministry of Culture. Observing that the *Archaiologikon Deltion* '-- for reasons that we all know' remains years behind, E.Venizelos, then Minister of Culture, introduced a new annual publication with the aim of reporting the activities of the Ministry of Culture in the sector of the cultural heritage of Greece: *Το Έργο του Υπουργείου Πολιτισμού στον τομέα της πολιτιστικής κληρονομίας* (our abbreviation *Ergo YP*). In *Ergo YP* 1 (1997) [1998], very brief reports on the following activities are well illustrated by color photographs: Directorate of the Ministry of Culture (9-42); Ταμείο Αρχαιολογικών Πόρων (43-52); Ephorias of Prehistoric and Classical Antiquities (52-142; the most valuable section for most users of *SEG*); Ephorias of Byzantine Antiquities (143-185); Ephoria Νεωτέρων Μνημείων (187-208); Restoration and Consolidation of Monuments (209-224). The archaeological reports are not signed. Inscriptions reported in *Ergo YP* will probably be discussed in more detail eventually in *AD*, perhaps in a manner similar to those reported briefly in *EAH* and then taken up later in *PAAH*. We deal with inscriptions reported in *Ergo YP* 1 (1997) [1998] in separate lemmata; see our nos. 79, 88, 144, 227bis, 241, 540, 555, 1240, 1244, 1270, and 1407bis.

2272. Epitaphs. P.Shore, *Rest lightly. An anthology of Latin and Greek tomb inscriptions* (Wauconda 1997) on 48, 56/57 and 72/73, offers English translations of Peek, *GV* 1484, 1763 (*IG* XIV 2241) and 1906 (*IG* XIV 1746; *IGUR* 1245).

2273. Epitaphs. Export of Delian grave stelai. M.-T.Le Dinahet, *art.cit.* (cf. our lemma no. 1203) 329-336, collects grave stelai outside Delos (particularly from Northern Italy and Syria; late 2nd and 1st cent. B.C.) which can be attributed to Delian workshops known from stelai found at Rheneia (*SEG* XXVI 1125-1132; Neapolis) or are the product of a local workshop influenced by the Delian grave stelai. We mention only the inscribed stelai (*SEG* XXXVII 1459). See also our lemma no. 1933.

2274. Euergetism. In *Actes X^e Congrès* several authors discuss aspects of euergetism in the Greek-speaking world, on the basis of Greek inscriptions: C.Habicht (163-168; brief remarks on the kings as εὐεργέται of Greek cities and leagues and on the honors awarded by the latter to their benefactors), K.Bringmann (169-174; on gifts of kings and of members of the urban elites to the cities: cf. already *SEG* XLV 2299), A.Giovannini (175-181; donations and offerings of kings to Greek sanctuaries, i.e., money given for the sanctuaries, for buildings in the temple precinct or for the purchase of land for sanctuaries; the recognition of asylia; G. minimizes the euer-

getistic aspects of such donations), L.Migeotte (183-196; on euergetism of citizens in the classical and Hellenistic period; euergetism as the integration of aristocratic generosity into a framework of political institutions of the city; M. subscribes to Gauthier's views about the political nature of benefactions by citizens until ca. 150 B.C.: see *SEG* XXXV 1801; after 150 civic euergetism was no longer tied up with political functions but became 'un phénomène de classe', characteristic of an 'oligarchie des notables'; euergetism as complementary to the public revenues of the cities; the former is over-, the latter underrepresented in the inscriptions, which tend to focus on exceptional prestigious gifts of individual benefactors [in the same sense W.Eck, *ibidem*, 305-331], C.Roueché (353-368; transition from prose texts in honor of benefactors under the Principate to epigrams for governors [for the functions and titles of late-Roman governors see the articles by C.Roueché and D.Feissel in *Antiquité Tardive* 6 (1998) 31-36, 83-89 and 91-104], other imperial officers and civic benefactors; prior to the late imperial period epigrams were used for the deceased, athletes, intellectuals/writers and the gods (dedicatory epigrams), i.e., for private purposes; the use of poetry for public honors in the later empire represents the blurring of the distinction between public and private; the civic context of the epigrams becomes weaker: more private aspects and less 'polis').

For J.-L.Ferrary's paper see our lemma no. 2312.

2275. Glass. Inscriptions on glass vessels. D.Whitehouse, *Roman Glass in the Corning Museum of Glass* vol. I (New York 1997), presents a series of inscriptions on glass; none of the objects appears to be unpublished: **1)** 34/35 no. 32: fragment of a glass panel with representation of a figure identified by an inscription as Θωμᾶς; in a roundel yellow concentric circle with a P (from Egypt, reputedly from the Fayum; ca. 350-400 A.D.); **2)** 93-96 nos. 135-140 (ph.): inscription on glass handles all mentioning Ἀρτᾶς Σειδώ(νιος) (or in Latin Artas Sidon(ius); 1st cent. A.D.; Artas is known to have worked in Rome); **3)** 97 no. 141 (ph.): fragment of a cup with handle; on the handle a stamped inscription: Εἰρηναῖος | ἐποίησεν | Σιδώνιος (early 1st cent. A.D.); **4)** 98 no. 142 (ph.): fragment of the vertical handle of a cup, with stamped inscription: Νεῖκων | [Σ]ειδώ(νιος) (1st cent. A.D.; **5)** 237-239 no. 402 (ph.): beaker found near Volterra, representing a naked running male (with inscription Ἱππομένης) and a partly naked female in pursuit of the man, with inscription Ἀταλ|[άν]τη (2nd/3rd cent. A.D.); **6)** 239/240 no. 404 (ph.): two fragments of glass bowls, representing a female, with inscription Ἱππό|[λυ]τος, and a figure in long tunic, with inscription TPO[.]IOC (τροφός?) (acquired in Egypt: late 2nd/3rd cent. A.D.); **7)** 241 no. 406 (ph.): fragment of the floor of a dish or bowl, with representation of a naked male, with the inscription Ὀρέ|στ|ης (acquired in Egypt; late 2nd/3rd cent. A.D.); **8)** 278/279 no. 470 (ph.): fragment of the band or wall of a dish, with inscription Ἰωάννη[ς] (late 2nd/3rd cent. A.D.).

2276. Good luck inscriptions. O.Masson †, *ZPE* 119 (1997) 59-62, argues that after the beginning of the Imperial period wishes for good luck are found in three categories of inscription: **1)** in epitaphs. The usual sequence is imperative (εὐψύχ(ε)ι, εὐμοίρ(ε)ι, εὐτύχ(ε)ι), followed by the vocative of the anthroponym (often followed by οὐδεὶς ἀθάνατος). A variant

is found in the bilingual epitaph of Flavia Europe (*IG* XIV 2094; *CIL* VI 18329, Rome): ἀτύφι | Γοργονί, from *ἀτυφέω ('n'aie pas d'orgueil'). The order is rarely inverted. In some cases only the verb is given (εὐτύχι alone is frequent in Egypt), in other cases only the name is given (some records on 59/60); **2)** in honorary inscriptions: acclamations for an important person (examples on 60); **3)** on rings. J.-M.Pailler in: *Le Trésor d'Eauze* (Toulouse 1992) 78-82, has not recognized the formula in a number of texts; cf. our lemma no. 1529.

2277. Gymnasiarchy in the western part of the Mediterranean. See G.Cordiano, *La ginnasiarchia nelle <<Poleis>> dell'Occidente mediterraneo antico* (Pisa 1997). **Chapter I:** *The documentation*. Introduction (21-37) on the role of the gymnasion and the gymnasiarch in the Greek cities, with emphasis on the athletic-military training of the ephebes and the neglect of non-military *paideia*; in the Hellenistic period cultural disciplines are added to the military core-business [C. calls this development a 'processo di progressiva degenerazione' (36): a value-judgment which assumes that the predominance of physical and military training is a superior phenomenon; C. somewhat neglects the role of the gymnasion as breeding-ground of athletes, preparing themselves for the *agones* both inside and outside the gymnasion; in addition to being preparatory exercises for the military, boxing, wrestling, pankration and running developed into athletic disciplines exercised in their own right, Pleket]. On 37-91 a geographically arranged 'catalogue raisonnée' of inscriptions from cities in the western Mediterranean mentioning gymnasiarchs: **1)** *Rivista di Storia Antica* (1900) 55 (Etna); **2)** *SEG* XXVI 1055 (XXXV 997; XXXVIII 921; XLVI 1252; ph., Agrigentum); **3)** *IG* XIV 213; M.T.Manni Piraino, *Iscrizioni lapidarie greche del Museo di Palermo* 56/57 no. 31; Acrae); **4)** *SEG* XXVI 1060 (Alountion); **5)** *SEG* XLI 827 (Segesta); **6)** *IGDS* 100 (ph.; Heloros); **7)** *Siculorum Gymnasion* 16 (1963) 54/55 (Centuripae); **8)** *IG* XIV 276 (Lilybaeum); **9)** *IG* XIV 2444/2445 (Massilia); **10)** *IG* XIV 729 and 745 (*I.Napoli* 20 and 33); **11)** *IG* XIV 240 (ph.; Netum); **12)** *IG* XIV 637 (*SEG* XXXIV 1008; Petelia); **13)** *IG* XIV 616, *SEG* I 418 (Rhegium); **14)** *IG* XIV 311 (*SEG* XXXVIII 964; cf. XLI 836; ph.; Soluntum); **15)** *IG* XIV 422 and 432 (*IGDS* 186/187; *SEG* XXXIII 755; XXXVIII 975; Tauromenion); **16)** *IG* XIV 256 (*IGDS* 161; Phintias).

In **Chapter II** C. discusses the gymnasiarch and the gymnasia in Syracuse and in the towns belonging to the Syracusan 'empire' under Hiero II, who fostered the training of citizen-militia, and in Rhegion (95-117). A general conclusion on 117-130; on 137/138 an Appendix on the gymnasiarchy in Rhodes (cf. our lemma no. 1242).

[On the Latin word *gymnasium* in Latin inscriptions cf. G.G.Fagan, *ZPE* 124 (1999) 263-275, Pleket].

2278. Imprecations. J.(H.M.) Strubbe published *ΑΡΑΙ ΕΠΙΤΥΜΒΙΟΙ. Imprecations against Desecrators of the Grave in the Greek Epitaphs of Asia Minor. A Catalogue* (IGSK Band 52; Bonn 1997). The book presents 402 epitaphs with pagan funerary curses against violators of the grave from Asia Minor (nos. 1-398 with 4 bis-numbers) and curses set up by people from Asia Minor in the rest of the Greek world (nos. 399-404). They belong to the so-called 'specific type' in which the punishments awaiting the wrongdoer are specified. The book is not a Corpus because the complete texts of the inscriptions are not given, but only the part which contains the interdiction and the curse. The bulk of the material comes from Phrygia (nos. 156-297) and adja-

cent areas. The curses range from ca. 380 B.C. (no. 376 from Kyaneai, *SEG* XLIII 977) to the early 4th cent. A.D. The arrangement is geographical: from N. to S. and within each region from W. to E. Much attention is given to the find-spots of the texts, the attribution of these places to city territories and to historical geography. S. gives full descriptions of the monuments. The texts are edited with app.crit. and with commentary; there are many new readings. There are eight inscriptions previously unpublished (see our lemmata nos. 1556/1557, 1737, 1752-1755, and 1824/1825). The Catalogue is preceded by an introduction (p. XI-XIX), in which S. briefly discusses the most important aspects of the funerary curses (see his study mentioned in *SEG* XLI 1832). It is followed by two Appendices; the first presents two funerary curses from Thrace and Falsa & Dubia. In the second Appendix, S. has collected and discusses important curse formulas, i.a. the N. Phrygian curse formula (τίς ἂν προσοίσει χεῖρα τὴν βαρύφθονον, οὕτως ἀώροις περιπέσοιτο συμφοραῖς) and the E. Phrygian curse formula (τίς ἂν τούτῳ τῷ μνημείῳ κακὴν χεῖρα προσοίσει, ὀρφανὰ τέκνα λίποιτο χῆρον βίον οἶκον ἔρημον; S.'s interpretation differs from that of L.Robert, *OMS* V, 711/712). The book concludes with a bibliography, a full concordance and extensive indexes on geographical names, religion, important Greek words and selected topics. Since most inscriptions were previously published and can easily be traced by the concordance, we refrain from giving a *comparatio numerorum*. For some comments, mainly linguistic, see C.Brixhe, *BE* (1998) no. 325, especially on nos. 1, 9, 11, 39, 53/54, 223, 259, 267, 350. For a review, see M.Alpers, *Gymnasium* 107 (2000) 75-78.

2278bis. Kilns. Signatures on supports of Hellenistic kilns. O.Didelot in A. Muller (ed.), *Le moulage en terre cuite dans l'antiquité: création et production dérivée, fabrication et diffusion* (Villeneuve d'Ascq 1997) 375-395 (ph.), collects and discusses the signatures of manufacturers on the supports of terracotta kilns ('réchauds') dating between the early 2nd and mid 1st cent. B.C. She argues that neither these stamped inscriptions (inscribed in the mould) nor the style of the objects are of any use in identifying workshops or tracing their diffusion. The main problem is that of 'surmoulage', i.e., the manufacturing of a replica on the basis of an original. This implies that replicas of different dates may or may not bear the same signature, and that replicas of the same date may bear different signatures. The signature gets lost in the process of reduplication if placed on the reverse of the support. Moreover, these objects were frequently exported, so that the find spot is not necessarily identical to the place of manufacture. An analysis of the clay points to the following areas/production centers: 'Egean' (probably somewhere near Kos, Myndos and Knidos), Attica, Kyrenaika (Berenike) and Egypt. The signatures read Δημητρίου, Διονυσίου, Ἑκαταίου, Νικολάου, Πείσονος and the monograms ΑΘΗ, ΕΡ, ΚΕ (with E sinistrorsum) and NIK. For kiln supports in Athens see *SEG* XLVI 324 and our lemma no. 117.

2279. Linguistics. Dialects. P.Cuzzolin (ed.), *Studi di linguistica greca* (Pavia 1995), contains a series of studies on Greek dialects based upon inscriptions; non vidimus; we indicate their content on the basis of a review by R.Hodot, *BSL* 43 (1998) 167. M.Negri, *Studi* -- 197-203, argues that the Aiolians had established themselves in pre-Mycenaean times in the Troad,

whence the future Thessalians departed. C.Consani, *ibidem* 73-89 [see already *SEG* XLVI 1247 and 2306], discusses the interaction between the local dialects and those of the metropoleis of the Greek colonies of Sicily and Italy, observing that resistance to the Ionic/Attic koine depended on social strata. C. also studies the development of a local koine with Dorian influences and its survival in the modern Greek dialects of Italy. E.Banfi, *ibidem* 13-30, presents a socio-linguistic study of the accounts of Aurelius Nebouchelos at Doura-Europos (235-240 A.D. [for these accounts (*SEG* VII 381-430) see now K.Ruffing, '*Die Geschäfte des Aurelios Nebuchelos*', *Laverna* 11 (2000) 71-105]); in this dossier Greek is used for the description of the transactions, but the objects of the transactions are described with transcribed Latin words (also with some Semitisms).

2280. Linguistics. Dictionary. *SEG* XLIV 1710. Under supervision of F.R.Adrados and with the collaboration of E.Gangutia, D.Lara, J.R.Somolinos and C.Serrano (et alii), vol. V appeared of the *Diccionario Griego-Español* (Madrid 1997), covering the words from δαίνυμι to διώνυχος. Epigraphy plays its role in this Dictionary. See F.R.Adrados - J.R.Somolinos, '*Diccionario Griego-Español*', vol. V, *MCr* 30/31 (1995/1996) [1997] 301-317, for a general report on the principles of this work.

2281. Linguistics. The Ionic dialect. M.P.Hualde Pascual, *Emerita* 65 (1997) 221-256 (in Spanish, with English summary), studies several forms attested in Ionic inscriptions and traditionally considered as aeolisms. Some of them are excluded from this category. H.P. also reflects on lesbisms in West Ionic.

Ead., *CFC(G)* 7 (1997) 171-184 (in Spanish, with English summary), studies examples of various endings denoting the same case in the same declension in Ionic inscriptions. Paradigms influence each other by analogy, which causes shifts from one inflection to the other. This explains some apparent anomalies in the nominal inflection of Ionic.

2282. Linguistics. The alternation ε/ι in loanwords. R.Arena, *Acme* 50 (1997) 208, adduces two new epigraphical examples confirming the alternation of ε and ι in 'Fremdwörter' (cf. A.Thumb - A.Scherer, *Handbuch der griechischen Dialekte*, Heidelberg 1932, 328): 1) hομοσεπύōς in the sacred law from Selinous *SEG* XLIII 630 (XLVI 1273*) A L. 3 (cf. Charondas apud Arist., *Pol.* 1.2.5: ὁμοσιπύους; σιπύη, 'meal-tub' is probably a Semitic word); 2) σμενίας in the dedication (?) from Tarentum *SEG* XXXVIII 1014 (XLV 1476*) L. 9 (cf. σμινύη, 'pick-axe', attested in Attic sources only).

2283. Linguistics. Contractions of κρέας. R.Arena, *Acme* 50 (1997) 207, draws attention to the form κρᾶ (nom. plur.; contraction of κρέᾱ, itself contracted from κρέαα) on record in the sacred law from Selinous *SEG* XLIII 630 (XLVI 1273*) A LL. 15 and 20. He argues that it is a peculiarity of the dialect of Megara and its colonies: cf. κρῆς (nom./acc. sing.; contraction of κρέας) in Sophron Fr. 25 K. and especially in Aristoph., *Acharn.* 795, spoken by

a Megarian: τὸ κρῆς ἅδιστον. The latter probably echoes Epicharmus Fr. 43 K, where by contrast the current, uncontracted form appears: ἅδιστον κρέας.

2284. **Liturgies.** C.Drecoll, *Die Liturgien im römischen Kaiserreich des 3. und 4. Jh. n.Chr. Untersuchung über Zugang, Inhalt und wirtschaftliche Bedeutung der öffentlichen Zwangsdienste in Ägypten und anderen Provinzen* (Stuttgart 1997) 216-226 and 302-308, lists Greek inscriptions from Asia Minor recording λειτουργίαι and the expenses made by the persons who held these functions; reflections on ἀρχαί-λειτουργίαι (the functions are still distinguished; but the difference was not upheld 'stringent') and on χρεῖαι, ὑπηρεσίαι and φιλοτιμία; tabular survey of liturgical functions in Ephesos, Thyateira, Termessos, Smyrna and Prusias on the Hypios.

For a review see J.Hengstl, *Laverna* 10 (1999) 209-219.

2285. **Maxims of the Seven Sages.** R.Führer, *ZPE* 118 (1997) 153-161, studies the sequence of the Delphic maxims in manuscripts as compared to their order in papyri and inscriptions (L.Robert, *CRAI* (1968) 424-457 = *OMS* V 518-551, from Aï Khanoum; *I.Kyzikos* II 2 from Miletoupolis).

2286. **Mosaic inscriptions.** J.Lancha, *Mosaïque et culture dans l'Occident romain* (*Ier-IVe s.*) (Rome 1997), presents eight mosaics (ph.) from the Roman west with Greek inscriptions (one bilingual included): 1) no. 27 = *LIMC* VII, Addenda s.v. Mousa, Mousai / Musae, 1023 no. 100 ([Κλε]ιώ; Bulla Regia; ca. 350-400 A.D.); 2) no. 32 = *LIMC* VII, *ibidem* 1014 no. 1 (Κλιώ and Εὐτέρπη; Cillium, in Africa Proconsularis; 4th cent. A.D.); 3) no. 106: see our lemma no. 1533 sub (6); 4) no. 113 = *LIMC* IV, s.v. Hektor, 493 no. 98 (the scene depicted is that of the lifting of Hector's corpse [for the inscriptions see *SEG* XXVII 646]; Sicilian Eloro or Tellaro; 4th cent. A.D.); 5) no. 115 = O.Doppelfeld, *ANRW* II 4 (1975) 767 (five busts of Διογένης, Σωκράτης, Γείλων (for Χείλων), Σοφοκλῆς and Κλεόβουλος; Cologne); 6) no. 116 = *LIMC* VII, *ibidem* 1023 no. 101 (Sappho and the nine Muses: Σα(π)φώ, Κλειώ, Θαλεία, Μ[ελπομ]ένη, Τερψιχόρη, Π[ολυμνία], Κα[λλιόπη]; the names of the other Muses are lost; Salona); 7) no. 117 = *LIMC* VII, *ibidem* 1022 no. 91 (the nine Muses [for the inscription Ἑλ̣η̣ικών, right of Klio, above rocks, see *IG* XIV 2549 and R.G.Collingwood - R.P.Wright, *The Roman Inscriptions of Britain* II: *Instrumentum domesticum*, fasc. 4 (Avon 1992) no. 2448.5]; Aldborough (Isurium Brigantum) in England).

Under no. 110 L. presents the mosaic published by J. d'Encarnação, *Inscrições romanas do Conventus Pacensis. Subsidios para o estudo da romanização* (Coimbra 1984) 557-560 no. 480: short phrases in Greek and Latin spoken by comic actors in the baths. L. reads from the photo the incomplete Greek text (see 388 note 135): Ḳ̣ΕΝΙΣΙ | Ṭ̣ΩΗΚ | ΚΑΗΑΝ | Δ̣ΙΚΕΝ ('plaisanteries --- échangées entre les baigneurs ou --- plaisanteries imaginaires?').

2287. **Onomastics. Lexicon.** P.M.Fraser - E.Matthews (edd.), *A lexicon of Greek personal names*, vol. III A (Oxford 1997), covers the names from the Peloponnese, western Greece, Sicily and Magna Graecia.

2288. **Onomastics.** O.Masson †, *ZPE* 119 (1997) 57-75, has published new notes on Greek anthroponymy nos. XV-XXIV. For nos. XV/XVI, see our lemmata nos. 111 and 2276; for nos. XXIII/XXIV, see our lemmata nos. 157 and 253.

XVII (62-67). Names of men and women in the neuter (cf. *SEG* XLV 2278). M. starts from male Latin names in comedies of Plautus. Paegnium corresponds to Greek Παίγνιον (from παίγνιον, 'objet d'agrément, mignon'). Pinacium corresponds to *Πινάκιον (from πινάκιον, 'tableau, belle image, belle figure'; cf. the proper name Πίναξ). Tranio probably implies the Greek name *Θρανίων (from θρᾶνος, θράνιον, 'banc'). Basion is the Latin translation of Φιλημάτιον, Heliconion implies the Greek name *Ἑλικώνιον. Other male names in -ον/-um in inscriptions, studied by M. who gives all references, are Στρούθειν (= Στρούθι(ο)ν), Ikadium (= *Εἰκάδιον), Βούδιον (cf. the female name Βοΐδιον), Σκίνδιον (cf. Σκίνδαξ), Μαμμάριον (cf. the female names Μαμμάριον, Μάμμαρον), Μόσχι(ο)ν (cf. the female name Μόσχιον). Selenium, the name of a woman in a comedy of Plautus, is the Greek name Σελήνιον (cf. Selene/Σελήνη, Selenis/Σεληνίς); it is recorded only in Apollonia in Illyria: P.Cabanes, *op.cit.* (cf. our lemma no. 836) 143. The name also occurs in Latin in the form Selenio (cf. our lemma no. 2290).

XVIII (68-72). Greek names derived from numbers. The numbers are those of the day of the month, not of the order of birth within the family. However, it remains obscure why names derived from six, eight and nine are (almost) totally missing. We list the names; for references we refer the reader to the article.

- names referring to the first day (new moon): Πρατομήνιος, Νεομήνιος, Νουμήνιος.
- there is no certain example of a name referring to the second day (Δευτέρξς in Attica is suspect; Δεύτερος at Rome is the translation of the Latin cognomen Secundus).
- the third day: Τρίτος/Τρίτα, Τριτώ, Τριτίας, Τριτέας, Τρίτιος, Τριταῖος, *Τριτύλος, Τρίτυλλος, Τέρτιος (?), *Τερτίκων, Τερτικώνειος (patronymic adjective).
- the fourth day: Τέταρτος, Τεταρτίας, Τεταρτίων, Τεταρτίδας, Πετράτων, Πετράτα, Τετορτίς; from τετράς: Τετραδίων, Πετραδίων, Τέτριχος. Possibly also related is the name Τυρταῖος.
- the fifth day: Πεμπτός, Πέμπτιος, Πένπτις, Πεμπτίδας/Πεμπτίδης, Πεντίας; from πεντάς/πεμπάς: Πεντάδιος, Πενταδία; cf. our lemmata nos. 1371 and 1402.
- the sixth day: no names are derived from ἕκτος; from ἑξάς: Ἑξάδιος (inspired by the Homeric name of a Lapith?).
- the seventh day: Ἑβδομίας, Ἕβδομις, Ἑβδομίς, Ἑβδομίσκος, Ἑβδομίων.
- the ninth day: Ἐνατίων.
- from εἰκάς: Εἰκάδιος, Fικάδιος, Ἰκάδιος, Ἰκάδιον, Fικαδίων, Ἰκαδίων, Ἰκάδας, Ἰκαδεύς, cf. Εἰκαδεύς, Εἰκαδικός.
- from τριακάς: Τριάκας, Τριακάδας, Τρικαδίων, cf. Τρίαξ.

XIX (72/73). **Two ghost names.** M. repeats his earlier view that ΑϘΑΝΘΡΟΠΟΜ in *SEG* XXXIII 767; Arena, *Iscrizioni* IV 43, cf. *SEG* XXXIX 1046* from Kroton, is not the name Ἀκάνθρωπος, but the name Ἄνθρωπος, preceded by the siglum Αϙ, an abbreviated demotic (see *BE*, 1987, no. 747). He refers to the use of abbreviations of geographical and civic references in Lokroi, Terina and Sybaris and adds an example from Korkyra: *SEG* XXV 610 (4th cent. B.C.; cf. our lemma no. 623). In this text Ἀρβλόσωνος should be taken as AP (demotic abbreviated) Βλόσωνος (genitive of the owner's name).

XX (73). **Βατταρᾶς.** M. repeats his earlier view that the Latin name Battara(s) is the Greek surname Βατταρᾶς, cf. the name Βάτταρος in Herondas V 5 etc., Latin Battarus (*Onomastica Graeca Selecta*, see *SEG* XL 1676, 113/114).

XXI (74). **The female names Ἁρμάτιον/Harmation and Συνωρίς/Synoris.** M. collects testimonia for these names, which mean 'petit char' and 'bige' respectively. The names may allude to swiftness: 'vive comme un attelage'. Συνωρίς is also known as the name of a ship (*IG* II^2 1612 L. 171, cf. *SEG* XXXVII 113*, and *SEG* XLV 145 III L. 68); it is a name 'de bon augure'.

XXII (74). **The female names Melapio and Spatalio.** The Latin cognomen Melapio (*CIL* XI 964) corresponds to the Greek sobriquet *Μηλάπιον (μῆλον + ἄπιον; hybrid fruit). The name Spatalio (*CIL* XI 221 and *Ephemeris Epigraphica* 1 (1872) 178 no. 276) corresponds to the Greek sobriquet *Σπατάλιον (*σπατάλιον is the diminutive of σπατάλη, bracelet).

2289. **Onomastics. Greek accents on Egyptian names.** W.Clarysse, *ZPE* 119 (1997) 177-184, draws attention to the fact that epigraphists, contrary to papyrologists, do not accentuate foreign names, thereby indicating that the name is non-Greek, except for inscriptions from Egypt, where they follow the papyrological conventions of accentuating names. He argues that it is possible to find out how the Greeks accentuated foreign names and works out a set of basic rules for accents on Egyptian names with and without Greek endings. Though C.'s documentation is mainly papyrological, epigraphists may benefit from his observations.

2290. **Onomastics. Three Greek names in Latin inscriptions.** H.Solin, *ZPE* 118 (1997) 231-234, studies the following names:

1) Anconio in *An.Ép.* (1993) [1996] no. 258 (Rome, 1st half of the 1st cent. A.D.?). The name is based on Greek ἀγκών, with the suffix -ιον. Female names in -io(n), -ium are frequent in the Greek anthroponymy of Rome (cf. *SEG* XLV 2278).

2) Nus. S. lists a series of attestations of the Greek name Νοῦς (from Attica, Pherai, Asia Minor, Egypt, Syria) and studies its etymology (indigenous, Greek; name of a tributary of the Alpheios; personification of an abstract concept; name based on the suffix -νους, cf. the names Λόγος, Ἄγητος, Κτῆτος). Romans considered Nus a Greek name (one certain record, a libertus at Rome, *CIL* VI 26855, and several dubious cases).

3) Paragathus in C.Klodt (ed.), *Satura Lanx* (Hildesheim 1996) 221/222 (ca. 150-200 A.D.). This slave name from Rome is unique. It is the equivalent of Greek *Παράγαθος, built from the common parts παρά and ἀγαθός, cf. Ἐπάγαθος/Epagathus.

2291. **Onomastics. Patronymics in -(ί)δᾱς and -(ί)δης.** On the basis of literary and epigraphical sources M.B.G.Keurentjes, *Mnemosyne* 50 (1997) 385-399, studies the patronymics in -(ί)δᾱς (attested in Homer and four Cypriot syllabic inscriptions only) and -(ί)δης. K. argues that the use of these forms as patronymics is a restriction of the original meaning 'member of the clan, group, family of ---'. The components -ίδ- and -ᾱ-, both of pre-Greek origin, denote territorial (or phyle) names and their male inhabitants respectively (e.g. the Attic phyle Αἰαντίς with Αἰαντίδης as its male member). On 397-399 a list of inscriptions recording family or territorial names in -ίδαι/-άδαι.

2292. **Onomastics. Pirates' names.** O.Masson, *ZAnt* 47 (1997) 135-137, comments on three names of pirates on record in literary sources. Lucilius mentions Rhondes and Icadion (F.Marx, *C. Lucilii carminum reliquiae*, Leipzig 1904/1905, fragment 1292). Rhondes (= *Ρωνδης) is a typical Cilician indigenous name, derived from the name of the Luwian tutelar deity *Ru^{n}ta*; Greek inscriptions record inter alia the variants Ρονδας, Ρονδβιης, Ρονδου (genitive), Ρωνδαν (accusative), Ρωνδβερρας, Ρωνδβιης and Ρωνδερβεμις. Ἰκαδίων is a Cretan name derived from Ἴκάδιος (cf. our lemma no. 2288). These two names fit in with the reputation of both the Cilicians and the Cretans as frightening pirates (cf. e.g. Plut., *Anton.* 29.3, where they are both mentioned). The name of the 'archpirate Pyrgarion' in Orosius 6.3.5 should be emended to Pyrga<l>ion, for which cf. *SEG* XII 360 Col. II L. 1 (Rhodes; 4th cent. B.C.), also recording an equally rare Πύργαλος; the homonymous pirate probably came from Rhodes or in any case an island.

2293. **Onomastics. Ἀνδράγαθος.** In an article on the Latin name Homobonus, H. Solin in B.Czapla - T.Lehmann - S.Liell (edd.), *Vir bonus dicendi peritus. Festschrift für Alfons Weische zum 65. Geburtstag* (Wiesbaden 1997) 397/398 with note 45, argues that Ἀνδράγαθος is not the Greek equivalent of Latin Homobonus. He lists a series of inscriptions recording Ἀνδράγαθος. The name was never 'sonderlich üblich' in the Greek world; in Roman times it is 'selten belegt'.

2294. **Onomastics. Ἀρχιτέκτων.** H.Solin, *Arctos* 31 (1997) 135-142, comments on several Latin inscriptions in M.Donderer, *Die Architekten* --- (cf. *SEG* XLVI 2262);S. points to *SEG* XLV 1474, to be added to D.'s catalogue; cf. also M.Kajava, *CIL* X^2 Signia, forthcoming), especially on the Latin cognomen Architectus. The latter is derived from the appellative architectus rather than from the Greek name Ἀρχιτέκτων, of which S. collects four examples on 137/138: *IG* II^2 5954, *IG* XII 9 249 B L. 322, *I.Magnesia* 356 and E.Bosch, *Quellen zur Geschichte der Stadt Ankara im Altertum* (Ankara 1967) 225 no. 174 Col. II L. 6.

2295. **Onomastics. Θεότεκνος.** O.Masson, *REG* 110 (1997) 618/619, agrees with D.Roques' identification of Θέων of Alexandria, father of the female philosopher Hypatie, with a

Θεότεκνος on record in Synesios, *Letters* 4 and 16 (*REG* 108, 1995, 128-149; Θέων as a diminutive of Θεότεκνος; early 5th cent. A.D.). However, M. rejects R.'s views that 'Le nom long Théoteknos est courant dans l'Antiquité, en raison même de son sens, et on le trouve représenté tant en milieu païen qu'en milieu chrétien' (139). He argues that being a 'child of God' (Θεότεκνος) fits in with Christian rather than pagan concepts (the latter do allow for a child being a 'gift of God', Διόδωρος, Διόδοτος, or a 'descendant of God', Διογένης, -γνητος, -γονος), that the name is a Christian creation like Θεόλογος, Θεοφύλακτος, Θεοσέβιος, Θεοπρέπιος, Θεόδουλος and Θεόκτιστος (cf. also pagan names recognized and innovated by Christians like Θεοδόσιος, Θεόδωρος, Θεόφιλος and Θεοφάνης), that it is rare even among Christians, and that the few attestations among pagans are due to later borrowings from the Christian milieu.

Contra D.Roques, *REG* 111 (1998) 735-756 and 112 (1999) 740/741, who offers an exhaustive study of the name based on a geographically arranged catalogue of 69 attestations recording 64 persons in all sorts of sources. This shows that Θεότεκνος, though less frequent than Θέων, Θεόδωρος, Θεόδοτος etc., cannot be considered rare. The name occurs from the 2nd (earliest certain attestation in 125 A.D.) to the 7th cent. A.D. Of Syrian origin (derived from Syriac Barlaas), it spreads over the Near East in the middle Imperial period, whence it penetrates the West and, as late the late 3rd cent. A.D., Egypt. It is intimately connected with pagan cults of Semitic origin, especially that of Jupiter Dolichenus. The earliest Christian attestation is not prior to the first quarter of the 3rd cent. A.D., but the name becomes more frequent in Christian milieux only from the early 4th cent. (due to the institutionalization of the Church; previously it was slowly accepted because of its connection with the cult of Dolichenus) and disappears from pagan onomastics during the 5th cent.

2296. Onomastics. Μῦθος and other (nick-)names related to literature. W.J. Schneider, *Mnemosyne* 50 (1997) 677-715, argues that the nickname Μῦθος attested for an otherwise unknown Aristotle recorded as homonymous with the great Aristotle in Diog.Laert. 2.63 should not be emended (contra W.M.Calder III, *Mnemosyne* 45, 1992, 225, who suggested reading Νῦθος). 'Aristotle the Myth' was apparently considered of mythical rank in some way ('aspekthafte Kongruenz mit mythischen Gegenständen' (713); cf. also Plut., *Life of Dem. Poliork.* 27, for another person nicknamed Mythos, and Athen. 12.542a for Mythos as the name of a park in Syracuse). S. adduces copious literary and epigraphical evidence of names or nicknames metaphorically derived from literary concepts (as well as of some other categories of nicknames and of personifications), inter alia Αἶνος, Γνώμη, Γνῶσις, Διάλογος, Εὐλογία, Ἱστορία, Λόγος, Μελέτη, Διήγησις, Ἐγκώμιον, Ἕξις, Ἔπαινος, Ἐπίλογος, Ἐπιστολή, Ἐπίτευξις, Εὐλαλία, Μολπή, Παρθένιον, Ῥητορική, Στίχος, Στροφή, Συγγραφή and Ψαλμός.

2297. Onomastics. Μωσῆς. T.Derda, *ZPE* 115 (1997) 257-260, examines whether the name Moses (Μωυσῆς, Μωσῆς *vel sim.*) was used by Jews in Antiquity (cf. *SEG* XLIV 1716). It seems to occur in the following inscriptions: *CIJ* 713/714 from Athens (but see our lemma no.

259: dubious restoration in both texts), *CIJ* 1420 from Wadi el-Mukatteb in Arabia (but this text is certainly Christian: all names were widely used by Christians), *I.Cret.* IV 509 (*SEG* XXXVIII 911, cf. 888*) from Gortyn (which is probably Christian). D. concludes that Jews avoided the use of Moses as a personal name like that of many other prominent Biblical persons; it probably was regarded as too sacrosanct (or was it avoided because Moses was considered a great magician?). Christians used the name Moses regularly, especially in the ecclesiastical milieu [for allegedly Jewish names see also our lemma no. 2091].

M.H.Williams, *ZPE* 118 (1997) 274, rejects the view of D. She adduces as evidence of the use of Moses as a personal name two late antique Jewish epitaphs: *MAMA* III 607 (*CIJ* 793; cf. *SEG* XLIV 1226) from Korykos ([Μ]ωσῖ, gen.) and *CIJ* 713 from Athens (W. sticks to the restoration Μωσ[έως], gen.). She draws attention to the use by Jews of the name Μουσαῖος/Museus, which may have been considered by them as the Greek/Latin variant of Moses (cf. *SEG* XLIV 1716 [but see *An.Ép.* (1997) [2000] no. 66: they are Greek names; in the Diaspora the Jews regularly bore Greek names]).

T.Derda, *ZPE* 124 (1999) 210, responds to W.'s charge that the evidence collected by her is not satisfactory. The restoration in *CIJ* 793 is uncertain: the name could be Ioses as well [However, the fac.sim. in *MAMA* III p. 185 clearly shows traces of *mu*, not of *iota*, Strubbe]. The readings of *CIJ* 713 by D. are in no way refuted. D. agrees that the name Μουσαῖος was used by Jews and that it was considered as an equivalent of the name Moses; it is precisely by using this name that the Jews avoided the use of the Biblical name Moses.

2298. Personifications. G.López Monteagudo in J.M.Blázquez Martínez - A.González Blanco - R.González Fernández (edd.), *La tradición en la antigüedad tardía* (Murcia 1997) 335-361 (numerous ph.; in Spanish, with concise English summary), studies the allegorical personifications of abstract concepts (often connected with philosophical or religious notions) represented as female figures in late antique mosaics from Spain and the Near East (mainly Syria and Cyprus) and identified by epigraphical labels. Those in Greek are inter alia Ἄγνοια, Ἀθανασία, Ἀκμή, Ἀμβροσία, Ἀμεριμνία, Ἀνανέωσις, Ἀπόλαυσις, Βίος, Γηθοσύνη, Δικαιοσύνη, Δύναμις, Εἰρήνη, Εὐανδρία, Εὐκαρπία, Εὐπρέπεια, Εὐτεκνεία, Εὐφρασία, Εὔφρασις, Εὐφρώνησις, Θεογονία, Καιρός, Κόσμησις, Κρίσις, Κτίσις, Μεγαλοψυχία, Νέκταρ, Πειθώ, Πλοῦτος, Σκόπη, Σοφία, Σωτηρία, Τρυφή, Φιλοσοφία, Χάρις and Χρῆσις. They occur either in the context of mythological scenes or on their own. Cf. also our lemma no. 2086.

2299. Piracy. C.Ferone, *Lesteia. Forme di predazione nell'Egeo in età classica* (Naples 1997), studies various aspects of piracy in the Aegean in the Classical period, especially questions of terminology (ἄγειν, ληΐζομαι, ληιστής, καταποντιστής, κακοῦργος and πειρατής; 43-67), the political importance of piracy (69-115), technical aspects, especially the terms which characterize types of ships (ἀκάτιον, κέλης, ἐπακτροκέλης and ἡμιολία; 117-137), and the life of pirates between fiction and reality (139-163). Inscriptions of the Classical and Hellenistic period are adduced with regard to measures taken against piracy (81 with notes 65 and 67: *IG* I^3 6; IX 1^2 717; 85/86 with notes 103/104 and 110: *IG* II^2 1623 and 1628/1629; *Syll.*^{3} 37/38; 99:

IG I^3 113), to terminology (48 and 51/52 on λῃΐζειν and λῃσταί: *IG* I^3 67 and 75; *Syll.*^{3} 38; 59 on κακοῦργος: *IG* XII 3 171 and 653; 121 with note 123 on ἀκάτιον: *IG* II^2 1611), to attacks against islands (140/141: *Syll.*^{3} 521), to booty and ransom (144 with notes 27, 30/31 and 36: *IG* II^2 283; *Syll.*^{3} 263 and 521), to punishment of pirates (154/155 with note 129: *IG* XII 3 171), and to the treatment of their captives (152 with note 115: *Syll.*^{3} 521). Cf. our lemma no. 1645.

A.Avram, '*Date cu privire la pirateria de pe coasta de vest a Mării Negre în epoca elenistică*' in M.Cihó - V.Nistor - D.Zaharia (edd.), *Timpul istoriei*, I. *Memorie şi patrimoniu. In honorem emeritae Ligiae Bârzu* (Bucharest 1997) 114-122, briefly discusses some epigraphical evidence for piracy in the western part of the Black Sea in the Hellenistic period: *IOSPE* I^2 325 (Olbia), 672 (with Brašinskij's restoration in *VDI*, 1973, 3, 130; Neapolis), *Syll.*^{3} 604 (Delphi).

On 117/118 A. presents a somewhat improved text of the Kallatian decree published by G.Tocilescu, *AEMÖ* 6 (1882) 10 no. 16 (*SGDI* 3090). This text is now available in *I.Kallatis* 43 (with brief comment on the words ναῦς μακρά/πλοῖον and a French translation).

On 116 A. collects some references to inscriptions presumably recording slaves from the Pontic region: *PH* 364; *SEG* XXXIX 830; *IG* II/III^2 8048 and 8945; *IG* XII 9 34; *AD* 18 (1963) 20 no. 33.

2300. Politics. Arbitration: Rome and the Hellenistic states. After a brief survey of procedures in arbitration and mediation in the Greek world, V.Kaščeev, *Historia* 46 (1997) 419-433, on the basis of literary and epigraphical sources focuses on the role of these political instruments in the relations between Rome and the Hellenistic states. Rome had no arbitral tradition in interstate disputes (the *recuperatores* acted in disputes between private persons), but adopted this Greek convention after ca. 200 B.C. to settle conflicts between Greek states. Rome often submitted disputes between two Greek states to the judgement of a neutral third Greek state; occasionally Rome acted as arbitrator itself (list of eight cases on 426 note 1; the four epigraphical examples are *IG* IX 2 89 = *Syll.*^{3} 674 = *RDGE* 9; *Syll.*^{3} 688 = *RDGE* 10B; *I.Mylasa* 134; *IG* IX 2 520), which could result in a senatus consultum (*IG* IX 2 89 LL. 63-67: dispute between Melitaia and Narthakion, two members of the Thessalian League, ca. 140 B.C.; discussed by K. on 427/428). Rome strongly rejected suggestions of its Greek adversaries to accept arbitration by a third state itself, but was sometimes prepared to settle its conflicts through mediation. This shows that a clear distinction was made between arbitration (law-suit with conclusive verdict) and mediation (compromise achieved by negotiations), though in the Greek world the two are mostly considered two aspects of (or subsequent stages in) the same procedure (cf. the expression μέσοι δικασταὶ καὶ διαλλακταί indicating the judges). Rome did not know the concept of neutrality, the sine-qua-non for arbitration; it either considered other states as friends/allies or as (potential) enemies. This explains why pressure and threats always accompanied Rome's moves as arbitrator between two Greek states [The comprehensive monographs of S.L.Ager and A.Magnetto were still unknown to K.: see *SEG* XLVI 2340; for the distinction between arbitration and mediation see P.Gauthier, *ibid.*].

2301. Politics. Citizens and polis in the Roman empire. I.S.Sventsitskaya, *VDI* (1997) 3, 79-84, argues that citizenship lost much of its importance in the Greek cities of the Roman empire. She adduces several factors: the presence of Roman colonists and powerful imperial freedmen; the κατοικοῦντες Ῥωμαῖοι participating in polis-government; the accumulation of citizenship and of membership of urban councils; the unwillingness to do public service; the rise of religious and professional associations [for the latter see our lemma no. 2245] and of associations based on age-groups.

2302. Politics. The *Correctores* (ἐπανορθωταί; διορθωταί) in the Greek East. See E.Guerber, '*Les correctores dans la partie hellénophone de l'empire romain du règne de Trajan à l'avènement de Dioclétien: Étude prosopographique*', *Anatolia Antiqua* 5 (1997) 211-248. List of 28 *correctores*. They are legates of praetorian rank who in Italy or the provinces are charged with special missions. Epigraphically attested and discussed are C.Avidius Nigrinus (*F. Delphes* III 4 290, 292 and 294; *Syll.*^{3} 827), L.Aemilius Iuncus (*IG* II/III^2 4210; *OGIS* 587), M.Claudius Demetrius (*IvO* 941), Egnatius Proculus (*IG* V 1 541), Tib.Claudius Callipianus Italicus (*IG* II/III^2 4215; *F.Delphes* III 4 255), [--]us Paulinus (*IG* V 1 538), Cn.Claudius Leonticus (*IG* IV^2 1 694 = *Syll.*^{3} 877 E; *IG* VII 91 = *Syll.*^{3} 877 D; *F.Delphes* III 4 269 = *Syll.*^{3} 877 A), L.Egnatius Victor Lollianus (*SEG* XXXVI 427; XLI 456), L.Saevinius Proculus (*I.Eph.* 3037), Aurelius Appius Sabinus (*I.Didyma* 156; *Milet* I 7 266 with *Milet* VI 1 p. 207 ad no. 266), T.Oppius Aelianus Asclepiodotus (*SEG* XXXI 1910), C.Iulius Severus (*IGR* III 174/175), M.Domitius Valerianus (*SEG* XIV 772; XVI 747; XX 28; *I.Prousias* 45), M.Antonius Memmius Hiero (*IGR* III 238), Pomponius Bassus (*IG* XIV 1076 = *IGR* I 137 = *IGUR* 904).

Anonymus *correctores* are on record in *IG* II/III^2 1113, *I.Eph. 805*, TAM V 2 923 [where the restoration διορθωτήν is dubious], Buresch, *Aus Lydien* 4 no. 2 and *I.Side* 66.

Comment on the geographical and social origin of the *correctores*, their *cursus honorum*, their missions and competence, the relations between *correctores iuridici*, *curatores rei publicae*, *praefecti iure dicundo* and ἐπιμεληταὶ τῆς πόλεως.

2303. Politics. Democracy, its institutions and procedures on the basis of public decrees. See P.J.Rhodes (with the late D.M.Lewis), *The decrees of the Greek states* (Oxford 1997). Three parts. **Part I** (11-61): essentially a study of the nature and development of Athenian democracy from the classical to the Hellenistic-Roman period on the basis of a close study of the extant Athenian decrees (and other inscriptions, e.g. brief honorific inscriptions, resulting from a decree or referring to one, and royal letters) and relevant literary sources. Focus on the standard-form of decrees (*inter alia* prescripts, enactment procedure, motivation clause, motion), the role of council and assembly, procedures, proposers of decrees, law-making and the development in the post-classical period. This part is largely based on material collected in P.J.Rhodes' earlier *The Athenian Boule* (1972), updated by inclusion of material from *SEG*-redivivum (vol. XXVI, 1976, [1979] and following). **Part II** (63-472): **Catalogues**, covering the Greek world outside Athens and arranged geographically and, within each region/city, chronologically; for each text references to Corpora and *SEG* (and in parentheses to other publi-

cations 'useful to the reader'), the date and the Greek text of elements of the above-mentioned standard-form of the decrees [unfortunately, the individual 'lemmata' have not been numbered, which necessitates a reference to the page number and, for each page, to the city and the inscription concerned]. **Part III** (473-564): **The Greek World.** A study of the role of βουλή and ἐκκλησία in the cities covered in the Catalogue: inter alia, probouleutic function of the council, membership, proposers of decrees, legislative procedures; frequency of meetings of the assembly, its openness, attendance, voting records, proposals initiated in the ekklesia, amendments. On 528-549 a study of 'Democracy and Freedom': accountability, law-courts, the term δημοκρατία, the γερουσία, state payments, involvement of kings and of Rome. On 550-564 'The form of the decrees' is examined: Athenian (and other) influence, variations in the meaning of words (e.g. γνώμη, δόγμα, εἰσηγέομαι and the persons who exercize this function), new ways of presenting the material (vivid forms of narrative, e.g. direct speech). Detailed indices of inscriptions catalogued, of places and peoples and of topics. See P.Gauthier, *BE* (1998) no. 104 for some additions and corrections [See now also K.Nawotka, *Boule and Demos in Miletus and its Pontic colonies from Classical age until third century A.D.* (Wroclaw-Warsawa-Kraków 1999)].

2304. Politics. Democracy outside Athens. E.W.Robinson, *The First Democracies. Early Popular Government Outside Athens* (Stuttgart 1997), collects and discusses the literary and epigraphic evidence for democratic institutions outside Athens in the 6th and 5th cent. B.C. (Achaia, Akragas, Ambrakia, Argos, Chalkis, Chios, Elis, Herakleia Pontike, Knidos, Kos, Kroton, Kyrene, Mantineia, Megara, Metapontum, Naxos, Samos and Syracuse). R. defines as elements of a democratic constitution an assembly with a decisive role, the selection of magistrates by lot, compensation for political duties, the accountability of magistrates, equality, and the rule of law. Epigraphic evidence exists only for Elis (108-111: *IvO* 3 = *Nomima* I 108 = Koerner, *Gesetzestexte* 38; *IvO* 7 = *Nomima* I 109 = Koerner, *Gesetzestexte* 41-43; *IvO* 9 = *Nomima* I 52; *IvO* 11 = *Nomima* I 21; cf. *SEG* XXXI 362) and Chios (cf. our lemma no. 1309). For critical reviews see A.Chaniotis, *Klio* 82 (2000) 238 and K.-J.Hölkeskamp, *ZRG* 117 (2000) 489-493.

2304bis. Politics. Deliberation and discussion in the Greek polis. F.Ruzé, *Délibération et pouvoir dans la cité grecque de Nestor à Socrate* (Paris 1997), investigates the role of deliberation and discussion in reaching decisions in the council and the assembly in the archaic and classical Greek city. The work is divided into three parts: 1) 'Les héros d'Homère ont la parole' (14-106); 2) 'De quelques cités doriennes' (Crete, Sparta, Argos, and Corinth; 107-312); 3) 'Athènes: la lente maturation d'un modèle contesté' (313-538). It is only in (3) and in parts of (2) where epigraphical evidence comes much into play. For Chios, see our lemma no. 1309.

In Crete (109-128) she very briefly cites several inscriptions regarding the council and assembly, magistrates, citizenship especially at Dreros and Gortyn. Cf. our lemma no. 1374.

For Argos (241-288) she presents a fairly detailed analysis of the assembly (composition, meeting days, civic subdivision, τελεία ἁλιαία, etc.; list of inscriptions on 265/266), the council (presiding officer, number, secretary), and civic violence.

For Corinth (288-312) see our lemma no. 287.

For the numerous inscriptions employed in her lengthy analysis of Athens, R. provides a useful table of those from the 5th cent. B.C. in IG I^3 (525-538) together with a catalogue of the proposers of decrees. We will report more fully on the Athenian section of this work in *SEG* XLVIII.

2305. Politics. The δυνάσται in Asia Minor. *SEG* XLV 2230. J.Köbes, *'Kleine Könige'. Untersuchungen zu den Lokaldynasten im hellenistischen Kleinasien (323-188 v.Chr.)* (St.Katharinen 1996), offers a detailed study of all the local dynasts in Asia Minor west of the Taurus, on record in literary sources (Diodoros; Polybios; Strabo), coins and inscriptions (Macedonians and 'natives'; among the latter some managed to turn their *dynasteia* into a *basileia*). Dynasts are those rulers who, without assuming the title of βασιλεύς, managed to establish a 'Herrschaft' on the margin of or even inside the large empires of the Hellenistic kings. On 54-72 discussion of some inscriptions explicitly mentioning δυνάσται: *OGIS* 229 (*I.Smyrna* 573; *I.Magnesia on the Sipylos* 1); SEG XXVIII 1224 (Telmessos; 282/281 B.C.); *Syll.*^{3} 581 (*Staatsverträge* 551); *I.Mylasa* 643/644 and 662; *OGIS* 441 (*RDGE* 18; *I.Stratonikeia* 505); *IGBulg* II 743; *OGIS* 383.

On 73-86 a brief survey of the various local dynasts on record, from Pleistarchos to Kommagenian Ariarathes (on 86 tabular survey, with names, patronymics/metronymics, provenance and ethnikon); on 87-112 K. examines to what extent the dynasts can be qualified as φίλοι τοῦ βασιλέως and as στρατηγοί (tabular surveys on 100 and 112).

On 113-267 the rise and the armies of dynasts, the settlements founded by them (e.g. Dokimeion, Philomelion, Herakleia/Pleistarcheia; for the latter see our lemma no. 1563 app.cr.), their coinages (bronze), foundations and gifts are examined.

Among the dynasts examined are Pleistarchos, Eupolemos, Dokimos, Olympichos, Themison; Bithynian, Attalid, Mithridatic and Kommagenian dynasts.

A large number of Greek inscriptions is adduced and briefly commented upon; they are too numerous to be mentioned here (see the epigraphical Index on 308-311). On 190-193 a more detailed discussion of *I.Pergamon* 7 (Welles, *RC* 16). On 264-267 a list of relevant sources, arranged according to dynasts, used by Ameling, Bringmann, Schmidt-Dounas, *Schenkungen* (see *SEG* XLV 2299).

2306. Politics. Eponymous officials and offices. S.Dmitriev, *REA* 99 (1997) 525-534, studies eponymous officials and offices (οἱ ἐπώνυμοι and αἱ ἐπώνυμοι ἀρχαί) in the cities of Hellenistic and Roman Imperial Asia Minor. He points out that similar events and documents of similar character could be dated by different officials. This shows that the concept of the one and only, 'true' city eponym (with the deviations explained away as having been signed for the purpose of authentication only) should be modified. On the basis of four case studies D. argues that each city official could date events and documents pertaining to the level of administration for which he was responsible, often by personal supervision. Each of them could be eponyms for their subordinates. For instance, in Miletos the στεφανηφόρος was the eponymous

magistrate of the city, the προφήτης that of the Apollo temple, the ὑδροφόρος as well as the ταμίας those of (part of the) festivals of the sanctuary; the prophet was dated by the tenure of the stephanephoros, the hydrophoros by that of the prophet, the treasurer either by the stephanephoros or prophet, or by the prophet and hydrophoros (discussion of *I.Didyma* 229 II; 286, 308 III; 340 and 390 B II). The other three cases concern the Ephesian νεοποιοί (*I.Eph.* 622, 940, 943, 950, 1579 B and 1581) and κόρος ἁγνεία inscriptions (*I.Eph.* 923/924, 929/930, 936 B and 3016), and the Pergamene ταμίαι (*I.Pergamon* 18). Consequently eponymity was a phenomenon that existed at several administrative levels. Only from the 2nd cent. A.D. the 'city-eponym' (i.e., of the city as a whole, e.g. the stephanephoros in Miletos) came to be considered the holder of ἡ ἐπώνυμος ἀρχή; previously he was just one of the main city officials, with the eponymity for the whole city as only one of his duties.

2307. Politics. Federal states. H.Beck, *Polis und Koinon. Untersuchungen zur Geschichte und Struktur der griechischen Bundesstaaten im 4. Jahrhundert v.Chr.* (Stuttgart 1997), presents an exhaustive study on the organisation of the federal states (κοινά) in the 4th cent. B.C. In the first part of his study B. collects and exploits the literary and epigraphic evidence for the organisation of the κοινά of the Αἰτωλοί, Ἀκαρνᾶνες, Ἀρκάδες, Ἀχαιοί, Βοιωτοί, Ἠπειρῶται, Θεσσαλοί, Μολοσσοί, Φωκεῖς, and Χαλκιδεῖς (31-162). In the second part B. studies the common institutions of Greek federal states (165-173: assembly, council, magistrates, administration of justice, finances, army and eponymous magistrates), the relations between the poleis and the koinon (174-185: double citizenship, private law and foreign policy), the social, political and religious factors which favored the integration of the poleis into the koinon (188-211) and the significance of the federal states in Greek politics in the 4th cent. B.C. For a review see C.Bearzot, *Athenaeum* 88 (2000) 304-309.

The κοινά of the Ἀκαρνᾶνες, Φωκεῖς, and Χαλκιδεῖς are also studied by S.N.Consolo Langher, *Stati federali greci. Focesi, Calcidesi di Tracia, Acarnani* (Messina 1996). Non vidimus; cf. I.Mazzoni, *Aevum* 72 (1998) 222/223 [See also T.Corsten, *Vom Stamm zum Bund. Gründung und territoriale Organisation griechischer Bundesstaaten* (Munich 1999), to be presented in *SEG* XLIX]. See also our lemmata nos. 556, 563 and 664.

2308. Politics. Herod the Great φιλορώμαιος. J.Geiger, *AncSoc* 28 (1997) 75-88, argues that Herod's epithet φιλορώμαιος (cf. *OGIS* 414) includes both a political and a cultural aspect and is consequently not synonymous with the purely political φιλόκαισαρ (cf. *OGIS* 427; *SEG* XIII 150). On the basis of mainly literary and archaeological evidence G. discusses Roman influence on the organization and character of Herod's army (formation of units after the model of Roman cohorts; some Roman commanders); the renaming of cities (Sebaste, Caesarea); the cult of Roma and Augustus (avoided in the predominantly Jewish parts of the kingdom); building of temples; the construction of amphitheatres in Caesarea, Jerusalem and Jericho (the first permanent structure of the sort in Rome was erected in the Campus Martius as late as 29 B.C.!) and of palaces in Masada and Herodion partly featuring Roman characteristics (design, techniques and decoration; probably some master-craftsmen were brought from Italy); the import

of luxury products from Italy, especially wine, by Herod or his agents (cf. the jar inscriptions *SEG* XL 1500; XLVI 2019).

2309. Politics. Political organization in the cities of the western Greek world. F.Sartori in C.Antonetti (ed.), *Il dinamismo della colonizzazione greca. Atti della tavola rotonda* Espansione e colonizzazione greca di età arcaica: metodologie e problemi a confronto, *Venezia 10-11/11/1995* (Naples 1997) 43-57, briefly reflects on *SEG* IX 1 (political organization of Kyrene after the Ptolemaic *diagramma* of 322/321 B.C.) and on the political vocabulary of the cities in Magna Graecia and Sicily: ἁλία/ἀλία, ἁλία κατάκλητος in Herakleia, ἔσκλητος in Rhegion, σύνκλητος in Neapolis (also πρόσκλητος in the Roman period), Velia, Kroton and Akragas, ἄρχοντες, πρύτανις and δαμιουργός in Kroton and her 'colonies', στρατηγοί (Cumae, Tarentum, Kroton, Rhegion), οἱ ἐν τέλει (Cumae), δημαρχία, ἀντάρχοντες, λαυκελάρχης (cf. *SEG* XLIV 815) and ἀγορανόμος (Neapolis), ἔφορος, ὁρισταί, πολιανόμοι and σιταγέρται (Herakleia), the magistrates of Lokroi Epizephyrioi (cf. *SEG* XLV 1443), the σύνκλητος (e.g. in Syracuse and Agrigentum), συνέδριον (in Agrigentum) and κατενιαύσιος (in Gela).

2310. Politics. Public hospitality in Hellenistic cities. On the basis of literary and mainly epigraphical data D.Hennig, *Chiron* 27 (1997) 355-368, studies the institutions and provisions for the reception of official guests in Hellenistic cities. Traditionally foreign ambassadors stayed with a πρόξενος of their city, or in his absence, with an ἐθελοπρόξενος, a personal friend or in a lodging house. Private guest-friends replaced the proxenoi at the end of the 1st cent. B.C. (cf. e.g. the decrees and letters of the Lycian Koinon and the cities Myra, Patara and Telmessos in honor of Iunia Theodora, hostess of the Lycians in Corinth in the 1st cent. A.D.: *SEG* XVIII 143; XXXVI 307*, especially LL. 27/28, 58/59 and 74-76). Θεωροί, i.e., urban ambassadors either participating in other cities' festivals or announcing those of their own city, whether pre-existing or new (for the latter cf. e.g. *I.Magnesia* 32 LL. 26-29, 33 LL. 30/31, 36 (*Syll.*³558) LL. 22/23 and 50 (*Syll.*³562) LL. 49-52 concerning the acceptance of the Leukophryena, late 3rd cent. B.C.), stayed with θεωροδόκοι. The latter are appointed or elected citizens (occasionally also non-citizens, women, dynasts or the cities themselves) and the θεωροδοκία was usually an hereditary office. Theorodokoi were often granted proxeny by the cities whose theoroi they received (cf. the Athenian award of proxeny to the theorodokoi of Gonnoi receiving the σπονδοφόροι, i.e., the Athenian equivalent of theoroi; B.Helly, *Gonnoi* II. *Les inscriptions*, Amsterdam 1973, 118 no. 108). Organizers of Panhellenic or other supra-regional festivals appointed the theorodokoi for their theoroi themselves (usually awarded together with the proxeny, though the two offices remained separate). Some cities hired lodgings for their representatives in Panhellenic centers (e.g. Larisa and Echinos in Delphi: *CID* II 67 LL. 5/6 and 27; 68 Col. I LL. 13/14, Col. II LL. 14/15; 71 LL. 14/15, 28/29, 60/61 and 74; 72 LL. 25/26 and 40/41; shortly after 330 B.C.; cf. also *F.Delphes* III 1 357/358 for the ϝοικία Θειβήων (357 L. 7) featuring an οἴκημα, a ξενών and two ἐργαστήρια; late 3rd cent. B.C.). Roman proxenoi were appointed in Italy by Greek cities, but since the Romans did not know the institution of

προξενία, individual Greek elite members had to put up Romans paying official visits to their cities. Receiving the often exigent Romans was considered a burdensome task (cf. Cic., *Verr.* 2.1.63-85); exemption from billeting - ἀνεπισταθμεία - became an appreciated privilege: cf. *SEG* XLV 2265 sub (6); exemption explicitly from the ὑποδοχὰ Ῥωμαίων in *Iscr. Cos* ED 180 LL. 16-20. Volunteers were praised for sparing their fellow citizens the reception of Roman guests: *SEG* XXXIX 1243 Col. IV LL. 20-23; 1244 Col. II LL. 10-12 and 42-46 (Kolophon, late 2nd cent. B.C.); *IG* V 1 1432/1433 LL. 31-33 (Messene, ca. 100 B.C.; cf. our lemma no. 383); *IG* V 1 1146 L. 17 (*Syll.*³ 748; Gytheion, 71/70 B.C.; Romans received by Roman residents); *SEG* XXXIX 605 LL. 1-6 (Morrylos; date: period of the Roman provincia Macedonia rather than 205/204 B.C., since the ἡγούμενοι, here mentioned in connection with billeting, are Roman rather than Macedonian officials); *I.Délos* 1533 (epigram in honor of a citizen from Cyprian Salamis who offered τῆς ἀφελοῦς δ[εῖγμα] φιλοξενίας; ca. 100 B.C.).

2311. Politics. Roman provincial administration in the Republican period. R.Schulz, *Herrschaft und Regierung. Roms Regiment in den Provinzen in der Zeit der Republik* (Paderborn 1997), presents a meticulous study of Roman provincial administration making ample use of the relevant epigraphic evidence from the Greek East. The subjects discussed by S. include the social background and the training of provincial governors (23-38), the legal and political aspects of the transmission of power to the governor (41-90) and the exercise of power in the provinces (93-288), especially the *leges provinciae* (93/94), the relations of the governor to the population and to the local elites of the provinces (99-122), the collection of information in particular from the honoratiores and the Roman negotiatores (123-154), the advisors and collaborators of the governor (154-188), the administration of justice (200-213), the collection of taxes (214-246) and the fight against piracy (246-270).

2312. Politics. Romans as εὐεργέται, πρόξενοι and patrons. Cf. J.-L.Ferrary, *'De l'évergétisme hellénistique à l'évergétisme romain'* in *Actes X^e Congrès* 199-225: the Romans as κοινοὶ εὐεργέται (cf. Ῥώμη Εὐεργέτις); the Romans did not adopt the practice of Hellenistic kings of giving large amounts of money or of financing building projects until the final decades of the Republic and the time of Augustus; the gap was filled by great local benefactors (e.g. Moschion and Aemilius Zosimos: *I.Priene* 108 and 112-114; cf. *SEG* XXXV 1801); individual Romans acting as intermediaries between the cities and Rome (Cloatii in Gytheion; Apustii in Abdera: *IG* V 1 1146 (*Syll.*³ 748) and Holleaux, *Études* I 277-284); members of Greek urban elites acting in the same capacity and rewarded with different honors: Menippos and Polemaios from Kolophon (*SEG* XXXIX 1243/1244; XLV 2232 and 2303), Diodoros Pasparos (*IGR* IV 293 [cf. F.Canali De Rossi, *EA* 31 (1999) 84-86]; *SEG* XLIV 994; ca. 85-70/60 B.C.), Theophanes of Mytilene, Theopompos and Artemidoros of Knidos; list of Romans honored with προξενία (see Appendix I; arranged according to political, military and economic functions); list of Roman magistrates enjoying cultic honors (Appendix II; the last example dates from 8/7-3/2 B.C.); reflections on Romans as patrons of Greek cities: *SEG* XXXIX 1243/1244 (cf. above); *Syll.*³ 656 (with *SEG* XXXII 1206; XLIII 854); *IGR* IV 968 (with *SEG* XLI 709); list of patrons (Appendix III: provincial magistrates; consuls; senators/members of senatorial families; Augustus and relatives; *incerti*). The *πατρωνεία* is offered by the city but the honorand must be willing to accept a commitment; the patronus-status existed side by side with that of euergetes: each patron was an euergetes but each euergetes was not a patron. Criticism of Touloumakos' position (*SEG* XXXVIII 1976). Cf. our lemma no. 532 [For the relation between προξενία and πατρωνεία see J.Tanner, *JRS* 90 (2000) 38/39].

See also id., *'The Hellenistic world and Roman political patronage'* in P.Cartledge - P.Garnsey - E.Gruen (edd.), *Hellenistic constructs. Essays in culture, history, and historiography* (Berkeley-Los Angeles-London 1997) 105-119: discussion of the epigraphic evidence for Roman patrons of Greek cities and rejection of the idea that the concepts of *clientela* and *patronus* were an alien intrusion into the Hellenistic world.

2313. Politics. Treaties. V.Alonso Troncoso in *Χαῖρε. Homenaje al Prof. F.Gascó* (Sevilla 1997) 181-191, discusses the expression καθότι ἂν ἐπαγγέλλωσιν or παραγγέλλωσιν used in treaties of alliance with regard to the invitation of allied troops in the 5th and 4th cent. B.C.: *IG* I² 96 = *Staatsverträge* 196; *IG* II² 14 = Tod, *GHI* 101 = *Staatsverträge* 223; *IG* II² 15 = Tod, *GHI* 102 = *Staatsverträge* 224; *IG* II² 97 = Tod, *GHI* 127 = *Staatsverträge* 263; *IG* II² 105 + 523 = Tod, *GHI* 136 = *Staatsverträge* 280; *IG* II² 112 = Tod, *GHI* 144 = *Staatsverträge* 290; *IG* II² 126 = Tod, *GHI* 151 = *Staatsverträge* 303; *IG* II² 236 = *Staatsverträge* 403).

Id., *RSA* 27 (1997) 21-71, studies the common features of treaties of alliance during the Corinthian War (395-386 B.C.) discussing the following inscriptions: *IG* II² 14 = *Staatsverträge* 223 (30-33); *IG* II² 15 = *Staatsverträge* 224 (39/40) and *IG* II² 16 = *Staatsverträge* 229 (41, 61 and 70/71).

L.De Libero, *Historia* 46 (1997) 287-290 with notes 81 and 92, collects examples for the clause τοὺς αὐτοὺς ἐχθροὺς καὶ φίλους νομίζειν in Greek treaties, observing that this clause is attested in treaties between both equal and unequal partners: *SEG* XXIII 547 = *Staatsverträge* 552 (Rhodos and Olous); *I.Cret.* I XVI 5 = Chaniotis, *Verträge* 61 (Lato and Olous); *I.Cret.* I XVI 17 = *SEG* XIII 463 = Chaniotis, *Verträge* 37 (Eleutherna and Lato); *I.Cret.* II XI 1 = *Staatsverträge* 471 = Chaniotis, *Verträge* 1 (Polyrhenia and Phalasarna); *I.Cret.* II XVII 1 = *Staatsverträge* 468 (king Magas and the Koinon of the Oreioi); *I.Cret.* IV 186 = Chaniotis, *Verträge* 31 (Gortyn and Lappa); *Syll.*³ 633 (Milet and Herakleia-under-Latmos); *Staatsverträge* 561 (Rhodos and Telos). She argues that the analogous clause in Roman treaties (*ut eosdem quos populus Romanus amicos atque hostes habeant*) always has a unilateral character expressing Rome's leading role (304/305). See also our lemmata nos. 557 and 1241.

2314. Praefectus praetorio. M.Absil, *Les préfets du prétoire d'Auguste à Commode, 2 av. J.-C.-192 ap. J.-C.* (Paris 1997), studies the social position of the *praefecti praetorio*, their military and judicial function and their political influence during the principate (25-111), making ample use of epigraphic evidence. A. compiles a list of all the 52 known *praefecti praetorio*, arranged in chronological order (119-231).

2315. Prosopography: the Seleukid empire. J.D.Grainger presents *A Seleukid prosopography and Gazetteer* (Mnemosyne Suppl. vol. 172; Leiden 1997). The book contains lemmata on the kings and their families, the officials of the kingdom, the subjects and foreigners affecting the kingdom (pp. 1-670; the subjects constitute the largest group in G.'s prosopography: 125-632; in fact we have here a huge catalogue of all the individuals attested in our sources as having been contemporaneous with and having lived in the territory of the Seleukids). Each lemma contains the name of the person, the data on his origin, time and functions, and a reference to the relevant source(s). Among the latter inscriptions, both Greek and cuneiform, play an important role. In the Gazetteer, G. collects the places, provinces and peoples of the Seleukid kingdom (675-793) and its institutions (797-8[illegible]; a strange hodge podge of the titles of dignitaries, names of army-units and a large variety of disparate phenomena: taxes, peace of Apameia, asylia, cities, colonization e tutti quanti).

2316. Prosopography. L. Aelius Caesar. On the basis of literary and epigraphical sources G.A.Cecconi, *SDHI* 63 (1997) 477-494, studies the activities of Λ. Αἴλιος Καῖσαρ (L. Ceionius Commodus) from his adoption and designation as successor by Hadrian on 10 December 136 to his death on 1 (?) January 138 A.D., with special attention to the constitutional modalities of his adoption, co-regency and titulature (Caesar/Καῖσαρ indicating the planned succession to the throne) and to the status of Pannonia as *sedes imperii* in 137 A.D. On 477/478 note 2 C. presents a list of Greek and Latin inscriptions to be added to *PIR*² C 605 (in fine, on 478, a brief discussion of *I.Eph.* 280a: C. rejects the view of *I.Eph.* that Λ. Κηιώνιος Κόμμοδος is Lucius Verus, the son of our Caesar). Ample discussion of the Latin inscription *CIL* VIII 21663 (*ILS* 5963; the only text recording a consulate) on 484-488 and 493/494 (Appendix). Some Greek inscriptions (and coins) are briefly discussed on 488-491 to show that the cities in the East acclaimed the new Caesar, then staying in Pannonia: *IGR* IV 900 (Kibyra) is a honorary inscription for Caesar; *IG* V 1 37 (*SEG* XI 481; Sparta) LL. 5-9, *MAMA* VI 3 (*IGR* IV 862; Laodikeia; cf. *Laodicée du Lycos* 358/359) and *I.Magnesia* 180 record embassies to Caesar εἰς Παννονίαν.

2317. Prosopography. The Egnatii. F.Chausson, '*Les* Egnatii *et l'aristocratie italienne des IIe-IVe siècles*', *JS* (1997) 211-331 (stemmata), is almost exclusively based on Latin inscriptions. Three Greek inscriptions bearing on related families are briefly discussed: *I.Eph.* 665 and F.K.Dörner, *Denkschr. Akad.Wiss.Wien, Phil.-hist. Kl.* 75, 1 (1952) 56 no. 145 (Klaudiopolis) on 237-239 in a section on the family of the Triarii; *SEG* XXXVII 1186 on 259, concerning M. Iunius Concessus Aemilianus, on record in L. 55.

2318. Religion. ('Ἀγαθὸς) Δαίμων and ('Ἀγαθὴ) Τύχη. G.Sfameni Gasparro in *Conventional Values* 67-109, discusses some inscriptions testifying to the cult of δαίμονες, as distinct from gods and heroes, and to the belief in a malevolent δαίμων snatching human beings

and carrying them off to Hades (see note 69 on 94 for some examples); inscriptions from Carian Mylasa and Olymos record the formula Δαιμόνων 'Ἀγαθῶν on tombstones (souls of the deceased developing into autonomous divine beings); priests of city cults including the Δαίμονες 'Ἀγαθοί of two individuals; cult of 'Ἀγαθὸς Δαίμων, widespread from the 4th cent. B.C. (see 80/81, with notes 92-113 on 96/97); close relation with cult of ('Ἀγαθὴ) Τύχη, especially from the 4th cent. B.C. onwards (cult of Θεὸς Τύχα; see 83-86, with notes 119-158 on 98-102). Evidence for combined cult of Agathos Daimon and Agathe Tyche on 89-91 (especially *Syll.*³ 1044).

2319. Religion. Christianity. Bible: *Psalms* 131 in funerary inscriptions. G.Kiourtzian, *CArch* 45 (1997) 31-39, examines the use of *Ps.* 131 vs 14 in funerary inscriptions in the early Byzantine period (Αὕτη ἡ κατάπαυσίς μου εἰς αἰῶνα αἰῶνος, ὧδε κατοικήσω, ὅτι ἡρετισάμην αὐτήν). He starts from the inscription in our lemma no. 909 and subsequently presents the Greek texts, with translation and brief comment, of *SEG* XXXIX 650 (Augusta Traiana); XLIV 570 (Thrace, unknown provenance; cf. our lemma no. 1110); *IGC* 215 (Naxos) and the Cappadocian texts in our lemmata nos. 1847 and 1859/1860.

2320. Religion. Christianity. Early Christianity and pagan voluntary associations. R.S.Ascough, *JECS* 5 (1997) 223-241, argues that pagan voluntary associations provide useful parallels for early Christian groups in urban centers, especially Paul's churches (cf. e.g. *SEG* XXXI 1002, on *Syll.*³ 985; similarly, collegia have been adduced as parallels for early synagogues: cf. *SEG* XLVI 2368 (P.Richardson)). According to some scholars, the two should be dissociated on account of the alleged translocal connections of Christian communities ('world church') versus the local character of pagan associations. A. shows that both were essentially locally based groups which often had translocal links; Christian writers did not consider it incongruous to speak of the church as a θίασος. Inscriptions testify to transurban connections of pagan groups (228-234; mainly Hellenistic): 1) associations of foreigners, mostly merchants, continued the cults of their homeland (e.g. *IG* II² 337; 1177), with which they often maintained contact (*CIG* 5853: associations of Tyrians in Rome and Puteoli in contact with each other, and with their native city). Especially cult groups of Sarapis and Isis frequently kept ties with Egypt: cf. *IG* XI 4 1299; XII 7 586; *I.Priene* 195; *I.Magnesia* 99; *IG* X 2 1 255 testifies to connections between Egyptian cult associations in Thessalonika and Opous after the latter had been founded by a member of the former); 2) the guilds of Dionysiac artists (e.g. *Syll.*³ 694), which from local groups with few translocal connections had developed into a 'world-wide' organization with local branches by the 1st cent. A.D. (e.g. *I.Eph.* 22 [for these guilds see our lemma no. 2360]). In this development A. sees 'an analogy to what may have occurred in Christianity', which likewise over a period of three or four centuries 'did become a strong, well-defined global movement, but not until a few centuries beyond the foundations of the original groups' (240).

2321. Religion. Christianity. Studies on Christian inscriptions by A.Ferrua. A.Ferrua, *Studi di antichità cristiane*, a cura di C.Capizzi S.J. (Rome 1997), contains articles previously published by him in *La Civiltà Cattolica* between 1937 and 1959.

2322. Religion. Christianity. The victorious cross in Byzantine art. C.Waltar, *REByz* 55 (1997) 193-220, examines the meaning of the cross accompanied by the inscription IC XC NI KA (= Ἰ(ησοῦ)ς Χ(ριστὸ)ς νικᾷ) in Byzantine art. He presents a repertory of representations, and collects other legends or acronyms which replace or supplement it. Rejecting its early association with eucharistic practice and iconoclasm, W. argues that there is a development from cross and legend as an affirmation of victory, both of the emperor or others, to a generalized apotropaic function. The bulk of the evidence postdates *SEG*'s chronological limit of 800 A.D., but see 205 for some earlier epitaphs: Lefebvre, *Recueil* 513 (Ἰησοῦς Χριστὸς νικᾷ), *IGLS* 1404 (τὸ σημίων τοῦτο νικᾷ) and 1437 (τοῦτο νικᾷ).

2323. Religion. Christianity: Montanism. W.Tabbernee, *Montanist inscriptions and testimonia. Epigraphic sources illustrating the history of Montanism* (Macon 1997), presents a Corpus of (allegedly) Montanist inscriptions arranged chronologically. For each text the *editio princeps*, a description of the stone, the Greek text with English translation, other editions (an asterisk indicates that T. considers that edition or republication the most accurate), a list of references to works which reprint the text and discuss it, 'further references' and often detailed comment on the Greek text are given. The inscriptions are distributed over five periods: 1) ca. 180-224 A.D.: eleven Greek texts (nos. 3-13); 2) ca. 225-274 A.D.: fifteen Greek texts (nos. 17-31); 3) ca. 275-313 A.D.: twenty-six texts (nos. 32-57); 4) ca. 314-394 A.D.: eighteen texts (nos. 58-75; no. 71 is in Latin; under no. 68 there are two texts); 5) ca. 395-600 A.D.: eighteen texts (nos. 76-95; nos. 90-92 are Latin; under no. 77 there are two texts).

T. devotes much attention to the criteria for identifying an inscription as Montanist; he certainly does not seek to maximize the number of undisputed Montanist texts. We give a *comparatio numerorum*.

SEG I	Tabb.
448	70
448 (app.cr.)	69
SEG IV	
644	84
SEG VI	
119	67
108	54, 63
111	64
135	57
141	27
143	52
154	51
163	39

SEG VI	Tabb.
164	46
165	29
242	58
243	77
245	35
298	70
343	56
SEG XV	
627	95
797	44
809	80
SEG XXVII	
882	87

SEG XXVIII	Tabb.
1078 (1)	25
1078 (2)	24
1078 (6)	46
1078 (12)	38
1078 (13)	44
1078 (14)	39
1078 (17)	26
1078 (18)	29
1078 (20)	51
1078 (21)	52
1078 (22)	27
1078 (23)	28
1078 (24)	31
1078 (27)	61
1078 (28)	62
1078 (29)	60
1078 (30)	57
1078 (35)	9
1078 (36)	36
1078 (37)	13
1078 (38)	19
1078 (39)	20
1078 (40)	33
1078 (41)	32
1078 (43)	58
1078 (44)	34
1078 (45)	12
1082	21
1083	22
1084	23
1096	47
1097	43
1098	42
1099	41
1100	50
1101	53
1104	40
1107	48
1108	45
1202	17
1206	59
SEG XXIX	
1379	36
1418	5
SEG XXXI	
1099	36
1122	18
1123	78

SEG XXXIII	Tabb.
1071	86
1071 (app.cr.)	85
SEG XXXIX	
1846	4, 38, 40, 44
SEG XL	
882	93
1186	38
1249	49
SEG XLIII	
943 A	68
1303	80, 84/85
SEG XLIV	
1756	77, 80
CIG	
3857 (g)	52
3857 (p)	51
3865 (l)	36
8769	82
9578	72
9579	74
9792	93
ICUR	
4432	73
4437	72
4441	74
5833	94
IGR IV	
602	24
609	27
630	36
800	19
TAM V 1	
46	85
TAM V 2	
1299	13
MAMA I	
157	56
170	69
171	70
MAMA IV	
221	34
320	58
321	77

MAMA IV	**Tabb.**	*MAMA* X	**Tabb.**
325	76	146	29
326	77^2	217	37
MAMA V		245	46
260	55	275	31
MAMA VI			
234	33	**Pfuhl-Möbius**	
235	20	580	65
236	19	598	66
MAMA VII		1154	51
296 (b)	12	1159	38
MAMA X		2123	54
8	28	2202	57
104	39		

For Tabbernee's nos. 80, 84 and 85 all containing the term κοινωνός, see G.Buschmann, *ZNTW* 86 (1995) 244-255, who interprets κοινωνός as κοινωνός Χριστοῦ ('Bekenner Christi und Teilhaber an dessen Leiden') and κατὰ τόπον as 'vor Ort', 'in der Gegend'. For no. 85, B. still sticks to the translation 'in der Gegend Philadelphias'. In his comment on no. 85 T. now prefers to interpret Φιλαδέλφου as proper-name [see already P.Herrmann's comment in *SEG* XLIII 1303; for nos. 80 and 84/85 and the μυστήριον ('eine Eucharistiefeier') of the κοινωνοί see now R.Merkelbach, *EA* 30 (1998) 113, Pleket].

C.Trevett, *Montanism. Gender, Authority and the New Prophecy* (Cambridge 1996), offers brief reflections on Tabbernee's nos. 3/4 (186), 63, and 68 (171/172), 72, and 93 (225/226), 77 (19, and 204), 80, and 84 (209-214; on the κοινωνός) and 95 (203/204; on πνευματικός). On 204-209 T. discusses the 'Christians for Christians'-inscriptions: 'I have never been convinced that (they) were Montanist'.

2324. Religion. Confession inscriptions. *SEG* XXXIII 1598. S.R.Llewelyn, *New Documents* 8, 173-175, republishes *TAM* V 1 238, with translation and commentary, especially on P.Frisch' views as summarized in *SEG* XXXIII.

2325. Religion. Egyptian cults in Central and Western Greece. L.Bricault, *ZPE* 119 (1997) 117-122, collects and discusses the epigraphic evidence for the organization of the cult of Isis and Sarapis in Phokis, Doris, Eastern Lokris, Aianis, and the Ionian Islands, and for the dedication of slaves and children. B. adduces the following texts: *IG* IX 1 16, 66, 86, 89, 92, 187-199 and 716; *IG* IX^2 1 629/630; *SEG* XII 295; XV 362; XXV 606 (cf. *SIRIS* 63-72 and 89). These cults were introduced in the early 2nd cent. B.C., declined towards the 1st cent. B.C., and became popular again under Trajan and Hadrian. The factors which promoted these cults may have been the proximity to important centers (Chaironeia and Orchomenos), the presence of traders from Alexandria in the harbour at Naupaktos, the position of Boion on an important route, the promotion of the Egyptian cults under Hadrian, and the propagation of these cults by worshippers. See also our lemmata nos. 547 and 961.

2326. Religion. Emperor cult and ἀγῶνες. P.Herz, '*Herrscherverehrung und lokale Festkultur im Osten des römischen Reiches (Kaiser/Agone)*' in H.Cancik - J.Rüpke (edd.), *Römische Reichsreligion und Provinzialreligion* (Tübingen 1997) 239-264, focuses on imperial ἀγῶνες in Asia and Lycia/Pamphylia and discusses the following aspects: **1)** the religious ceremonies (translation of *SEG* XI 922/923 from Gytheion), with very little information about the actual contests; the (provincial or urban) ἀρχιερεύς with his crown and purple garment; the procession (and its hierarchical structure) and sacrifices; the carrying around of imperial statues and portraits; **2)** the financing of the *agōnes*: private foundations; contributions by the ἀγωνοθέτης (whether δι' αἰῶνος or not); contributions of member-cities for provincial ἀγῶνες, with exemptions for the μητροπόλεις. H. suggests that the amounts of money, mentioned in *SEG* XXXVII 884 (*I.Eph.* 13) for a large number of cities, are the latter's contributions to the provincial *agōn* in Ephesos; as to the formula πάντων κε´ ('von allem 25'), H. interprets it as the 25th part of the total fiscal revenues of the city concerned; **3)** the calendar of the *agōnes*; importance of the birthdays of the emperor; **4)** the names of the *agōnes* and the prizes; discussion of L.Robert, *OMS* V 661 (Delphi); **5)** participants in the festivities: the citizens ('Die Bürgerschaft war relatif klein'); important role of elite families; **6)** control of the agonistic system by the Roman authorities (emperor; senate); imperial permission (δωρεά) for the creation of a new ἀγών or the upgrading of a thematic to the status of a sacred crown game; control of the finances of an *agōn* (see *SEG* IV 516 = *I.Eph.* 17-19); imperial patronage of the ecumenical associations of athletes.

2327. Religion. Emperor cult and New Testament. See A.Brent, '*Luke - Acts and the imperial cult in Asia Minor*', *JThS* 48 (1997) 411-438, with occasional use of inscriptions.

2328. Religion. Herakles and ancient rulers. See W.Huttner, *Die politische Rolle der Heraklesgestalt im griechischen Herrschertum* (Historia Einzelschriften, Heft 112; Stuttgart 1997), for reflections on the connections between Herakles and the Ptolemies (133-136; brief comment on *OGIS* 54 LL. 4/5, from Adulis (124-127) and on *SEG* XXXVIII 1476 LL. 74-76 and 108-110, from Xanthos (128/129)), the Antigonids (165/166), the Attalids (177-180 and 185-188) and the kings of Kommagene (198-210). For a review see S.Ritter, *Gnomon* 72 (2000) 337-343.

2329. Religion. Jewry. M.H.Williams, *ZPE* 116 (1997) 249-262, studies the meaning of Ἰουδαῖος/Ἰουδαία and their Latin counterparts Iudaeus/Iudaea in inscriptions (cf. *SEG* XXXIX 1839; XLI 1839). Ἰουδαῖος was used on occasion as a personal name, a variant of Ἰούδας (2 instances, see Appendix I nos. 1/2). There is no hard epigraphic evidence of Ἰουδαῖος as a geographical indicator (discussion of the meaning of οἵ ποτε Ἰουδαῖοι in *I.Smyrna* 697 L. 30: not 'people formerly from Judaea' but apostates). W. argues that Ἰουδαῖος in inscriptions mostly refers to people who had been born as Jews, whether in Judaea or elsewhere, and in a few cases to people who had converted to Judaism. She studies: **1)** the function of Ἰουδαῖος in a Jewish context. The word was used only for a special reason, sc. to stress

group membership of proselytes or immigrants, or to praise a deceased person for having lived according to Jewish values (references in Appendix I nos. 3-8); 2) Ἰουδαῖος in a non-Jewish context. In texts from the Hellenistic period the word only reflects an awareness of ethnic difference; in later inscriptions it emphasizes membership of the Jewish community and social apartness from the rest of local society (references in Appendix II nos. 9-23); 3) Ἰουδαῖος on stones whose date and/or original context are unknown. Many of these inscriptions may be supposed to come from communal city cemeteries and should be interpreted as stated above. If the context is wholly unknown, interpretation is best avoided (references in Appendix II nos. 24-40, followed by references to uncertain records of Ἰουδαῖος, nos. 41-43). All inscriptions of the Appendices have been translated; in a few cases, W. prefers not to follow the readings of D.Noy, *Jewish Inscriptions of Western Europe* II (Cambridge 1995; cf. *SEG* XLIII 636): nos. 233, 392, 458 and 567 (all from Rome). Cf. also our lemmata nos. 1775 and 2091 [For the Jews of Phrygian Hierapolis, see now E.Miranda, *EA* 31 (1999) 109-155, who publishes several new inscriptions with Ἰουδαῖος and discusses the word on 133-136. She agrees that the texts do not offer a certain instance of the use of Ἰουδαῖος as an indication of geographical origin. The word indicates that the person belongs to the Jewish community; it does not denote a pagan who became attracted towards Judaism, Strubbe].

2330. Religion. Jewry. The patriarch in the 3rd/4th cent. A.D. L.I.Levine, *JJS* 47 (1996) 1-32, examines a variety of sources (Jewish, Christian and pagan; literary, archaeological and epigraphical) bearing on the status of the patriarch in the Jewish communities of Palaestina and the diaspora in the 3rd/4th cent. A.D. Inscriptions contribute to L.'s argument that the patriarch's status and authority, though not being uniform, did not suffer appreciably during this period (see especially 13-16 and 30/31). We mention the Greek inscriptions (L. also discusses the Latin texts *CIJ* 611 and 650): 1) the synagogue inscription from Stobi *CIJ* 694 (*SEG* XIV 480; XXXVII 582; ca. 280 A.D.): in view of the enormous fine to be paid by potential violators of the will of C.Tiberius Polycharmus to the Patriarch, the latter is much more likely to be that in Palestine than some sort of local official. The inscription testifies to his recognized position in a geographical area as far removed as Stobi (cf. in the same sense *SEG* XXXVII). L. rejects the alternative earlier date (2nd cent. A.D.) assigned to this text from the outset by some scholars, recently by G.Alon, *The Jews in their land in the Talmudic age* I (Jerusalem 1980) 251/252 and W.Poehlman, *'The Polycharmos Inscription and Synagogue at Stobi'* in B.Aleksova - J.Wiseman (edd.), *Studies in the antiquities of Stobi* (Titov Veles 1981) 235-245; cf. already L.I.Levine, *The Rabbinic class of Roman Palestine in late antiquity* (Jerusalem 1989) 134-139; 2) the synagogue inscription from Tiberias *SEG* XXXIII 1298 (4th cent. A.D.), in which the donor calls himself θρεπτὸς τῶν λαμπροτάτων πατριαρχῶν. His affiliation with the patriarchal house evidently afforded him a honorable position in the community; 3) the epitaph from Argos *CIJ* 719 (translation [undated in *CIJ* and by L., but apparently considered by the latter to belong to the 3rd/4th cent. A.D.): adjuration of Aurelius Joses by the honor of the patriarchs, the ethnarchs, the sages and the daily worhship of God. The two terms probably both refer to the patriarch in Palestine (Aurelius wished to cover all bases) rather than to the biblical patriarchs [On 32 L. concludes that 'the Patriarchate enjoyed extensive respect, status, and autonomy, which continued almost to the date of its termination some time in the first third of the fifth century'. If one follows E.Habas' recent argument that ἡ Πατριάρχου (sc. κρήνη) in Gadara (*SEG* XXXII 1502 L. 14; probably 438/439 A.D.) was named after a Jewish patriarch, and that the title was still in use unofficially in the mid 5th cent., the office was held in esteem till the very end of its existence, and perhaps even some time after it: see *SEG* XLVI 1908. See now also S.Schwartz, *'The patriarchs and the Diaspora'*, *Journal of Jewish Studies* 50 (1999) 208-222, Tybout].

2331. Religion. Lifting the bull. C.Kritzas, *Πρακτικὰ τοῦ Ε' Διεθνοῦς Συνεδρίου Πελοποννησιακῶν Σπουδῶν, Ἄργος-Ναύπλιον, 6-10 Σεπτεμβρίου 1995*, 2 (Athens 1996/1997) 33-42, collects the literary, epigraphical, and pictorial evidence for the practice of carrying a sacrificial bull to the altar for sacrifice. That the procedure of αἴρεσθαι τοὺς βοῦς involved not merely raising the head of the victim over the altar, but the trussing and actual lifting up of the bull by several men is vividly illustrated by an Attic black-figure amphora in Viterbo. Among the inscriptions that mention this procedure are the Athenian ephebic decrees *IG* II^2 1006, 1028, and several more collected by K. on 35 note 10; cf. C.Pelekides, *Histoire de l'Ephébie attique* (Paris 1962) 222/223.

2332. Religion. Magic. D.Jordan in A.P.Christidis - D.R.Jordan (edd.), *op.cit.* (cf. our lemmata nos. 868-871) 147-152, presents a bibliographical guide to the publications of magical texts (defixiones and phylacteries) written on lead, precious metal, gems, and papyri.

2333. Religion. (Meter) Hipta. A.-F.Morand, in A.B.Lloyd (ed.), *What is a God? Studies in the Nature of Greek Divinity* (London 1997) 173-178, discusses the cult of Ἵπτα in Maionia attested in confession inscriptions and dedications: *TAM* V 1 264 (= Petzl, *Beichtinschriften* no. 50; ph.; Greek text; English translation), 352, 459 (= G.Petzl, *op.cit.* no. 49) and 529. The epigraphic evidence shows that the goddess was not invented by the author(s) of the *Orphic hymn* 49, but can be placed in the context of local cult [see *SEG* XLV 2330].

2334. Religion. Oracles in Asia Minor. J.Nollé, *Nürnberger Blätter zur Archäologie* 13 (1996/97) [1998] 167-182, discusses the oracles in Asia Minor in the Roman Imperial period and gives an overview of the dice and alphabetical oracles (174-180; German translation of the standard text of the dice oracles).

2335. Religion. The oracle at Delphi. P.Amandry, *JS* (1997) 195-209, summarizes our knowledge about the oracular practices at Delphi, highlighting the evidence provided by the inscriptions (200-207). He briefly discusses the following texts: *IG* II^2 204 (decree defining the boundaries of the sacred orgas; Eleusis; 352/351 B.C.); *IG* XI 4 1298 = *SEG* XXVIII 670 (oracle for Kyzikos; Delos; 3rd/2nd cent. B.C.); *SEG* XV 517 (enquiry of Mnesiepes; Paros; ca. 250 B.C.); *SEG* XVIII 329 (enquiry of Makareus; Kos; 3rd cent. A.D.); *SEG* XXIII 489 (decrees

of Pharos and Paros; Pharos; late 3rd cent. B.C.); *SEG* XXIV 1031 (*I.Kallatis* 49; 2nd cent. B.C.); *CID* I 13 = *Staatsverträge* 295 (treaty between Delphi and Skiathos; ca. 360 B.C.); *I.Magnesia* 16/17 = *Staatsverträge* 308 (treaty between Philip II and the Chalkideis; Olynthos; 357/356 B.C.).

2336. Religion. Pilgrimage. M.Dillon, *Pilgrims and Pilgrimage in ancient Greece* (London-New York 1997), focusses on the classical and to a lesser extent the Hellenistic periods and discusses, *inter alia*, the following topics, adducing much epigraphical evidence: 1) official pilgrimage, i.e., of θεωροί/σπονδοφόροι dispatched to announce a major festival and the concomitant sacred truce (ἐκεχειρία; ἱερομηνία); θεωροί also act as delegates of their city at a festival abroad; θεωροδόκοι host the θεωροί (on 232 note 93 references to inscriptions containing lists of theorodokoi [one may legitimately ask whether the theoroi, in both meanings, can be subsumed under the heading of pilgrimage; those announcing a festival are just ambassadors who do not even visit a sanctuary, let alone perform acts of private or official worship; theoroi as delegates, who attend a major festival abroad, may have attended to the religious ceremonies but that official, rather passive activity hardly turns them into pilgrims, not even official pilgrims from whom one would expect some kind of personal or collective religious involvement (provided we do not have a *contradictio in adjectivo* here!), Pleket]); 2) inviolability of pilgrims and sacred sites (ἀσυλία); sailing season of (official) pilgrims (April-November) and travel by land; the threat of piracy (cf. our lemma no. 2299); cases of maltreatment of pilgrims; Romans as guarantors of ἀσυλία; 3) private pilgrimage to mystery cults (Eleusis; Samothrake; for the latter see *SEG* XXXIX 927; XLI 717), healing sanctuaries (Epidauros; Lebena), oracular centers (Delphi; Dodona; Didyma; Klaros) and the Panhellenic contests (the periodos; detailed description of the various athletic disciplines, the prizes, professionalism and social origin of the athletes [interesting subjects but hardly germane to the subject of pilgrimage, Pleket]); 4) pilgrimage by ethnic groups (Delos/Ionians; the Panionion of the Ionians; the koinon of the Ilians); 5) cult regulations and organizational requirements in cult centers which should be taken as patronage sites: preliminary sacrifice; ritual meals; clothing regulations; proscribed foods; exclusion of non-Greeks; dedications by victors in Panhellenic contests; behaviour of worshippers; accommodation for pilgrims; protection of trees in sanctuaries (see also our lemmata nos. 1684 and 2338); water regulations; markets; itinerant craftsmen; death of pilgrims; regulations for athletes [athletes as pilgrims?, Pleket]; 6) the female pilgrims. For a review see *CR* (2000) 122-124.

For pilgrimage in the Roman period see *EBGR* (1997) [2000] nos. 128 and 160; for Cretan pilgrims in Egyptian sanctuaries see A.Chaniotis in A.Karetsou (ed.), *Κρήτη - Αίγυπτος. Πολιτισμικοί δεσμοί τριών χιλιετιών* (Athens 2000) 208-214. See also J.Rutherford, '*Theoria and Daisán: pilgrimage and vision in Greece and India*', *CQ* 50 (2000) 133-146.

2337. Religion. Prayer. D.Aubriot-Sevin, *Prière et conceptions religieuses en Grèce ancienne jusqu'à la fin du V siècle av. J.-C.* (Lyon 1992), studies various aspects of prayer primarily in the light of literary texts (8th-5th cent. B.C.) and with very limited use of inscriptions. The following texts are discussed briefly: the hymns of Epidauros and the hymn to the Cretan Zeus (37 and 176: *IG* IV 1^2 128-131; *I.Cret.* III II 2 = *SEG* XLV 1330*), the oath of the colonists of

Kyrene (376: *SEG* IX 3; XLVI 2197*) and the oath of the Athenian ephebes (380: *SEG* XVI 140; XLVI 143*). We single out the discussion of the vocabulary of prayer (199-253: εὔχομαι; ἀράομαι and ἀρά: 302-491; λίσσομαι: 439-494) [for ancient prayer formularies see now M.Klinghardt, *Numen* 46 (1999) 1-52].

The epigraphic material plays a more prominent role in the book of S.Pulleyn, *Prayer in Greek Religion* (Oxford 1997). The aspects of prayer discussed by P. include reciprocity and remembrance (16-38), gratitude and praise (39-55), the relation between prayer and supplication (56-69), the role of curses in justice (70-95), the role of prayer in the cult of the dead (116-131), the language of prayer (132-155), and the social context and performance of prayer (156-195). A useful appendix lists literary and epigraphic attestations of some common words in Greek prayers (217-220). Inscriptions are adduced especially for the following aspects: prayers on behalf of other persons or of the polis (14/15: *IG* I^3 40 and 857; *IG* II^2 569, 668, 950, 1194, 4372, 4403, and 4588), the idea of gratitude in prayers and dedications (40-42: *IG* I^3 776, 791, and 857; *CEG* 326 and 334), ornamental epithets used for gods (52/53: *IG* I^3 1012; *SEG* XXV 298; *CEG* 326), apotropaic requests (64: *IG* II^2 4473 L. 22), public curses (77: Meiggs-Lewis, *GHI* 30; 173/174: *IG* II^2 1175), judicial curses (86-88: Audollent, *DefixTab* 65/66, 98, and 102), the invocation of θεοὶ πάντες καὶ πᾶσαι (109: *IG* II^2 4486; *SEG* XXXIII 675), the role of priests in prayer and sacrifice (166/167: *IG* VII 235 = *I.Oropos* 277 = *LSCG* 69; *IG* XII 3 248 = *Syll.*^{3} 977 = *LSCG* 129; *Syll.*^{3} 1013 = *LSCG* 119; *I.Erythrai* 205 = *LSAM* 24; *LSCG* 117), prayers of women (169/170: *IG* II^2 4348 and 4588; *CEG* 169; *LSCG* 18 A), group participation in prayer (174: *SEG* XXXVI 750) and the use of the present tense to express the expectation of continued happiness (226: *CEG* 313, 326, and 360).

2338. Religion. Protection of sanctuaries. M.P.J.Dillon, *ZPE* 118 (1997) 113-127, studies the ecology of the Greek sanctuary. He uses several inscriptions from the entire Greek world, bearing on legislation concerning the protection of the sanctuary and its environment, mainly from *LSCG* and *LSCG Suppl.* The regulations concern in the first place trees (the relevant regulations are listed on 115 note 25; see also our lemma no. 2336), but also beasts (list on 120 note 68), vehicles and transport animals (list on 123 note 91), camping and the lighting of fire (list on 124 note 102), undomesticated animals, the dumping of manure (κόπρος) and of the intestines of sacrificial animals (ὄνθος). Several leges sacrae contain a wide range of regulations on natural resources and human activities, for example *LSCG Suppl.* 81 concerning the sanctuary of Hera on Samos (see p. 122). D. argues that the concern for the sanctuary was based on the concept of property. Although there was little concern for non-sacred environment, the collapse of Greece and Rome cannot be attributed to human degradation of the environment. On 119/120, a brief discussion of trees and nymphs and νυμφόληπτοι (cf. the study of F.T. van Straten, *SEG* XXVI 1902). For a critique, see M.Sève, *BE* (1998) no. 24.

2339. Religion. Public feasts. Cf. *SEG* XLII 1746. P.Schmitt Pantel in *Conventional Values* 29-47, discusses the public feasts, with meals attended by the citizens, and the preceding sacrifices, in the Greek cities in the Hellenistic-Roman period. She focuses on *SEG* XXXII 1243

[illegible] cases laws described in some detail the duties of the [illegible] see e.g. *IG* XII 5 647 = *LSCG* 98, from Keian Kore- [illegible] the polis-community which organized and administered [illegible] the Hellenistic-Roman period takes the initiative but still [illegible] festivals and public sacrifices.

[illegible] **mind as requirement in sacred laws.** A.Chaniotis, [illegible] *Seele in den griechischen Kultgesetzen'* in J.Assmann - [illegible] *und Person* (Gütersloh 1997) 142-179, examines at- [illegible] mind (ὅσια φρονεῖν) as requirement for ritual purity [illegible] inscriptions.
[illegible] mentioned in a literary source!) is the late 4th cent. B.C. in- [illegible] From the second cent. B.C. participation in a cult regu- [illegible] to or instead of the purity of the body, especially in [illegible] Related ideas, like the condemnation of injustice and [illegible] appear in the Hellenistic period in other religious in- [illegible] oracles). These ideas culminate in the regulation from [illegible] XXXI 1002; translation; detailed commentary). At the [illegible] continue to require only a pure body. Discussed in some [illegible] and 154; *LSCG Suppl.* nos. 59, 82, 86, 91, 108 and [illegible] XIX 427; XXXI 1288; XXXIII 149; XXXVIII 1328; [illegible]

[illegible] **sanctuaries.** K.Tsakos in D.Vassilikou - M.Lykiardo- [illegible] *The Ancient World - The Byzantine World. Proceedings of* [illegible] 33-48 (Engl. translation), presents an overview of the [illegible] ex-votos made of war booty (e.g. Meiggs-Lewis, *GHI* 16), [illegible] weddings (*SEG* XLI 182), offerings to the θησαυροί (e.g. [illegible] from sacrificial animals (e.g. *I.Beroia* 16; *LSAM* 13 and 24), [illegible] 69 and 122; *LSCG Suppl.* 81).

[illegible] **Samaritans.** S.R.Llewelyn, *New Documents* 8, 148-151, discusses the [illegible] communities and individual Samaritans in Athens (*IG* II^2 2943, 10219- [illegible] *I.Delos* 2616), Thasos (*IG* XII 8 439), Thessalonika (*IG* [illegible]). Cf. our lemma no. 1205.

[illegible] **Senate. The cult of the Senate in the Greek East.** On the basis [illegible] evidence, A.Erskine, *Phoenix* 51 (1997) 25-37, reflects on the appar-

ent paradox that there was no cult of the Roman Senate in the Greek East in the 2nd/1st cent. B.C., when its power was at its height, and that such a cult did emerge in the Imperial period, when it had little significant power. He argues that the Greeks made an object of cult only those Roman institutions which had recognisable equivalents in the Greek world: during the Hellenistic period, the Greeks deified Δῆμος and Πόλις, and accordingly worshipped the Demos of the Romans and, more frequently, Ῥώμη (Ἐπιφανής; Εὐεργέτις; Θεά; Σωτήρ; not to be translated 'Roma', since the Greek includes the notion of ῥώμη, 'strength'). The Senate was perceived, at that time, as a uniquely Roman institution, its alien character being apparent in the difficulty the Greeks had in finding a suitable term for it (σύγκλητος or σύγκλητος βουλή; συνέδριον; more rarily γερουσία). In the Imperial period however, the oligarchization of the Greek βουλή rendered the Senate more familiar, so that its immunity to cultic honors wears off. Moreover, the cult was encouraged by Augustus and Tiberius in an effort to reaffirm the Senate's position and promote its prestige.

Contra P.Gauthier, *BE* (1998) no. 116, who points out that in the Hellenistic period the Greeks did worship Demos and Polis, but not their civic institutions like βουλή and ἐκκλησία, 'images partielles et changeantes du Peuple et de la Cité'. This explains why the Senate was not an object of cult either (though it was occasionally granted honors, e.g. a wreath in *I.Délos* 465 C (*SEG* XXXVII 690) L. 20). The willingness of the Greek cities to comply with the emperor's wishes rather than evolutions in the composition of the city council accounts for the cult in the Imperial period.

2344. Religion. ΧΜΓ. See S.R.Llewelyn, *New Documents 8*, 156-168, with additional comment on the term Θεὸς βοηθός. Cf. our lemma no. 1008.

2345. Silver plate in the Eastern Empire. In a study of inscriptions, findspots, decoration, function, types, shapes, and techniques, M.Mundell Mango, *AntTard* 5 (1997) 83-92, shows that there is a strong continuity in the manufacture and use of Roman silverware in the Eastern Empire from the 4th/5th to the 6th/7th cent. A.D. The inscriptions (85) consist of control stamps which provide the date and the place of manufacture and of punched inscriptions which usually indicate the weight. The state probably manufactured the silver which it stamped; this explains the consistency which can be observed in size, shape and weight of the stamped objects.

2346. Statue groups. C.Ioakimidou, *Die Statuenreihen griechischer Poleis und Bünde aus spätarchaischer und klassischer Zeit* (Munich 1997), collects the archaeological, epigraphic and literary evidence for statue groups dedicated by Greek poleis and koina and discusses the historical context of the dedication, the iconography (heroes, gods, and mortals), the places where the statues were erected, and the composition of the statue groups. The inscribed bases are discussed in detail (Olympia: no. 16; Delphi: nos. 2/3, 5/6, 8/9, 12, 14 and 21-23; Apollonia: no. 17) [for Delphi see now also A.Jacquemin, *Offrandes monumentales à Delphes* (Paris 1999)]. We give a com-

paratio numerorum for the texts available in major corpora and in *SEG*. Cf. our lemmata nos. 523 and 836.

SEG	Ioakim.	*F.Delphes* III 1	Ioakim.	*Syll.*^{3}	Ioakim.
XIV 452	6	562	16	21	8
XVIII 218	16	*F.Delphes* III 4		28	14
XIX 394	16	181-184	6	40	12
		185	5	115	21
F.Delphes III 1				160	23
3-11	23	*I.Apollonia*		202 A	3
50-53	16	4	17	202 B	2
55-58	16	*I.Knidos*			
61-67	16	212	9	*CEG*	
70	22			390	16
90	14	*Syll.*^{3}		819	21
129/130	8	14	6	824	23
F.Delphes III 1	Ioakim.			831	5
137	9			832	6

2347. Vacat.

2348. Vocabulary. The New Testament. See G.H.R.Horsley - J.A.L.Lee, '*A Lexicon of the New Testament with documentary parallels*: *some interim entries, I*', *Filologia Neotestamentaria* 10 (1997) 55-84, who briefly elucidate the principles on which they base their project to replace J.H.Moulton - G. Milligan's *The vocabulary of the Greek Testament* (London 1914-1929); subsequently they present a series of interim entries (*inter alia* on ἀρχισυνάγωγος, διδασκαλία, διδάσκαλοι, ἴαμα, ἰατρός) and some notes and comments on some of these terms.

2349. Vocabulary. Numismatic terminology: Ἀλεξάνδρειον νόμισμα. Cf. *SEG* XLII 1851; XLIV 867A and 949 III app.cr. ad L. 71. D.Knoepfler, *Topoi* 7 (1997) 33-50, especially 42-50, collects and discusses the epigraphical attestations of χρυσοὶ Ἀλεξάνδρειοι, Ἀλεξανδρείου δραχμαί, ἀργύριον Ἀλεξάνδρειον; in all cases Ἀλεξάνδρειος refers to Alexander the Great, not to Egyptian Alexandria. Numismatic sources show that in general 'Alexandrian' coins ceased to be struck after ca. 160 B.C.; by and large the inscriptions confirm this conclusion, though there is no reason to think in terms of a *sudden* cessation of the production of 'Alexandrian' coins and of a Roman ban on that production: 'le denier — pénètre très lentement en Grèce' (O.Picard on 161).

2350. Vocabulary. Numismatic terminology. Names of coins in archaic Greek inscriptions. H.Nicolet-Pierre in K.A.Scheedy (et al.) (edd.), *op.cit.* (cf. our lemma no. 1613) 70-76, confronts the coins mentioned in a number of archaic Greek inscriptions with those actually found in excavations. She discusses the following texts: *LSAG* p. 87 no. 9 (*Nomima* I - see *SEG* XLIV 1735 - no. 91; *IG* XII 9 1273/1274; *SEG* XLI 725*; Eretria); p. 247 no. 2 (*Nomima* I no. 01; *SEG* IV 64; XXXVI 824; Sante Mauro on Sicily; in fragment 5 N.-P. suggests restoring [ἱ]ερά instead of [στατ]έρα); p. 316 no. 23 (*Nomima* I no. 29; Axos on Crete); p. 343 no. 41 (*Nomima* I no. 62; *SEG* XLV 1158*; Chios); p. 371 no. 35 (*SEG* XII 391; Samos); p. 344 no. 53 (*I.Eph.* 1).

2351. Vocabulary. Vase names. P.Radici Colace - M.I. Gulletta, publish the second volume (II 1 and 2; index of vol. I/II; Pisa 1997) of their *Lexicon Vasorum Graecorum*, covering the letter B (for vol. I see *SEG* XLII 1854). Non vidimus. Cf. M.Sève, *BE* (1998) no. 90, for criticism on R.C. - G.'s treatment of inscriptions and detailed comment on the lemma βατιάκη.

2352. Vocabulary. The victory διὰ/κατὰ πάντων. N.Almazova, *Hyperboreus* 3, 1 (1997) 41-56, surveys the various interpretations hitherto given for this agon which occurs only in *mousikoi agones* at the end of the catalogue of victors in various disciplines: ὁ διὰ πάντων sc. στέφανος (an additional prize/wreath for the most outstanding victor in any of the individual events; no separate contest), sc. ἀγωνισμάτων (a prize for the person who was successful in various events; no separate event), sc. ἀγωνιστῶν (a separate *agon*, in which all participants could compete). She opts for the thesis that διὰ/κατὰ πάντων is a separate contest in which the victors in all preceding disciplines could take part. The question then remains what sort of contest this was.

2353. Vocabulary. Ἐμπόριον. Cf. *SEG* XLIII 1320. See M.H.Hansen, '*Emporion. A study of the use and meaning of the term in the archaic and classical periods*' in T.Heine Nielsen (ed.), *Yet more studies in the ancient Greek polis* (Historia Einzelschriften, Heft 117; Stuttgart 1997) 83-105, who adduces considerable epigraphical evidence for ἐμπόριον and its relation to the πόλις; on 90/91 discussion of the Pistyros-inscription *SEG* XLIII 486 (XLVI 872 [for this text see now also BCH 123 (1999) 247-371]) and on 91-94 of the case of Naukratis (*OGIS* 120; the ethnikon Ναυκρατίτης).

See also J.Hind, *ibidem* 107-116, on Pontic *emporia*.

2354. Vocabulary. Ἐπιτέλεια τῶν ἀγαθῶν. E.Voutiras in A.P.Christidis - D.R. Jordan (edd.), *op.cit.* (cf. our lemmata nos. 868-871) 94-103, studies this formulation in literature and in several inscriptions, concluding that it denotes 'in all cases the benevolent purpose of a prayer or other religious act. The reason for including this expression in prayers for the common good appears to be the intention to ban or to counter all possible dangers, or even malevo-

lent acts of magic by opponents' (103). Among the inscriptions explicated are *IG* I³ 987 (cf. our lemma no. 92), *IG* II² 1195 + 620 + *SEG* XLIV 42, *SEG* XIX 698 (L.Robert, *RPh* 1936, 158-164 = *OMS* II 1237-1241; Kolophon), *SEG* XXXVI 750 (Mytilene) and *SEG* XXXIX 1377 bis (Hierapolis). See also our lemma no. 1268.

2355. Vocabulary. 'Ἡγεμών in Augustus' *Res Gestae* and earlier sources. G.Vanotti, *Klio* 79 (1997) 362-371, studies the semantic field of ἡγεμών in Augustus' *Res Gestae* (*IGR* III 159; *SEG* XLI 1145*), where it occurs seven times as the equivalent of both Latin *princeps* (*RG* 13 and 14; cf. also *SEG* IX 8 V L. 86, 4 B.C.: the earliest attestation of the term for Augustus) and *dux* (25, 29 and 31), referring either to Augustus or to other Roman politicians (*duces Romani*; 29 and 31). V. argues that the Greek translator deliberately played with its manifold connotations for propagandistic purposes in the eastern provinces. In 4th cent. B.C. Athens ἡγεμών is contrasted with τύραννος and δεσπότης; its use in the *RG* may reflect the notion that Augustus was not an absolute monarch. It was also used for earlier leaders aiming at a supra-national empire, like Philip II of Macedon and Sulla. From this perspective, Augustus' ἡγεμονία (Greek equivalent of *imperium* in the *RG*) appears as ■ continuation of the situation in the Republic rather than something completely new. In *RG* 25, Augustus anticipating the battle of Actium is called *dux*. This was rendered by ἡγεμών rather than στρατηγός in order to adumbrate his future position of *princeps* and to underline the legality of his actions. The term is typical of the transient political nature of the early Roman empire; after Tiberius, it indicates provincial magistrates rather than emperors, with very few exceptions.

2356. Vocabulary. Καθιερόω. M.P.de Hoz, *Arkeoloji Dergisi* 5 (1997) 161-169, lists inscriptions mentioning the formulas τ(ε)ιμηθέντα ὑπὸ Ἑκάτης καθιέρωσαν (or simply καθιέρωσαν Ἑκάτη), τ(ε)ιμηθέντα by other gods followed by καθιερόω or simply καθιερόω followed by the accusative of the deceased. She discusses the interpretation given so far: the texts concern (young) priests, who 'were honoured by the deity', i.e., had received special grace from the deity (e.g. prophetical dreams; supernatural powers; see the Latin a diis electus/-a). She puts forward another interpretation: the relatives consecrated the deceased to the deity, thereby putting the grave under his/her protection; τιμηθέντα ὑπὸ θεοῦ means 'honoured by the god with death' and underlines the divinization of the deceased and the immortality of their souls; the deceased could act as an intermediary between the deity and the survivors. In an Appendix she lists, inter alia, the following texts: *SEG* XXXVIII 1232; XL 1240/1241; Pfuhl-Möbius 2089-2092 and 2110; *TAM* V 1 177, 285 and 298; *I.Sardis* 22; *MAMA* VII 290 [For convincing criticism of the idea that the deity honored the person in question with death see A.Chaniotis, *EBGR* (1997) [2000] no. 104, Pleket].

2357. Vocabulary. Λαοί and Πάροικοι. F.Papazoglou, *Laoi et Paroikoi. Recherches sur la structure de la société hellénistique* (Études d'Histoire Ancienne I; Beograd 1997), offers a detailed analysis of the inscriptions (mostly from Asia Minor and Syria) recording λαοί and

πάροικοι, and an interpretation of their status. In addition she carefully surveys and analyses the modern historiography on both categories. She concludes that the *laoi* were not serfs but a village community dependant upon the Hellenistic kings who owned the land as 'propriétaires éminents' [Cf. now also M.Corsaro, *'A proposito di βασιλικὴ χώρα nelle iscrizioni ellenistiche d'Asia Minore'* in *Serta Antiqua et Mediaevalia* (Univ. degli studi di Genova; Dip. di Scienze dell' Antichità e del Medioevo, Nuova Serie I; Rome 1997), Pleket]. No individual could dispose of them and in that sense they were free. When royal estates were incorporated into urban territory, both under and after the Hellenistic kingdoms, the *laoi* became *paroikoi* of the cities, subordinated to the urban laws instead of to the kings. The *paroikoi* were not everywhere identical with the μέτοικοι: the latter emigrated from their πατρίς and could perhaps return to it and become its citizens; the *paroikoi* 'n'avaient pas d'autre <<patrie>>. Ils étaient des autochtones sur le territoire rattaché à une cité grecque, qui leur reconnaissait les droits civils, compris le droit de propriété foncière, mais non les droits politiques. C'est cette extériorité par rapport à la cité qui les rapprochait des métèques, pouvant aboutir, plutôt à la fin qu'au début de l'évolution, à leur assimilation fautive' (245/246).

For some interesting, mildly critical reflections cf. P.Gauthier, *BE* (1998) no. 107. He points to the presence of πάροικοι on Aegean islands, where there never were royal estates cultivated by *laoi*, and to the presence of only metics in some cities in West Asia Minor (harbor-cities like Iasos, Knidos, Caunos), whereas other cities had only *paroikoi*, and more in general suggests that P.'s evolutionary scheme (*laoi >paroikoi*) offers a possible solution for those cities which saw themselves confronted with the presence of nearby indigenous populations, rather than the only solution for all cases and cities.

In addition to the texts listed in our *comparatio numerorum* below, P. discusses in some detail the following texts (between brackets we give P.'s pages): a) *Syll.*³ 279 = *SGDI* 5532 (96/97); *SEG* XXXIV 1245 (99 note 221); *SEG* XXVIII 1224 + *OGIS* 55 (with *SEG* XXXVII 1229; 100/101); brief discussion about the meaning of χώρα, κώμη/κατοικία and royal δωρεαί; b) (on 105-112): *I.Pergamon* 158 = Welles, *RC* 51 = *I.Magnesia am Sipylos* 125; *Syll.*³ 332 (*SEG* XXXVIII 620; cf. *SEG* XLV 772); *SEG* XX 411 (XXXV 1476; XXXVIII 1546); *SEG* XXXVIII 619; the discussion is meant to underpin the view that there is no evidence for private people with full ownership of land outside the *poleis*, given to them by the king from his χώρα, and 'ruling' over the λαοί who were previously subjected to the king's power [contra C.Schuler, *Ländliche Siedlungen und Gemeinden im hellenistischen und römischen Kleinasien*, München 1998, 160-180]. One talks about 'one's' villages but never about 'one's' *laoi*; special discussion of the expression εἰς το πατρικὸν / ἐν πατρικοῖς and of the fiscal regime to which the *laoi* were liable (φόρος versus evidence for δεκάτη on urban land) [For the position of the λαοί cf. now also C.Schuler, *op.cit.* 180-190 and 202-207, who underlines the Hellenization of villages of λαοί, argues that the latter was ■ precondition for rather than a result of incorporation in a city, and more in general expresses doubt about the 'laoi > paroikoi scheme'].

On 215-230, P. studies the meaning of οἱ κατοικοῦντες, οἱ ἐνεκτημένοι, ἐνοικέω, ἐνδημέω and of ἐγγενής (the latter frequently on record in Rhodes: cf. e.g.*SEG* XXVII 479.

On 249-252, P. studies the term πάροικος ('colonus') in inscriptions from Pisidian Termessos, often in combination with ἀπελεύθερος, and in *MAMA* X 114 (petition of the Aragouenoi to the emperor Philip Arabs) [For the Roman period see now also A.D.Rizakis, *'Incolae - Paroikoi: populations et communautés dépendantes dans les cités et les colonies romaines de l'Orient'*, *REA* 100 (1998) 599-617].

We offer a *comparatio numerorum* for all the inscriptions discussed in some detail by P.; for the λαοί see 31-74 (T 1-17); for the πάροικοι (and κάτοικοι) 161-203 (P. 1-30).

Laoi

SEG	Papazoglou
XVII 317	T 9
XVIII 349	T 10
XX 317	T 17
XXIX 1613	T 8
1808	T 8
XXX 1358	T 12
XXXV 1143	T 12
1252	T 3
XXXVII 878	T 2
XXXIX 1260	T 12
XL 975	T 14
XLI 1574	T 8
XLIV 944	T 12
XLV 1629	T 13
1642	T 3
I.Didyma	
492 B/C	T 2
I.Sardis 1	T 3

I.Pergamon	Papazoglou
7	T 4
I.Priene 1	T 12
I.Ilion 33	T 1
OGIS	
1	T 12
225	T 2
*Syll.*³	
277	T 12
344	T 13
Welles, *RC*	
3	T 13
10-13	T 1
16	T 4
SGDI 5533	T 5
Tod, *GHI* 185	T 12

Paroikoi

SEG	Papazoglou
I 282	P 29
IV 178	P 16 (c)
XV 113	P 17 (a)
XIX 578/579	P 4
XXII 130	P 17 (c)
XXX 1083	P 14 (b)
1084	P 14 (a)
XXXII 499	P 26
1243	P 3 (b)
XXXIII 675	P 15 (c)
867	P 8
1036/1037	P 3 (a)
XXXIV 631	P 28
XXXVIII 132	P 17 (b)
578	P 29
1266	P 2 (b)
1462 B	P 20
XL 138	P 17 (e)

SEG	Papazoglou
141	P 17 (d)
517	P 28
1116	P 1
XLI 680	P 15 (d)
946 (no. 3)	P 16 (c)
XLII 558	P 30
XLIII 549 (on p. 180)	P 15 (e)
XLV 1629	P 5 (a)
IG II² 1309 (b)	P 17 (g) [cf. *BE* (1998) no. 107]
IG VII 190	P 25
1862	P 26
2712	P 27
IG XII 1 1032	P 16 (b)
1033	P 16 (a)
IG XII 2 646 (a-c)	P 11
IG XII 5 534	P 12

IG XII 5	Papazoglou
663	P 24
721	P 13
IG XII 7 390	P 14 (b)
515	P 14 (a)
IG XII 8 56	P 22
IG XII Suppl. 124	P 23
I.Bulg. IV 2236	P 32
PH 10	P 15 (b)
Iscr.Cos 178	P 15 (e)
I.Cret. I VIII 8	P 5 (b)
I.Cret. II XXVI 1	P 5 (b)
IGR III 800/801	P 21
IGR IV 289	P 2 (b)
TAM II 1	P 10
TAM III 1 passim (texts with ἀπελεύθερος καὶ πάροικος)	P 31 (a)
TAM III 1 32	P 31 (b)
MAMA X 114	P 32
I.Pergamon 7	P 2 (a)
249	P 2 (b)
I.Priene 16	P 7 (a)
108/109	P 7 (b)
111-113	P 7 (b)
117/118	P 7 (b)
123	P 7 (b)

I.Ephesos	Papazoglou
8	P 6
I.Kyme 13	P 3 (a)
I.Ilion 32	P 1
I.Knidos 553	P 16 (c)
I.Mylasa 155	P 19
962	P 8
I.Stratonikeia 172	P 18 (a)
210	P 18 (b)
527	P 18 (d)
663	P 18 (c)
*Syll.*³ 344	P 5 (a)
398	P 15 (a) [cf. *BE* (1998) no. 107]
570	P 16 (a)
742	P 6
OGIS 55	P 10
219	P 1 [cf. *BE* (1998) no. 107]
338	P 2 (b)
519	P 32
Welles, *RC* 3/4	P 5 (a)
8	P 7 (a)
16	P 2 (a)
GIBM 343	P 15 (b)
364	P 16 (b)
CIL III 14191	P 32

2358. Vocabulary. Ὀστοθήκη. J.Kubínska in C.Brixhe (ed.), *Poikila Epigraphika* (Nancy-Paris 1997) 7-58, presents a collection of inscriptions from Asia Minor, all recording in one way or another the term ὀστοθήκη. The areas covered by this corpusculum are Caria, Ionia, Bithynia, Galatia, Pisidia, Lycia, Isauria and Cilicia. Close attention is paid to the funerary architecture and habits. The term βωμός, if combined with ὀστοθήκη, denotes the base or column on which the latter stands. In the process various other funerary terms denoting (part of) funerary monuments are discussed (e.g. θωρακεῖον, κλῖμαξ, κοιτών, κρηπίς, μεδιανόν, σωλάριον, σωματοθήκη, τρίκλεινον; cf. Index II on 53). Two texts from other areas are discussed, in an attempt to establish the extension of the terminology and the corresponding funerary architecture

(*IG* X 2 1 495 and *IOSPE* I^2 542). We give a *comparatio numerorum* [See now also J.Kubínska, *Ostothèques et kaustrai dans les inscriptions grecques d'Asie Mineure* (Warsaw 1999)].

IG X 2 1	Kubínska
495	9 (ph.)
SEG VI	
532	44
SEG XXVII	
862	13
870	12
SEG XXXIII	
901	26
SEG XLIV	
948	20
1774	18
SEG XLV	
1587	30
1698	14 (ph.)
CIG	
2731	35
3278	21
3312	19
4056	16
4078	18
4429(c)	42
IOSPE I^2	
542	10 (ph.)
TAM II	
360	39
487	40
780	41
TAM III	
623	37

TAM IV 1	Kubínska
170	4 (ph)
174	1 (ph.)
175	3 (ph.)
176	2 (ph.)
I.Stratonikeia	
1230	34
1256	35
I.Mylasa	
444	36
I.Eph.	
2222	27
2228	32
2259	23 (ph.)
2283	22 (ph.)
2289A	24
2290	33
2291	29
2313B	28
2523	31
2529	25
I.Smyrna	
192	21
284	19
443	20
I.Iznik	
1318	5
1581	8

2359. Vocabulary. Πίναξ. In a study of the proskenion of Hellenistic theatres J.-C.Moretti in B.Le Guen (ed.), *De la scène aux gradins. Théatre et représentations dramatiques après Alexandre le Grand* (Pallas 47, 1997) 13-39, on 19-23, collects and briefly comments on inscriptions recording πίνακες ('portes et panneaux' inserted between the columns of the proskenion; 'éléments mobiles, confectionnés avec du bois de sapin et des pièces de bronze') in the theatre: *IG* XI 2 142 LL. 45 and 48; 158 A LL. 67-69; 159 A L. 30; 199 A L. 95; *I.Délos* 314 B L. 167 and 442 A LL. 232/233; *IG* VII 423 (mentioning θυρώματα and σκηνή) and

Add. p. 745 (Oropos); *SEG* XLII 418 (M. restores [ἐν τοῖς] προθύροις instead of [σὺν] προθύροις).

2360. Vocabulary. Συναγωνιστής. S.Aneziri in B.Le Guen (ed.), *op.cit.* (cf. our lemma no. 2359) 53-71, studies the term συναγωνιστής on record in various inscriptions pertaining to the associations of Dionysian *technitai* (actors) in the Hellenistic-Roman period. Discussion of *CIG* 3068 B (decree of the κοινὸν τῶν συναγωνιστῶν for the flute-player Kraton; relation with the κοινόν of the *technitai* from Asia Minor, which also honored Kraton; the συναγωνισταί were assistants in various disciplines, who themselves did not compete for a prize); *SEG* VI 59 (Ancyra) and *I.Eph.* 22 (decree of the ecumenical σύνοδος of Dionysian τεχνῖται ἱερονῖκαι στεφανῖται and their συναγωνισταί); *CIG* 3082 (Teos; 1st cent. A.D.; honorary decree for an *agonothetes* by the association of Dionysian *technitai* from Ionia and the Hellespont and their συναγωνισταί; here A. suggests that the honorand may have endowed the ἀγών in question with a supplementary prize assigned to the *synagonistai* [but LL. 14-19 do not warrant such a conclusion; the *agonothetes* is praised for having provided extra prizes out of his own pocket for the [ἀ]γωνισταί; the συναγωνισταί in this text should be interpreted in the same way as their homonyms in the ecumenical *synodos* of imperial times, Pleket]; *IG* XIV 2495 (Nemausus; decree of the σύνοδος τῶν συναγωνιστῶν; the latter did not compete for prizes).

Brief remarks on the ὑπηρεσίαι (which included the συναγωνισταί), the συνεργαζόμενοι and ἀκόλουθοι of the *technitai*.

2361. Vocabulary. Συνίστωρ and συνιστορέω. G.Casanova, *Aegyptus* 77 (1997) 27-42, presents a survey of the attestations of the words συνίστωρ and συνιστορέω ('to be an accessory'), which includes a few inscriptions: *CIG* 9852; *LSAM* 20 [add *TAM* V 1 362: παραγράφε[ι] -- τὸν -- σύστορα (= συνίστορα) τῇ ἀπωλείᾳ, Chaniotis]. On 42 C. gives a list of the attestations of the personal name Συνίστωρ.

2362. Vocabulary. Χριστιανός. C.Pietri in *Spania. Estudis d'Antiguitat tardana oferts en homenatge al professor Pere de Palol i Salellas* (Barcelona 1996) 183-191 (= id., *Christiana Respublica. Élements d'une enquête sur le christianisme antique*, Rome 1997, 1583-1602), presents a catalogue of Latin and Greek inscriptions containing the words Christianus and χριστιανός. These terms do not denote Montanism but are to be interpreted as terms of praise for people who clearly want to show that they are Christians. Non vidimus; cf. *An.Ép.* (1997) [2000] no. 88.

2363. Women in Greek inscriptions. In the lavishly produced volume, O.Cavalier (ed.), *Silence et fureur. La femme et le mariage en Grèce. Les antiquités du Musée Calvet* (Avignon 1996; cf. *SEG* XLVI 2316), there are several excellent large photographs of Greek inscriptions, many in color, some of which are accompanied by detailed catalogue entries, bibliog-

raphy, reprinted texts, etc. Most of them are gravestones depicting women. We give a list of references. '(C.)' after a corpus number means that the stone is tentatively assigned to the area in question by Cavalier. For the (tentative) assignment of three stelai to Rheneia see already M.-T.Couilloud, *BCH* 98 (1974) 423-425 no. 11 (*CIG* 6977; ph.; Kyklades, perhaps Rheneia) and 495 (*CIG* 6964 and 7016: 'Deux stèles déliennes'; ph.); the stele from Naxos is Couilloud 433 no. 26 (ph.; dr.). See also our lemma no. 1227.

		Cavalier, pp.
Attica	*IG* II^2	
	231	139-141 no. 1 (cf. our lemma no. 124)
	1600	84, 141-144 no. 2
	5288	73
	7061a	67
	8421	70
	12151	68
	12193	60
	12495	69
	13071	74
	SEG XL 201	51, 172-174
	Clairmont, *CAT*	
	1.936	130, 133/134 no. 21
	2.771	72
	4.425	76
Argos	*IG* IV 567	214
Peloponnesos	*IG* V 1	
	1499	152-156 no. 7
	1500	156/157 no. 8
Paros	*IG* XIV 2449 (C.)	123, 126/127 no. 18
	CIG 1942 (C.)	134-136, 138 no. 22
Naxos	*IG* XII 5 86	96, 99/100 no. 7
Rheneia?	*CIG* 6977	79, 94/95 no. 5
	CIG 6964 (*SEG* XLIII 1211)	97-99, 398 no. 6
	CIG 7016	107-109, 399 no. 10
	Our lemma no. 1227	109-111 no. 11
Kyklades	*CIG* 6945 (C.)	96, 100-102 no. 8
Rhodes?	*CIG* 6872 (C.; *SEG* XXXIV 1649)	88-94 no. 4
Thessalonika	*IG* X 2 1 437	78, 102-104 no. 9
Byzantion?	*IG* XIV 2455 (C.)	127-129 no. 19
Asia Minor?	*CIG* 3646 (C.)	136-138 no. 23
	CIG 6926 (C.)	105, 110-113 no. 12
Smyrna?	*CIG* 6979 (C.)	111, 113-116 no. 13
Kyzikos?	*CIG* 6967 (C.)	118, 120-122 no. 16

	Our lemma no. 1227	109-111 no. 11
Kyklades	*CIG* 6945 (C.)	96, 100-102 no. 8
Rhodes?	*CIG* 6872 (C.; *SEG* XXXIV 1649)	88-94 no. 4
Thessalonika	*IG* X 2 1 437	78, 102-104 no. 9
Byzantion?	*IG* XIV 2455 (C.)	127-129 no. 19
Asia Minor?	*CIG* 3646 (C.)	136-138 no. 23
	CIG 6926 (C.)	105, 110-113 no. 12
Smyrna?	*CIG* 6979 (C.)	111, 113-116 no. 13
Kyzikos?	*CIG* 6967 (C.)	118, 120-122 no. 16

		Cavalier, pp.
Phrygia	*SEG* XL 1241	50, 171/172
Massilia	*IG* XIV 2441	122-126 no. 17

2364. **Women. Independent women in the Roman East.** K.Mantas, *Eirene* 33 (1997) 81-95, uses numerous inscriptions and literary sources in an article on women acting independently as benefactor, patron or office-holder in the Roman East in the late Hellenistic and Roman Imperial period. He argues that the legal status of women in the Roman world improved from the 2nd cent. B.C., though the rights they enjoyed differed from one region to another. Under specific, varying circumstances women could act without male tutelage, especially when they were widows (e.g. Menodora from Sillyon: cf. *SEG* XLIV 1144). Both widows and married elite women came to exercise patronage over entire communities. Inherited wealth (from the father, or, if there were no surviving sons, the husband; dowries seem to become full property of the husband only after his wife's death) enabled them to spend their own money. The provision of Roman law which prevented women from holding public office or from becoming guardians of their children did not apply to non-Roman citizens in the East before the *Constitutio Antoniniana*. Roman custom allowed women social freedom (they could act and were honored as hostesses, e.g. Iunia Theodora from Corinth: cf. our lemma no. 2310), but as a rule excluded them from public life. Their access to public offices resulted from the latters' transformation into liturgies. Female office-holders owed their position to the fact that they inherited their father's wealth and public liturgies; in some cases they acted as widows in lieu of their deceased husbands or their children, but this is no condition for office-holding in itself [This study summarizes the results of an unpublished dissertation: *Civic Decline and Female Power. Women's Role in the Greek World under Roman Rule* (Bristol 1994), which overlaps the monograph of R.van Bremen (cf. *SEG* XLVI 2392) published in 1996 and unknown to M.].

ADDENDA ET CORRIGENDA

2365. **Corrections to *SEG* XXXI, XXXV-XL, and XLIV-XLVI.**
***SEG* XXXI 235**: correct 'Cloutarf' to 'Clontarf' (K.F.Daly, per ep.).

SEG XXXV 264: correct *PIR*^{2} L 332 to *PIR*^{2} L 232 (M.D.Dixon, per ep.).
SEG XXXVI 1366-1369: 1366 = *SEG* VII 879; 1367/1368 = VII 880; 1369 = VII 881, and add in Concordance.
SEG **XXXVI Concordance:** correct *SEG* XIV 306 to *SEG* XIV 30b (cross-reference: *SEG* XXXVI 53).
SEG **XXXVII 263:** correct *SEG* XXXVI 401 to *SEG* XXVI 410, and correct in Concordance (M.D.Dixon, per ep.).
SEG **XXXVIII 337:** correct *SEG* XXII 208; XXIII 285 to *SEG* XXIII 208; *SEG* XXIV 285, and correct in Concordance.
SEG **XXXVIII Concordance:** correct *IG* II^2 5720 to *IG* II^2 5270 (cross-reference *SEG* XXXVIII 256).
SEG **XXXIX 172:** correct *SEG* XXXVII 150 to *SEG* XXXVIII 150, and correct in Concordance.
SEG **XXXIX 219:** read *IG* IV^2 1 691 instead of *IG* IV^2 1 619, and correct in Concordance.
SEG **XXXIX 324:** correct *IG* II^2 2946 to *IG* II^2 2496, and correct in Concordance.
SEG **XXXIX 1703:** read 29 B.C. instead of 29 A.D. (heading); same error in XL 1576 (heading) and XLV 2038 (in fine).
SEG **XXXIX Index VII:** s.v. ἀγωνοθέτης, correct 789 to 749.
SEG **XL 136:** correct *PAAH* (1985) [1900] to *PAAH* (1986) [1990] (K.F.Daly, per ep.).
SEG **XLIV 50:** = *SEG* XXI 451, and add in Concordance.
SEG **XLV 272:** = *SEG* XLI 1850/1851, and add in Concordance.
SEG **XLV 1276 and 1279:** correct *StAnt* to *Studi di Antichità* (Università di Lecce).
SEG **XLV 1917:** = *SEG* XXXIII 1262, and add in Concordance.
SEG **XLV 2093:** = *SEG* XXXIV 1588, and add in Concordance.
SEG **XLV 2116:** = *SEG* XXXIV 1598, and add in Concordance.
SEG **XLV 2341:** correct 'cf. our lemma no. 380' to 'cf. our lemma no. 85'.
SEG **XLVI Index I, passim:** correct *SEG* XLVI 306 to *SEG* XLVI 310; correct *SEG* XLVI 307 to *SEG* XLVI 306; correct *SEG* XLVI 308 to *SEG* XLVI 307; correct *SEG* XLVI 309 to *SEG* XLVI 308; correct *SEG* XLVI 310 to *SEG* XLVI 309.
SEG **XLVI Concordance:** *IG* I^3 618: correct *SEG* XLVI 62 to *SEG* XLVI 63.

I. A. NAMES OF MEN AND WOMEN

Α-- 2123 II.13, 19, 24
Ἀ--ιος 988
Ἀ--ωρ 187.53
Ἄβας 1589 C
Ἀβάσκαντος 851, 1715?
Αββεικτις 1684
Ἀβικτου (gen.) 1684
Ἅβρα 681
Ἀβραάμιος 2091
Ἀβραμος 2091
Ἅβροια 666; Φλαβία 666
Αγ-- 1488?
Ἀγ--ος 1030
Ἀγα-- 1302
Ἀγαθαμερίς 1247
Ἀγάθαρχος 487, 1463 II
Ἀγαθεῖνος 1809, 1819 A; Ἕπρ. 1810, 1811?
Ἀγαθῖνος 1237.4
Ἀγαθόβουλος 1871
Ἀγαθοκλῆς 657, 1057.1; 2123 I.21?
Ἀγάθων 1085.5
Ἀγάπη 111
hαγάσαρχος 1461
Αγβωρ, Α. Βούκ. 1444
Ἀγγελῆς 2123 I.5
Ἀγέα 660.1
Ἀγελῆς 2123
Ἀγέλοχος 803, 1463 I, 1482
Ἀγεμονεύς 601
Ἀγεσίστρατος 604 B.17
Ἀγήν 836
Ἀγήσαρχος 1315 A.7, B.5
Ἀγησίδαμος 1482?
Ἀγησίλαος 386
Ἀγησίστρατος 2178?
Ἀγησίστρατος 410
Ἄγητος 2290
Ἀγίας 803/804
hαγίας 1461
Ἆγις 866
Ἄγλαος 1276
Ἀγνή 836
Ἀγνόθεος 187.18-20
Ἅγνων 143 Decree 2.60; 187.19-21
Ἀγοράδης? 1531?
Ἀγοραῖος 1004.1
Ἀγούσιος cf. s.v. Λεωνᾶς
Ἀγρίππας 866; Μ. Ἀ. 487; Γν. Μάνλ. 401
Ἀγρο-- 252
Ἀγρω-- 252
Ἄγρων 836
Ἀγῶνις 2179
Ἀδαῖος 905 app.cr.
Ἀδας 1605?
Ἀδδιδας 2200?
Ἀδέα 1206
Ἄδημος 1094
Ἀδῖνος? 1592
Ἀδόνη 1999
Ἄδραστος 1206, 1553
Ἀδώ 1206
Ἀετίων, Κλ. 1579?
Ἀθάναιος 1168?
Ἀθάναος 1659
Ἀθανέων 1129
Ἀθανίας 836
Ἄθανις 1424, 1461
Ἀθανόδοτος 2125?
ΑΘΗ 2278bis
Ἀθη-- 1274.2
Ἀθηναγόρας 884, 1218.12, 41
Ἀθήναιος 527, 836, 1855
Ἀθηναΐς 1228/1229
Ἀθηνίων, Π. Ὀφέλλ. 1287?
Ἀθηνοδότη, Φλαβία 1584
Ἀθηνόδωρος 493.1
Ἀθήνων 1118
Ἀθιμεία 514
Αἰ[.]έας 386
Αἴας 1409
Αἰγιαλός 786.3
Αἰγλάνωρ 2190, 2196 A
Αἴγυπτος, Τιβ. Κλ. 1767
Αἰλι-- 2209
Αἰλία cf.s.v. Αρσασις, Οὐλπιανή, Οὐλπιανὴ Νόη, Σωσφίτιλλα
Αἰλιανός, Φλ. 1863?
Αἴλιος 2068?, 2077?; cf. s.v. Ἰουλιανός, Κλεισθένης, Μηνογένης, Νεικομήδης, Πολέμων, Σῶσπις, Φανίας, Φίλιππος; Π. Αἴλ. -- 1740
Αἰμιλιανός, Φλ. Αἰ. Ἀλβανός 956
Αἰμίλιος cf. s.v. Ἀσκληπιάδης
Αἰνέας 314, 1237.3
Αἰνείας 1552
Αἰνησίδαμος 1473
Αἰνήτωρ 1057.1; 1238
Αἶνις 871 B.2, 5
Αἶνος 2296
Αἰσ-- 191
Αἰσίμα 602
Αἰσχίνας 777, 839.3
Αἰσχίνης 866
Αἰσχρι-- 1363.10
Αἰσχρίων 1463 II, 2193
Αἶσχρον 1278
Αἰσχύλος 196 B.3; 771, 940.4
Αἰτιο-- 377bis
Αἰφίκιος, Λ. Αἰ. 878
Αἴχμαιος 1399.1
Ἀκάκιος 1252
Ἀκᾶς 1462
Ἀκέστωρ 1070

Ακκα 1806 B I.58, II.7, 8?, 19
Ακκιζις 1830
Ακκισις 1830
Ἀκνή 836
Ἄκρυπτος 187.8
Ἀκτατίων 1592
Ἄκτη 852.2
Ἀκύλας 1483; Κλ. 1765, Τιβ. Κλ. 836, 1765
Ἀλ-- 561 I.12
Ἀλαφίρ 2054
Ἀλβανός 1606; Ἀριστέας Ἀ. 1606; Μ. Σεπρών. 1784, Φλ. 956, Φλ. Αἰμιλιανὸς Ἀ. 956
Ἀλβεῖνος, Ποστόμ. 532
hαλεκι-- 1416
Ἀλεξαμενός 1512
Ἀλεξάνδρα 1011
Ἀλέξανδρος 590, 855. 1; 866, 896.2; 906.14; 918, 979 A, 1206, 1583, 1754, 1917, 1928, 2196 B; Ἀ. Συβαβας 1928?; Τιβ. Ἰούλ. Ἰουλιανὸς Ἀ. 2065
Ἀλέξ(ανδρος) 1536
Ἀλεξᾶς 1411
Ἀλεξίας 852.4
Ἀλεξίδαμος 1482?
Ἀλεξίδημος 1216 A.41
Ἀλεξίμαχος 491.1; 2191?
Ἄλεξις 870.5; 1463 V, 1491
Ἀλεξίων 850
Ἀλεξώ, Φουρία 836
Ἀλήτης 603
Ἄλκαστος 416
Ἀλκείδης 889
Ἀλκία 312
Ἀλκιάδης 1280.6/7
Ἀλκίας 1463 V
Ἀλκίμαχος 87, 199, 493 app.cr., 494
Ἄλκιμος 1761, 1777.3
Ἄλκιππος 1440
Ἀλκμέων 112
Ἀλλοῦς 2152
Ἀλύπιος 1997
Αμ-- 1488?, 2123 II.4
Ἄμασις 110, 1869?
Ἀμάχιος 1251 app.cr.
Ἀμείνιχος 187.9-11
Ἀμεινονίκη 487
Ἀμεινώνδας 1211
Ἀμελιανός 1997?
Ἀμίλλα 836
Ἀμινόνικος 482 B.14?
Ἀμμεια 1752
Ἀμμία 836, 865, 1233, 1236 app.cr.
Ἀμμια 1752?
Ἀμμιάς 1285
Ἀμμιλλώ 835
Ἀμμίνα 836
Ἀμμουνιανός 1995
Ἀμμώνιος 394, 1394, 1849 B, 2142
Ἀμνεσ-- 564
Ἀμύμων 202
Ἀμύντας 836, 866, 963, 1206, 1648
Ἀμύρα 836
Ἀμφέας 1216 A.39
Ἀμφιθαλής 1201
Ἀμφικλῆς 487
Ἀμφικράτης 487
Ἀμφίων, Π. Τετρήν. 970
Ἀν--κος 386
Ἀνάνις 1938
Ἀναξίλεα 2169
Ἀναξίμανδρος 1464, 1508?
Ἀνάξιππος 2177
Ἀναστάσι(ο)ς 2015
Ἀνγβαλαος 1772
Ἀνδ-- 604 B.3; 844.12
Ανδανος 2196 E?
Ἀνδοκίδης 1185
Ἀδράγαθος 2293
Ἀνδρέας 1008, 1463 I, 1660, 1806 B I.23; 1893
Ἀνδρίας 1238, 2177
Ἀνδρίσκος 604 app.cr., 866, 999.10
Ἀνδροκλείδης 187.47
Ἀνδρόνεικος 850, 1573
Ἀνδρονίκη 1889
Ἀνδροσθένης 1561, 1611, 2192
Ἀνεβωτίων 2147
Ἀνθεστήριος 1218.1
Ἀνθεστία 836
Ἀνθέστιος 965?
Ἀνθίς 1283
Ἀνθρωπ-- 573
Ἀνθρωπίας 836
Ἄνθρωπος 2288
Ἀνιανός 1917
Ἀνίκετος 463
Ἀνίνας 2046
Ἄννα 990 app.cr.
Ἄνναλις, Αὐρ(ηλία) 1777.6
Ἀννία 865
Ἄννιος 1665?
Ἄννις 2152
Ἀννούλα 836
Ἄνταλλος 1463 I
Ἄντανδρος 1439, 1461
Ἀντείπατρος 2214
Ἀντιάναξ 867
Ἀντίβιος 487
Ἀντιβοίδης 670
Ἀντιγ-- 1004.1
Ἀντιγένης 187.4,5; 1201, 1745.3; 1965; Μάρκ. 1806 B I.43, II.15

Ἀντίγονος 866, 882.5; 903, 905, 907, 999.11/12; 1216 B.8; 1854
Ἀντίδοτος 922
Ἀντικλείδης 487
Ἀντικράτης 187.39; 585
Ἀντιμαχίδης? 487
Ἀντίμαχος 849, 1057.2; 1533?
Ἀντιμέδων 801
Ἀντιο-- 190?
Ἄντιος cf. s.v. Αὖλος Ἰούλιος Κουαδρᾶτος
Ἀντίοχος 767, 773, 1236, 1580/1581?, 1761, 1764, 1769
Ἀντίπατρος 866, 1123?, 1577/1578, 1806 B I.46; Λ. Φλ. Φαβρικιανὸς Ἀ. 910
Ἀντισθένης 409, 1416
Ἀντιφάνης 187.44/45, 48
Ἀντιφάτας 1403.1
Ἀντιφιλ(--) 2235
Ἀντίφιλος 187.52; 1719, 2178, 2189
Ἀντιφῶν 62, 187.50; 232
Ἀντιχάρης 1197
Ἀντονία 1643
Ἀντόνιος cf. s.v. Ἀχιλᾶς
Ἄντων 1080
Ἀντωνεῖνα 739.1/2
Ἀντωνεῖνος 866
Ἀντωνία 836, 2020?; cf. s.v. Σααδνη
Ἀντωνιανός 2199
Ἀντωνινιανός, Φλάβ. 2199?
Ἀντωνῖνος 1986, 2008
Ἀντώνιος 965?, 1959; Μ. Ἀ. 1378; cf. s.v. Βερνικιανός, Γέμινος, Γέμινος Κλαυδιανός, Ἡρώδης, Ἰουλιανός, Λυσίμαχος, Οὐάλης
Ἀνφίτριτος 871 A.1/2
Ἀουίδης 1940
Ἀπελλᾶς 2123 I.11?
Ἄπερ, Σεμπρών. 2171
Ἀπιθαμβαλ 1443
Ἀπόλαξις 1347
Ἀπόληξις 143 Decree 2.29
Ἀπολήιος 971
Ἀπολλ-- 2123 II.3
Ἀπολ(λ)-- 2059
Ἀπολλᾶς 1043
Ἀπολλόδοτος 1588?
Ἀπολλόδωρος 1072, 1118bis, 1197, 1216 A.34, 38; 1335, 1463 I, V, 1660, 2123 II.7; 2129, 2181, 2236
Ἀπολλονίδης 1734
Ἀπολλοφάνης 1734
Ἀπολλω. 1323
Ἀπολλω-- 2123 II.14
Ἀπολλωνι-- 2123 II.5?
Ἀπολλωνία 478, 786.6; 2270
Ἀπολλωνίδας 1168?, 1434
Ἀπολλωνίδης 487, 1175?, 1585/1586?, 1662, 2123 I.24, II.20?; 2142; Ἀ. Δημήτριος 1586
Ἀπολλώνιος 490 app.cr., 775, 786.3, 7; 1075, 1085.1; 1095, 1225.1/2; 1261.1; 1445, 1601, 1611, 1806 B II.57; Ἀ. Θακεας 1738
Ἀπολλωνίς 871 B.1
Ἀπολλῶς 1858
Ἀπολόνιος 1477?, 1533
Ἀπολῶ 2150
Ἀπονήριος 507
Απρας 1750, 1844
Ἀππη 2215; Αὐρ(ηλία) 1737
Ἄππιος cf. s.v. Ποῦλχερ
Ἀπφία 1585?, 1729-1732, 1733?; Ἀ. Νωνία 1665?
Ἄπφιον, Ἄ. Μυρτάλη 1589 B; Κλαυ(δία) Ἄ. Τατιάς 1579
Ἀραότες 1450
Ἀρατώ 834?
Ἄρδης? 439
Ἄρδυς? 439
Ἀρέθων 1463 V
Ἀρεσίας 187.45/46
Ἀρέτα 616 A
Ἀρεύς 1461?
Ἀρήτη, Αὐρ(ηλία) 1820 A
Ἀρθμιάδας 2170, 2182
Ἀρίθμιος 1744?
Ἀριάς? 572
Ἀρίας 572
Ἀρίμαιος 1423
Ἀρίμας 2200
Ἀριμμας 1641
Ἀρισ(σ)ταρέτα 646
Ἀρισ(σ)τίων 530, 836
Ἀριστ-- 190
Ἀρισταγόρας 482 B.4
Ἀρισταίνετος 1084.3/4
Ἀρίστακος 1238
Ἀρίσταρχος 1462, 1538
Ἀρίστας 678
Ἀριστέας 1462, 1463 I, 2218; Ἀ. Ἀλβανός 1606
Ἀριστείδης 187.67; 1120.6; 1216 A.37; 1241, 1582
Ἀρίστη 1356
Ἀριστήν 836, 849
Ἀρίστιππος 2180?
Ἄριστις 1424, 2183?
Ἀριστίων 1434, 1531?
Ἀριστόβιος 581
Ἀριστοβούλη 218?
Ἀριστόβουλος 922,

1237.2
Ἀριστοδ-- 1625?
Ἀριστόδαμος 648
Ἀριστόδικος 1216 A.35
Ἀριστοκλέας 802
Ἀριστοκλεῖς 1840
Ἀριστοκλῆς 138, 1303, 1364, 1463 II, V, 1536
Ἀριστοκλίδας 482 A.4, C.7
Ἀριστοκράτης 187.63; 786.4; 802, 1631
Ἀριστομάχα 582
Ἀριστομένης 399, 1103
Ἀριστομήδης 748.8; 1237.3
Ἀριστόνικος 479, 923, 1177 A/B?, 1412, 1625?
Ἀριστονόα 692
Ἀριστόξενος 411, 1463 I
Ἄριστος 242
Ἀριστοτέλης 386, 1538, 2167/2168, 2179/2180
Ἀριστοφάνης 2182?; Κλ. 1637
Ἀριστοφῶν 632?, 1329
Ἀριστραχος 1538
Ἀριστύλλος 836
Ἀριστώ 574
Ἀριστῶι 847.1
Ἀρίστων 139, 187.65; 487, 721 B.2; 1057.2; 1219, 1233 app.cr., 1236 app.cr., 1437?, 1463 I, 1840
Ἀριστωνίδης 847.1
Ἀριστώνυμος 1482
Ἀρκάδιος 1592
Ἀρκείων 1197
Ἀρκεσίλαος 786.2/3
Ἀρκέων 1216 A.35
Ἀρκίλαος? 441
Ἀρματεύς 1463 I
Ἀρμάτιον 2288
Ἄρμεννος 999.24/25
Ἀρμέσης? 2143
Ἀρμῆσις 2143
Ἁρμόδιος 191, 748.7/8
Ἁρμονία 866, 1725
Ἀρουντία cf. s.v. Πρεῖμα
Ἀρούντιος cf. s.v. Οὐάλης, Σύμφωνος
Ἅρπαλος 891.35, 40
Ἀρραβαῖος 866
Ἀρριδαῖος 866
Ἀρσάκης 1761
Αρσασις, Αἰλία 1806 A.-14, B I.41, II.8
Ἀρταμίδωρος 1463 II, V
Ἀρτᾶς 2275
Ἀρτείμας 1806 B I.16, II.52, 58
Ἀρτειμας 1772, 1805
Ἀρτεμᾶς 1587; Κλ. 284
Ἄρτεμεις 1590; cf. 1821?
Ἀρτεμείς (or Ἄρτεμεις?) 1821
Ἀρτεμεσ-- 1311
Ἀρτεμι-- 1407bis
Ἀρτεμιδωράς 1648
Ἀρτεμίδωρος 490.3; 493.4; 1032, 1589 A/B, 1601, 1608, 1665?, 1812; Ἰούλ. 1040, 1920
Ἀρτεμισία 1092?, 1232.4; 1352, 2204
Ἀρτεμισιάς 1092 app.cr., 2270
Ἀρτέμων 1353, 1665?, 1800, 1802?, 1803, 1806 B I.53?; 2123 I.19; Αὐρ. 1797?, 1799
Ἀρχέδαμος 384
Ἀρχέδημος 774
Ἀρχέλαος 866, 870.5; 1233 app.cr., 1236.
Ἀρχένεως 165
Ἀρχεστράτη 170
Ἀρχέστρατος 187.25, 84
Ἀρχήν 836
Ἀρχῆναξ 1531?
Ἀρχιάδης 337
Ἀρχίας 146bis, 232, 755, 779
Ἀρχίβουλος 1043
Ἀρχίδαμος 2123 I.20?
Ἀρχιλάος 441
Ἄρχιλλα 170
Ἀρχίνομος 1238
Ἀρχῖνος 187.76
Ἀρχίπολις 1245
Ἀρχιτέκτων 2294
Ἄρχων 337, 755, 971
Ἀρχωνίδας 1435?
Ἀσαμήνεια 1134
Ἄσανδρος 127, 866
Ἀσβολᾶς 1742; Ἀ. --βανος 1742
Ἄσκλαπος 1459?
Ἀσκληπᾶς 1107.1/2, 9
Ἀσκληπιάδης 415, 487, 1224.1; 1737, 2062, 2105?, 2123 I.2; Αἰμίλ. 1666, Λαίλ. 836
Ἀσκληπιόδωρος 143 Decree 2.63; 1033, 1066, 2123 II.21?
Ἀσκλήπι(ο)ς 1989?
Ἀσκλῆς 1752
Ἀσσινοκλῆς 1414
Ἄσσινος 1414
Ἀστήα 836
Ἀστοφυλίδας 697
Ἀστυάναξ 1531?, 1663 B
Ἀστυδ-- 191
Ἀστυκλῆς 2180
Ἀστύφιλος 232
Ἀσύνκριτος 1150?
Ἀσχύλος 651
Ἀταλ-- 929

Ἀτιλία cf. s.v. Ναΐς
Ἀτρείδης 866
Ἄττα 836
Ἄτταλος 1406, 1654, 1761, 1763, 1769, 1806 B I.51; Κλ. 1806 B II.50?, 61
Ἀττικός 1429?
Ἀττίνας 999.12, 18, 24; 1635
Ἀττίνις 1413
Ἄττιος 1058
Ἀττύλα 788
Αὖλος 388, 1621?; Αὖ. Λάρκ. Λέπιδος Σουλπικιανός 1378; Γ. Ἄντ. Αὖ. Ἰούλιος Κουαδρᾶτος 1621?
Αὐλουζενις 936
Αὐλουκενθος, Κλ. 1099
Αὐλουτραλις 1091, 1100.1
Αυμος 2076
Αὐξίβιος 1201
Αὐρηλία cf. s.v. Ἄνναλις, Ἄππη, Ἀρήτη, Ιας, Ἰουλία, Μαρκία, Ναΐς, Νενας, Ὀλυμπιάς, Σαπφώ
Αὐρήλιος 1036, 1139, 1157; cf. s.v. Ἀρτέμων, Βαρβωννης, Βικτωρεῖνος, Γεωργός, Δάφνος, Δημήτριος, Διογένης, Εὐπόριστος, Ζωσιμᾶς, Ἡσύχις, Ἰούλιος, Λυκώτης, Μαβδίας, Μαρκιανός, Μᾶρκος, Μαῦρος, Μενέας, Νέστωρ, Νέων Ἱέραξ, Νικόλαος, Πωλλίων, Ῥόδων, Σεβῆρος, Συνήσιος, Τακιτούρνους, Τακίτους, Χρῆστος Γλαῦκος, ..δυδ--
Αυσος 2078
Αὐτόλυκος 1551
Αὐτοφῶν 1278
Ἀφαισστίων 1404
Ἀφαιστίõν 1461
Ἀφθόνητος 767/768, 780
Ἄφνεια 718
Ἀφροδείσιος 297
Ἀφροδίσιος 1778, 1924
Ἀφροδίσι(ο)ς 836
Ἀφυλε̃ς 1422
Ἀφφιάς 1729, 1731
Ἀφφο(υσ)ος 1940
Ἀχαιός 1739.7, 9, 15?, 24
Ἀχαΐς 407
Ἀχελῶος 1284
Ἀχιλᾶς, Μ. Ἀντόν. 1643?
Ἀχιλλεύς 866
Ἀχίλλιος 980
Ἀχώλιος 1816
Ἀψεύδων 768, 780
Ἄψψος 836
Ἄωρ 603

Βαβεις 1716/1717
Βάβις 1211
Βαβου 1751
Βαβύρτας 1635
Βάβων 1168
Βαγόας 2100
Βαθσαέδης 1942?
Βάθυλλος 1707
Βάκχιος 1197, 1778
Βάλαγρος 1206
Βάλακρος 865, 999.23
Βαλέριος cf. s.v. Σεκοῦνδος
Βάλης 2197
Βανάβηλος 1739.6, 27
Βαρ-- 1925
Βαρβάρα, Β. Λολλία 1444
Βαρβαρα 1505
Βαρβωννης 1942?; Αὐρ. 1942?
Βαρεχβηλος 1928?
Βαρκαῖος 2180
Βαρναιος 1993
Βαρνας 1993
Βαρνεβους 1927
Βαρσαμος 1953?
Βασανεύς 745.4
Βασιλείδης 1228-1236, 1238
Βασιλεύς 1153 A; Κλ. Σῶσις Β. 1825
Βασιλία 2020?
Βασιλική 1133
Βασίλις 2023
Βασιλοκρέων 2179
Βᾶσος 865
Βάσσος 1972, 2011?; Γ. Ἰούλ. 1527
Βάστος 865
Βατθίας 745.4
Βατταρᾶς 2288
Βάτταρος 2288
Βάττος 2164; Τιβ. Κλ. 2164
Βειδεύς 1462
Βεῖδυς 1462
Βείθυς 1049.3
Βειθυτραλεις 1098
Βεισουλας 1032
Βειτωρία 1666
Βειυσθιῶι 1466
Βερενίκη 865
Βερ(ε)νικιανός 1964
Βέρινος 1993
Βερνικιανός, Ἀντών. 1928?
Βερνος 1993
Βερόη 1008
Βεροῦς 1411
Βηριανή 1583
Βιάνωρ 1764
Βίας 1533
Βίβιος 1881?
Βικτωρεῖνος, Αὐρ. 2270
Βίλιππος 865
Βιλιστίων 1551
Βιλλία cf. s.v. Δικαιοσύνη

Βίοτ(τ)ος 487
Βίσθαρος 1466
Βίων 616 A
Βλασίων, Π. Κορνήλ. 604 A.2
Βλάστος 1606
Βλόσων 623, 1463 II, 2288
Βόηθος 2000, 2092
Βοΐδιον 2288
Βοιτώ 836, 846
Βοιωτός 1349
Βολουμνία cf. s.v. Κάληδα
Βόνδις 1094
Βοστρυχίων 561 I.1, 5, 10
Βοστρώ 836
Βοτιάδας 626
Βότρυς 2099
Βότων 2196 B
Βούδιον 2288
Βουθειθερίς? 1155
Βουκάρτας 999.2, 4
Βούκις cf. s.v. Αγβωρ
Βούκκις 1129
Βουλομάγα 1206
Βουλονόα 865
Βρεισηίς 1761
Βρέννος 1745.3?, 50
Βρισηίς 866
Βροῦτος, Κ. Καιπίων 487
Βρούττιος 2211?
Βρυκκαῖος 999.9
Βυβλώ 836
Βωλανός 1704
Βωλᾶς 1704
Βωννης 1942
Βωτήνιος 1006

Γα-- 1806 B I.10
Γαία, Γ. Γαλερία Σααδνη 1918?; Μαρκία 949
Γαϊανός 897.1; Λ. Καλπούρν. 926
Γαιζατος 836
Γάϊος 388, 604 A.16; 949, 1137, 1829; Γ. Ἄντ. Αὖλος Ἰούλιος Κουαδρᾶτος 1621?, Γ. Εἰστάν. 1444, Γ. Ἰούλ. 1760, Γ. Ἰούλ. -- 2075, Γ. Ἰούλ. Βάσσος 1527, Γ. Ἰούλ. Κέλερ 1827, Γ. Ἰού(λ.) Λόνγος 2201, Γ. Ἰούλ. Σιλουανός 1540, Γ. Καλπητανὸς Δημόστρατος 836, Γ. Καμπάν. Φιλέφηβος 1378, Γ. Κλ. -- 1843, Γ. Κορνήλ. 1137, Γ. Λικίνν. Τηλέμαχος 1801?, Γ. Λούκ. Οὐάλης 1837?, Γ. Μάρ. Σιλουανός 1922, Γ. Μέσσ. Πετρώνιος 1806 B I.21, Γ. Ποπίλλ. 969, Γ. Ποπίλλ. Ἰουκοῦνδος 836, Γ. Ὀουίν. Τέρτυλλος 1161?, Γ. Ὀστ. 967, Γ. Οὐείβ. 1444, Γ. Ῥάμ. 1444, Γ. Σεμβρών. -- 604 A.20; Κλ. 1099
Γαλάτεια 804
Γαλάτης 1806 A.-12, B I.52
Γαλερία cf. s.v. Σααδνη
Γάλλος, Γ. Κορνήλ. 2131
Γαλουεις 1828?
Γάμος 1391.2
Γαυινιανός, Λ. Καλπούρν. 927?
Γειθάλιμος? 508 app.cr.
Γείλων 2286
Γελλεμις 1830?
Γελλίας 1416
Γέλων 866, 1462
Γέμινος, Ἀντών. 1918, Κ. Ἀντών. Γ. Κλαυδιανός 1918
Γενάδιος 1994
Γενθιανός, Μ. Πεδουκαῖος 836
Γενθίς, Φλαβία 836
Γένθιος, Κλ. 836
Γεννάδιος 2039?
Γερμανός 1755, 1995, 2083
Γερμανούς 1824
Γεροντίδας 1120.13
Γερύλλος 1216 B.3
Γέτος 836
Γεωργία 1905, 2020?
Γεώργιος 1548?, 2083
Γεωργός 1088.12/13
Γηόργις 1906
Γηρόστρατος 1219
Γιδλασις 1799/1800
Γλαυκέτης 187.36
Γλαυκία 644
Γλαυκίας 754, 837.3; 1437, 1866, 1868
Γλαύκιππος 187.15, 41, 86
Γλαυκίτας 303
Γλαῦκος 503.2; 748.3; Αὐρ. Χρῆστος Γ. 1088.14/15
Γλαφύρα 806
Γλύκων 1761, 1967
Γνάθιος 187.71
Γνᾶθις 1482
Γναῖος, Γν. Ἐγνάτ. Στηλατίνας 604 A.16, Γν. Εἰστάν. 1444, Γν. Καλπούρν. Πίσων 487, Γν. Κορνήλ. Λέντλος 487, Μ. Γν. Λικίν. Ῥουφεῖνος 1656, Γν. Μάνλ. Ἀγρίππας 401
Γνώμη 2296
Γνωσίδικος 1197
Γνῶσις 2296
Γοββαθεος? 2200

Γοργίας 482 A.7; 866, 1463 II
Γόργιππος 490.2
Γοργίς 801
Γοργίων 490.2; 493.2
Γοργόνα 1529
Γοργόνας (or Γοργονᾶς) 1529
Γοργόνεια 1155
Γοργονία 1529
Γοργόνιλλα 1529
Γοργόνιον 1529
Γοργόνι(ο)ς 1529
Γοργονίς 1529, 2276
Γοργονίσκα 1529
Γοργύλος 1462
Γράβος 561 app.cr.
Γράπτος 994
Γρεγόριος 1900?
Γρηγορία 2006
Γρηγόριος 995, 2004
Γυφυαδρου (gen.) 1174?
Γωλῶ? 2134?
Γωλωτ 2134

Δαγαλαιφος 1990
Δαδα 865
Δαδάμας 1206
Δαδυο-- 1104
Δαζιμος or Δαζιμιος? 1488
Δαζίω 836, 846
Δάζιος 846
Δάϊππος 487, 1737
Δακία? 312
Δαμάγαθος 406
Δαμάγης 836
Δάμαλις 836
Δαμαλσος 1094
Δαμάρετος 1414?
Δάμαρχος 789, 1434?
Δάμας 2026?
Δαμᾶς 1719
Δαμάσκιος 2026
Δάμασος 2026?
Δαμάτριος 369, 386, 482 B.13; 1435?, 1437?
Δαμέας 1075, 1434?, 1443
Δαμήν 836
Δαμοκλῆς 1482?
Δαμοκράτης 1237.5; 1463 I
Δαμόκριτος 1364
Δαμονείκη 1573
Δαμόστρατος 390
Δαμύλας, Μυωνίδης Δ. 1585?
Δάμων? 621.2
Δανάη 866
Δανιῆλος 1986
Δάτις 1211
Δαφνική, Κλαυδία 836
Δάφνος, Αὐρ. 2206
Δείδας 865
Δεινίας 1439, 1461
Δεινοκράτης 1197
Δείνων 1463 V
Δεκιμία cf. s.v. Φουνδανία
Δέκμνος 1330.1
Δέλφις 1278
Δελφίς 1278
Δένδας 1423?
Δεξίθεος 124
Δέξιος 549 A
Δεξιτέλης 391
Δέξτερ 616 B
Δερκύλος 1521
Δευτέρε̄ς? 2288
Δεύτερος 2288
Δη-- 677
Δηδήμιος 1094
Δηίμαχος 487
Δηλικός 1197
Δημάρετος 187.83
Δήμαρχος 187.81; 922
Δημέας 1216 A.19
Δημητρ-- 749 app.cr.
Δημήτρειος 1710
Δημητρία 510.4/5; 988
Δημήτριος 337, 989, 1005, 1008, 1031, 1084.5; 1104, 1107.2, 9; 1235, 1284, 1538? 1566, 1585?, 1586, 1777.4, 8, 12; 1965, 2123 I.24?; 2278bis; Ἀπολλωνίδης Δ. 1586, Ἡράκλειτος Εὔδημος Δ. 1585?; Αὐρ. 1777.1, Ἰούλ. 1920
Δημήτ(ριος) 2154
Δημή(τριος) 2224
Δημο-- 487, 502.3
Δημόδοκος 1197
Δημοκλῆς 1635
Δημοκράτης 487, 638?, 1216 A.39
Δημόκριτος 1533?
Δημοσθένης 124, 866
Δημόστρατος 1216 B.4; Γ. Καλπητανός 836
Δημοφάνης 246
Δημοφίλα 732
Δημόφιλος 187.17
Δήμων 187.79
Δι-- 143 Decree 2.66
Διαγόρας 1282
Δίαιτος 1197, 1216 A.38, B.2
Διάκριτος 1201
Διάλογος 2296
Δίας 2123 II.13
Διδύμη 2116
Διδυμίας 102
Δίδυμος 2200?
Δίδ(υμος), Φλ. 2122?
Διδώ 314
Διήγησις 2296
Διῆς 1228/1229
Δικαία 694, 808, 1460
Δικαιο-- 749 app.cr.
Δικαιονίκα 772
Δίκαιος 670, 721 A.1, B.4;

[illegible]
[illegible] Βιλλία 836
[illegible] 1156
[illegible] 482 A.9
[illegible] 1120.7
[illegible] 1806 B I.17
[illegible] 614?
[illegible] 143 Decree 1.56; [illegible] 59; 614?, 1125.2?, [illegible] 1216 B.4; 1281, 1283, [illegible] 1806 B II.4; 2286, [illegible] M. Αὐρ. 1748
[illegible] 1845?
[illegible]ιανός, Ἰούλ. 1863?, [illegible] 1139?
[illegible] 1845?
[illegible] 1801?, 2295
[illegible] 2295
[illegible] 187.62; 2295
[illegible] 159, 1700, 2295
[illegible]ίδης 211
[illegible] 2123, 2123 I.22
[illegible]είδης 242
[illegible]ήα 530
[illegible]ῆς 187.54, 66; 337, 391, 394, 1216 A.26; 1289, 1434, 1463 V
Διολαΐδης 504
Διομείδεις 703
Διομήδης 159; Τιβ. Φλ. Σαβεινιανὸς Δ. Μένιππος 1575?
Διον-- 378
Διονυσι-- 502.1
Διονύσιος 143 Decree 1.61; 247, 283, 386, 399, 412, 485, 487, 506, 510.9; 886, 897.1; 906.2/3; 933, 978, 1004.5; 1049.7/8; 1058, 1075, 1118bis, 1237.1; 1314, 1463 III, 1531?, 1536, 1602, 1692, 1714?, 2123 I.3, 14, 16, II.5, 17?; 2196 F, 2278bis; Λ. Κέσσ. 1653
Διονυσιφάνης 887, 1106
Διονυσόδωρος 510.41
Διόνυσος 1187
Δῖος 1057.3; 1844
Διοσκουρίδης 2123 I.9?, II.4, 8?
Διόσκουρος 2215
Διοσκούρων 1134
Διότιμος 2123 I.7
Διοφάνης 1052, 1057.5?; 1806 A.-32, -18, B I.9?, 42?, II.17? C.4, 14, 16
Διόφαντος 1203
Διοχάρης 242
Δισικος 904
Δίφιλος 187.38, 66; 510.31
Διωγένης 1607
Δίων 470, 493.1; 1133, 1175?, 1462, 1463 II?, IV
Διωνίδης 187.38-40
Δομιτία cf. s.v. Μάγνα
Δομίτιος cf. s.v. Μάγνος, Οὐαλεριανός
Δομιττιανός, Ξέρξης Δ. 2065
Δόμνα 2036
Δομνεῖνα, Ἰουλ(ία) 1920
Δομνῖνος 2009, 2011, 2231
Δορκίς 836
Δορκίων 1482?
Δουλίων 1712
Δουνᾶτος 2023
Δράκων 65, 2123 I.3
Δρεβέλαος 865
Δρειγαλος 836
Δριζίων? 934 app.cr.
Δρόμας 1635
Δρομέας 1434?
Δρόμων 486.2
Δροσέριος 2005
Δυδης 1098 (gen. -ηους)
Δωρι-- 583
Δωρόθεος 143 Decree 1.4; 505, 1463 II, 1917, 1983
Δωσίθεος 1917, 2196 E; Κοκκή. 1806 B I.44, II.16
Δωτάνων? 549 B

Ε-- 1481
Ἑβδομίας 2288
Ἐγνάτιος cf. s.v. Στηλατίνας
Ἕβδομις 2288
Ἑβδομίς 2288
Ἑβδομίσκος 2288
Ἑβδομίων 2288
Ἐγκώμιον 2296
Ἔδενος 1465?
Εἰκαδεύς 2288
Εἰκαδικός 2288
*Εἰκάδιον 2288
Εἰκάδιος 1113, 2288
Εἰκόνιον 1529
Εἰκονίς 1529
Εἰλαγόας 1766; Τιβ. Κλ. 1766
Εἱμητία 1995
Εἰρήνα 1248
Εἰρηναῖος 1222bis, 1394, 2275
Εἰρήνη 1315 app.cr.
Εἰσιάς, Κανινία 284
Εἰστάνιος, Γ. Εἰ. 1444, Γν. Εἰ. 1444
Ἑκάγαρχος 999.20
Ἑκαταῖος 1043, 2278bis
Ἑκατῆος 1132?
Ἑκατόμνος 1589 A/B, 1605
Ἐκλόγη 1707
Ἐκοῖσις 2089
Ἕκτωρ 866
Ἑλένη 866, 1746, 1847
Ἕλενος 866, 1739.4
Ἐλεύθερος 829, 1806 B II.1?
Ἑλίκων 1967
*Ἑλικώνιον 2288
Ἑλίχρυσος 836
Ἑλλαδία 2006
Ἑλλάς 944
Ἑλουία cf. s.v. Πῶλλα
Ἐλπίνης 159
Ἐλπίς 737.5; 851, 1000, 1203
Ἐμιναύτας 580, 629
Ἐμμενίδας 1278, 1412
Ἔμπεδος 1216 app.cr.
Ἐμπρέπων 1280.5/6
Ἐνέδας 810
Ἐνατίων 2288
Ἔνδας? 1458
Ἔνδη(μος) 1533?
Ἐνθαδίων 906.1, 3, 16
Ἐξάδιος 2288
Ἐξηκεστίδης 167
Ἕξις 2296
Ἐόθυμος 1363.1
Ἑορτάσιος 1538-1539
Ἑόρτιος 1538-1539
Ἑόρτων 1539
Ἐπ--, Οὐεκίλ. 1665
Ἐπάγαθος 658.2; 2290
Ἐπαίνετος 1578, 1584?
Ἔπαινος 675, 2296
Ἐπαμεινώνδας 473, 1211
Ἔπαρσις 792
Ἐπαρχίδης 1197
Ἐπαφρόδιτος 1395
Ἐπέελος 762
Ἐπήρατος 337
Ἐπιγένης 1093, 1201
Ἐπιγον(--) 1840
Ἐπίγονος 721 B.3; 2216
Ἐπίδαμος 1469?
Ἐπίκαδος 836, 848
Ἐπικλῆς 187.68
Ἐπίκορος 1538
Ἐπικράτεια 410
Ἐπικράτης 410, 487
Ἐπίκτατος 1757?
Ἐπίκτητος 1592, 1753
Ἐπικτώ 299
Ἐπίλογος 2296
Ἐπίλυκος 246, 1043
Ἐπιμι. 659.8
Ἐπινίκα 403
Ἐπίνικος 1658?
Ἐπίνοος 716
Ἐπίνους 740
Ἐπιστολή 2296
Ἐπίτευξις 2296
Ἐπιτυγχανός 421
Ἐπιφάνης 2125?
Ἐπιφάνι(ο)ς 2003, 2025
Ἐπιχάρης 922, 1806 B I.13, 50, II.21
Ἔπριος cf. s.v. Ἀγαθεῖνος
Επτηπυρις 1049.8/9
Επτησυκος 1100.4/5
ΕΡ 2278bis
Ερ-- 1781
hερακλείδας 1412
Ἐράκτωρ 999.21
Ἔρασις 2198
Ἐρασίστρατος 487?
Ἐρασώ 2198?
Ἐρατῖνος 1038
Ἐρατόξενος 254
Ἐργοκράτης 487
Ἔρετος 2212?
Ἐρίφιλος 1461
Ἑρμαγόρης 1028
Ερμαδορτας 1806 B I.16, II.58
Ἑρμαι-- 482 A.3
Ἑρμαῖος 248, 1771/1772, 1793, 1795?, 1806 A. -15?, B I.15, 36, 47, II.42, 61; 2193
Ἑρμαΐσκος 1607
Ερμανδειμασις 1806 B II.22
Ἑρμᾶς 1723
Ερμασσας 1806 B II.3
Ἑρμάφιλος 1226.2
Ἑρμῆς 955, 1004.2
Ἑρμίας 1278, 1291.1, 10, 15, 30; 1518, 1533, 1585/1586, 1738?; Ἑ. Ἀθαναγόρας 1591
Ἑρμιόνη 866, 1234 app.cr.
Ἕρμιππος 1043
Ἑρμιώνη 1813
Ἑρμο-- 487
Ἑρμογένης 487, 1665?, 1806 B I.27, 50, 59, II.13?; 2020?, 2036
hερμόδορος 1424?
Ἑρμόδοτος 1216 A.33; 2123 I.16?
Ἑρμοκαϊκόξανθος 1538-1539
Ἑρμοκάϊκος 1539
Ἑρμόλυκος 1806 B I.53, II.14
Ἕρμος 999.12
Ἑρμόφαντος 186
Ἕρμων 1237.2; 1463 II/III, 1806 B I.29
Ἑρμῶναξ 1463 V
Ἑρμῶνδαι 1412
Ἐρξίας 2123 I.2?
Ἐρταῆσις 2137
Ἐρύβωθος 1660?
Ἔρως 1510, 1533?, 1806 B I.19/20, 34/35, II.12
Ἐρωτίνη 487
Ἕσπερος 836
Ἑστιαῖος 1201
Ἑστίας 1434
Ἑστιεῖος 1969
Ἑτεαρχίς 416
Ἐτεοκλείδης 1197

Ἐτεονίκης 1858?
Εὐ-- 143 Decree 2.61; 642, 1436
Εὐαγάπητος 1803
Εὐάγελος 1150
Εὐαγόρας 441
Εὐάγορος 2181
Εὐαγριανός 1877
Εὐαίνετος 1327
Εὐάμερος 393
Εὔανδρος 724
Εὐάνωρ 1225.3
Εὐάρεστος 1803
Εὐαρχίδας 482 C.5
Εὐβάτας 2172
Εὔβιος 487
Εὐβίοτος 666; Μ. Οὔλπ. Εὐ. Λεῦρος 666, Τ. Φλάβ. 666; Τ. Φλ. 666
Εὔβουλος 2123 I.14?
Εὐγον-- 486.5
Εὐδαιμονίς 2107
Εὐδαίμων 2204
Εὔδαμος 1459?, 1463 III, 2157
Εὔδημος 1004.2; 1544?, 1820 A, B I/II; Ἡράκλειτος Εὐ. Δημήτριος 1585?
Εὔδικος 487, 712
Εὔδοξος 187.41
Εὔδρομος 187.87
Εὔδωρος 914
Εὐϝαθλος 1363.3
Εὐήθιος 1743
Εὐημερία 1395
Εὐήμερος 836; Κ. Ἰούλ. 852.3
Εὐθάνης 922
Εὔθετος 2213
Εὐθήριος 982.7
Εὔθιππος 187.78
Εὐθύβουλος 1463 IV?
Εὐθυκλῆς 847.2
Εὐθυκράτης 606
Εὐθυκρατίδης 1220 app.cr.
Εὐθύμαχος 245
Εὐθυμία 1988?, 2003
Εὐθυμίδας 1463 IV
Εὔθυνος 476/477
Εὔιππος 1658?, 1660
Εὔκαρπος 2192?; Λ. Καμπάν. Σύμφορος Εὔ. 1378
Εὐκαρπώ 506
Εὐκλείδας 2178
Εὐκλείδης 242
Εὐκλείων 805
Εὐκλῆς 220, 2200?; Τιβ. Κλ. 221
Εὔκναμος 274
Εὔκολος 666
Εὐκράτης 222, 721 A.2
Εὐκρατία 721 A.2
Εὐκρατίων 1573
Εὐκτημ-- 509.7
Εὐκτήμων 509 app.cr.
Εὔλαιος 905 app.cr.
Εὐλαλία 2296
Εὔλανδρος 905
Εὐλογία 2296
Εὐμηλίδας 2191
Εὔμηλος 1660?
Εὐεν(--) 660.3
Εὔνικος 1658?
Εὔνοια 1246
Εὐνόμα 740
Εὔνοστος 1363.2?
Εὐξίθεος 161, 187.21, 75
Εὐπαλάμενος? 729
Εὐπάτριος 2001?
Εὔπολις 510.4
Εὐπόριστος 1820 A; Αὐρ. 1820 A?
Εὐπραξίδας 406
Εὐριαντίδης 922
Εὐρίας 999.23
Εὐριπίδης 282, 337
Εὐρυσάκης 634
Εὐρύτιμος 170
Εὐσεβία 1994, 2004
Εὐσέβιος 2001; Φλ. 1746
Εὐστόργιος 1011
Εὐστόχι(ο)ς 2020?
Εὔτακτος 1725
Εὐτέλης 1354
Εὐτέλια 474
Εὐτοκία 2034
Εὔτροπος 721 B.1
Εὐτυχᾶς 1850?
Εὐτύχες 1534?
Εὐτύχης 1533 (or Εὔτυχος?), 1873, 2214
Εὔτυχος 1004.4/5
Εὐφάμα 691
Εὔφαντος 1245
Εὐφημία 2002, 2020?
Εὔφημος 232
Εὔφηρος 490.1
Εὐφίλητος 1216 A.41; 1803
Εὔφορβος 679
Εὐφραντίδας 1237.2
Εὐφράνωρ 187.72; 273, 1197, 1257, 2169/2170
Εὐφράσιος 2037?
Εὖφρις 2174/2175
Εὐφρο-- 187.82
Εὐφρόνιος 187.73; 273, 1882?
Εὐφροσύνη 971.4
Εὐφρόσυνος 156, 187.14; 908.2; 1606
Εὔφρων 1226 app.cr.
Εὖφρις 2174/2175
Εὐχαρ-- 187.89
Εὐχαρίδης 187.12; 327
Εὔχειρ 487
Εὖχρος 1259.5
Εὔχρους 1152
Εὐχρώτιον 1152
Εὐχρωτίς 1152

Ἔφεσος 1806, 1806 B I.56
Εχ-- 1460
Ἔχχωμα 1942

Ϝαδεία 649
Ϝεῖδυς 1462
Ϝικάδιος 2288
Ϝικαδίων 2288
Ϝοίκων 550

Ζαβδιον 1995
Ζαχαρίας 1548?, 2040?, 2043?
Ζευξίμαχος 2191?
Ζεῦξις 1729, 1730?, 1731, 1732?, 1733, 2123 II.9
Ζηζις 1831
Ζηνᾶς 1919
Ζηνοβία 979 B
Ζήνον 2014
Ζήνων 1222bis, 1245, 1720, 2013, 2123 I.21, II.6?; 2198
Ζησις 1831
Ζησώ 886
Ζοή 1963?
Ζοκολῖνος (nom.?) 2270
Ζορκείς 836
Ζουμου 1857
Ζω-- 1004.5
Ζωΐλος 963, 1660
Ζώϊππος 1482, 1533?
Ζωπύρα 1273, 1664?
Ζωπυρίνα 487
Ζωπυρίων 1442 A
Ζώπυρος 647, 1462, 1463 I/II, IV
Ζωσίμα 897.2
Ζωσιμᾶς 1273; Αὐρ. 1820 A, Μ. Αὐρ. 1820 A
Ζώσιμος 1730; Ζ. Ὀρφεύς 1729?
Ζώσων 978
Ζωτικός 1715

Η-- 2123 II.16
Ἡγάνγα? 2017
Ἡγήμων 238, 879
Ἡγήσανδρος 487, 721 B.2
Ἡγησάρετος 666, 713
Ἡγησίας 186, 527, 1218.10
Ἡγήστρατος 509 app.cr.
Ἡδόνα, Κλαυδία 902
Ἡδόνη 1711
Ἡλι-- 208
Ἡλιάδης 1745.4
Ἠλίας 516, 1963, 1994, 2006, 2019, 2064
Ἠλιάς 2214
Ἡλιοδώρα 1155
Ἡλιόδωρος 449, 487, 1228-1236, 1917
Ἡμέρα 1783?
Ἡραγόρας 1180?
Ἡραΐς 1053.5
Ἡρακλᾶς 1072?
Ἡρακλε-- 592, 1155
Ἡράκλεα 609
Ἡρακλέας 915?
Ἡρακλείδας 358, 1168, 1425, 1437?, 1446, 1463 III/IV, 1660?
Ἡρακλείδης 1298, 2123 I.11, 18?; 2140
Ἡράκλειτος 487, 493.2, 4; 1120.12; 1849 A?, 2123 I.5; Ἡ. Εὔδημος Δημήτριος 1585?
Ἡρακλέων 1107.9?; 1130, 1821
Ἡρακλῆς 416
Ἡράκων 1107.12, 17
Ἡρᾶς 1107.19/20
Ἡρίλαος 735.1, 6
Ἡρίλοχος 2172
Ἧρις 1203
Ἡρίχα 1075
Ἡρόδοτος 186, 866
Ἡρόδωρος 143 Decree 1.57; 487, 735.1, 5; 1201
Ἡρόνικος 1694?
Ἡρόστρατος 1660
Ἥρυλος 1531
Ἡρώδης 143 Decree 1.26; 312, 1938?; Ἀντών. 1928
Ἡρώιδας 1168?, 1659
Ἡρωίδης 1745.44; 2123 I.4, II.15
Ἡρωΐς 854
Ἡρώνδας 186
Ἡσάκιος 1073
Ἡσάκιος 1992
Ἡσίοδος 186, 1874
Ἡσύχις, Αὐρ. 1133
Ἡφαιστίων 1347

Θαιμαρσος 1925
Θαιμο 1502
Θαιμος 1502?, 2078?
Θακεας, Ἀπολλώνιος Θ. 1738
Θάλαμος 836
Θαλάσ(σ)ιος 979 B, 1073
Θαλάσσιος 1834
Θάλεια 778
Θάλης 1464?
Θαλῆς 1508?, 1533
Θάμις 1448
Θαργήλιος 1185
Θαρρύδαμος 1434
Θαρσαγόρας 1463 IV
Θαρσύνων 487
Θαυμασία 1994
Θεαγένης 240, 725, 2128?, 2129
Θεαῖος 187.13
Θειοκλεία 514
Θέκλεια 836
Θεκλῆς 607

Θεμίδης 1531?
Θεμισ(σ)τού 709
Θεμιστόπολις 701
Θεμιστῶναξ 1118?
Θεμίσων 416
Θενβωτας 2126?
Θεόγειτος 766
Θεόγνωτος 1216 A.41
Θεοδόσιος 187.16; 2295
Θεόδοτος 187.11; 1071, 1313.3
Θεοδούλα 259
Θεόδουλος 2295
Θεοδωρ-- 143 Decree 1.56
Θεοδώρα 593, 1081, 1884, 1886, 1906?
Θεόδωρος 548, 1056, 1216 A.35; 1318.1; 1463 III, 1986, 2123 I.8; 2295
Θεοδώσι(ο)ς 2011
Θεοκλείδης 242
Θεοκλῆς 1196?
Θεόκριτος 482 A.10
Θεόκτιστος 2295
Θέολλος 1462
Θεόλογος 2295
Θεομέδων 1531?
Θεόμνηστος, Κλ. 836
Θεοξενίδης 143 Decree 2.62
Θεόξενος 510.2
Θεοπείθης 187.70
Θεόπομπος 187.23; 866
Θεοπρέπιος 2295
Θεόπροπος 1180?
Θεοσέβιος 2295
Θεότεκνος 2295
Θεοτέλης 944
Θεούδοτος 2196 D
Θεοφάνης 165, 2295
Θεόφιλος 487, 2295
Θεοφύλακτος 2295
Θεοχάρης 242
Θερίνη, Κλαυδία 836
Θερσήν 836
Θεστία 416
Θέτις 866
Θετταλίσκος, Μ. Κλ. 1378
Θεύγειτος 765
Θεύδωρος 1582, 2178
Θευκλῆς 1276
Θεύπομπος 1462
Θεύχρηστος 2185
Θεωδόρα 1887?
Θέων 397, 400, 411, 1435, 1463 I, 1584, 2128?, 2129?, 2295; Τι. Κλ. 411
Θεωσέβι(ο)ς 1987
Θηβαῖος 197
Θηραῖος 913?
Θηρίδης? 1531?
Θηριππίδας 407
Θηροκράτης 407
Θήρων 866
Θηρωνίδης 1806 B I.17
Θησαυρός? 784
Θησεύς 866
Θιογίτων 474
Θιοπαλίδας 423
Θίων 1463 III
Θόας 1424
Θοινίας 487
Θōπύλος 1461
Θούκριτος 199
Θούριππος 1005.1
*Θρανίων 2288
Θρασέας 1206; Κλ. 1806 B II.60
Θρασῆς 2235
Θρασυ-- 482 A.7
Θρασύβουλος 1635
Θρασύλοχος 409
Θρασύμαχος 1595?
Θράσυς 1463 V
Θράσων 1463 IV, 1482
Θυμώδης 1206
Θύων 1317.3
Θωμᾶς 1995, 2020, 2275

Ι-- 2123 II.22
Ἰαραῖος 1940
Ἰάρων 1463 IV
Ιας, Αὐρ(ηλία) 1777.2
Ἰάσων 1580, 1581?, 1583, 1587?, 1588, 1641, 1806 B.51; 2196 F, I; Κλεόβουλος Ἰ. 1587?
Ἰατροκλῆς 1588?, 1608?
Ἰέμψαλος 1241
Ἰέραξ, Αὐρ. Νέων Ἰ. 1787
Ἰέριος 2009?
Ἰέρι(ο)ς 2034
Ἱεροκλείδης 510.6
Ἱεροκλῆς 487, 1582, 1611
Ἱερομνήμων 1780
Ἱερόνιμος 1895?
hιερόνυμος 1424
Ἱεροσῶν 1196
Ἱέρων 337, 866, 1156, 1278, 1434
Ἰεσσοῦος 1986
Ἰκάδας 2288
Ἰκαδεύς 2288
Ἰκάδιον 2288
Ἰκάδιος 2288, 2292
Ἰκαδίων 2288, 2292
Ἱκέσιος 1803
Ἱκέτας 1446
Ἰκόνιον 1529
Ἰλαγόας 1765; Κλ. 1768?, Τιβ. Κλ. 1766
Ἱλαρία 2016
Ἱλάρις 1919
Ἰλιάς 866
Ἱμεραῖος 1446
Ἰν-- 190
Ἴναχος 1595?
Ἰνγένουα 1143
Ιννεας (or Ιννεον) 1828
Ιννος 1829

hίνυφος 1461
Ἰοκαστείδας? 1407bis app.cr.
Ἰοκλῆς 870.1
Ἰοκόνδα 836, 848
Ἰορτάσιος 2007?
Ἰούδα (or Ἰούδας) 1979
Ἰουδαῖος 2329
Ἰούδας 1413, 2329; cf. 1979
Ἰουκοῦνδος, Γ. Ποπίλλ. 836
Ἰουλία 906.1, 16; 1845; cf. s.v. Δομνεῖνα, Κουάρτα, Κουντίλλα, Λαμπάς, Μηνογενίς, Οὐαλεντεῖνα, Πρίσκα, Σααδνη, Σάνκτα, Φοίβη; Αὐρηλία 896.1
Ἰ(ουλία) cf. s.v. Λονγεῖνα
Ἰουλιανή 2023
Ἰουλιανός 897.3, 6; 1918?, 2034; Αἴλ. 1075; Τιβ. Ἰούλ. Ἰ. Ἀλέξανδρος 2065
Ἰούλιος 786.3; Γ. Ἰούλ. 1760; cf. s.v. Ἀρτεμίδωρος, Βάσσος, Δημήτριος, Διογενιανός, Εὐήμερος, Ἰουλιανὸς Ἀλέξανδρος, Κέλερ, Κλήμης, Λόνγος, Μάξιμος, Νόβιος, Σεκοῦνδος, Σεουῆρος, Σιλουανός, Φιλιππικός; Γ. Ἄντ. Αὖλος Ἰ. Κουαδρᾶτος 1621?; Αὐρ. 896.1
Ἰούλις, Γ. Ἰ. 2075
Ἰουνία 1609?; cf. s.v. Κρήννη
Ἰούνιος cf. s.v. Σιλανός
Ἰοῦστα, Οὐαλερία 1064
Ηιπίας 1465
Ἱππαγόρας 1120.11
Ἵππαιθος 528
Ἵππαιχνος 683
Ἵππαρχος 608, 1237.1
hιπποδρομε͂ς 1422
Ἱπποκλῆς 893.3
Ἱπποκράτης 786.1/2; 1836?; Μέμμ. 1836
Ἱππόλαος 482 B.7
Ἱππόλοχος 1806 B I.20, 33/34
Ἱππόμαχος 688, 1061
Ἱπποσθένης 1568
Ἵππων 187.78
Ισα.τας (gen.) 1461
Ἰσαγόρας 100, 2123 I.17?
Ἰσαυρικός, Π. Σερουίλ. 487
Ἰσίδωρος 1286, 2103, 2109
Ἰσιτύχης 507
Ἰσμηνίας 487
Ἰσοκράτεια 411
Ἰσοκράτης 487
Ἰστέφανος 2085
Ἰστιόδωρος 1463 II
Ἱστορία 2296
Ἰσχόπολις 589
Ἰταλός 741
Ἰφικλῆς 1460
Ἰφίτας 1462?
Ἰωάνης 1062, 1909
Ἰωάννης 965?, 1313.2; 1592?, 1960, 2054, 2064, 2275
Ἰωάννι(ς) 2234
Ἰώβιος 2000
Ἰώμιλκος 1206
Ἰώσηπος 2058

Κ-- 2047
Κα-- 186
Κάβαλλος 1412
Καβειρώ 487
Καιδριξίων? 934 app.cr.
Καικιλιανός, Τ. Κλ. Μηνογένης Κ. 163.42, 47
Καιμος 259
Καιμως 259
Καινεύς 187.50
Καινίς 1530
Καιοῦμος 2020?
Καιπίων cf. s.v. Βροῦτος
Καλά 2205
Καλαιωνίστα 1990
Καλεύς 1461
Καλεώνιστος 1990
Κάλησα, Βολουμνία 1378
Καληνός, Κ. Φούφ. 487
Καλικράτης 1573
Καλλ-- 373bis
Καλλεικράτης 907
Καλ(λ)ήν 836
Καλλι-- 1488?
Καλλίας 102, 165, 1197, 1201, 1463 V, 1684
Καλλιγένης 2270
Καλλικλῆς 1765, 1806, 1806 B II.3; 1858?; Τιβ. Κλ. 1767
Καλλικράτεα 441
Καλλικράτης 375, 1057.3; 1206
Καλλικρατία 408
Καλλικρατίδης 218, 386
Καλλίμαχος 2162, 2200?
Καλλιμενίς 1363.7
Καλλίνεικος 1713
Καλλίξενος 247, 752 app.cr.
Κάλλιππος 187.24; 2186
Καλλισθένης 2123 II.18
Καλλισσθένης 1280.4
Καλλίστα 792
Καλλιστίων 1203
Καλλιστράτη 1278
Καλλίστρατος 187.33/34; 811, 1463 III, 1531?, 1692
Καλλιστώ 231
Καλλιτύχη 906.17
Καλλιφάνης 509.1, 3
Καλλώ 408

Καλοιώνιστος 1990
Καλόκερος 1967
Καλονή 479
Καλουεντία cf. s.v. Λαλλα
Καλπητανός cf. s.v. Δημόστρατος
Καλπόρνιος cf. s.v. Κίουις, Πείσων, Πίσων
Καλπούρνιος cf. s.v. Γαϊανός, Γαυινιανός
Καλυδώ 1396
Καμπανία cf. s.v. Κληδώ
Καμπάνιος cf. s.v. Σύμφορος Εὔκαρπος, Φιλέφηβος
Καμπάνων 1378
Κάνθαρος 186
Κανινία cf. s.v. Εἰσιάς
Κανπανή 836
Καπίνικος? 482 A.9
Καπίτων 1378
Κάπρων 510.32
Καρκίνος 186
Καρμιδιανός 1551?
Καρνεόδοτος 2125
Κάρνις 1034, 2196 G
Κάρος 1391.1; 2000
Κάρπος 993
Καρταιδάμας 528, 1403.2
Κασάνδρα 918
Κασιανός 2199
Κασίας 2059
Κάσιος 1147
Κασσία cf. s.v. Ὀνησίμη
Κασσ-- 1004.4
Κάσσανδρος 734.2; 866, 933, 943, 1004.1, 3
Κασσίας 1004.3
Κάσσιος 449; cf. s.v. Λογγεῖνος
Κάσσις 933
Κάστωρ 1806 B I.53
Καύκασος 954.5
Καΰστριος 1538
Κβαιμιος 1806 B I.30
ΚΕ 2278bis
Κεβαλῖνος 1206
Κειλαιβείθυς 1063
Κέλερ, Γ. Ἰούλ. 1827
Κέλσος 1069
Κενδαιβης 1798?
Κενδεας 1798?
Κενδηβης 1806 B II.42
Κέντος 1440?
Κεραίας 1798?
Κέρδων 759, 2104?
Κερεας 1806 B I.21, 47, II.7?, 12, 42
Κέρτιμος 999.21/22
Κέσσιος cf. s.v. Διονύσιος
Κεστιανός, Τ. Πεδουκαῖος 836
Κέστος 388
Κετρίπορις 866
Κέφαλος 1463 V
Κεψ-- 1313.17
Κηφίσιος 187.82
Κηφισόδοτος 187.6
Κηφισόδωρος 187.5, 32
Κηφισόστρατος 245
Κηφισόφων 187.7, 31/32
Κιβαροῦς 2017
Κίκων 1334
Κιλικιανός 1908
Κιννουνις 1773
Κίουις, Καλπόρν. 1378
Κίρβεις 1037.1
Κίρων 836
Κλάδος 1197, 1640
Κλαυδία 1587?; cf. s.v. Δαφνική, Ἡδόνα, Θερίνη, Κύριλλα, Πίστις, Προβάτα, Σεσυῆρα, Τυράννιον
Κλαυ(δία) cf. s.v. Ἄκφιον Τατιάς
Κλαυδιανή 1273
Κλαυδιανός 1918; Κ. Ἀντών. Γέμινος Κ. 1918, Τιβ. Κλ. Κ. Κυιντιλλιανός 1089.8/9, Φλ. 1833/1834
Κλαύδιος 836, 1618, 1648, 2076; cf. s.v. Ἀετίων, Αἴγυπτος, Ἀκύλας, Ἀριστοφάνης, Ἀρτεμᾶς, Ἄτταλος, Αυλουκενθος, Βάττος, Γάϊος, Γένθιος, Εἰλαγόας, Εὐκλῆς, Θεόμνηστος, Θετταλίσκος, Θέων, Θρασέας, Ἰλαγόας, Καλλικλῆς, Κλαυδιανός, Κοδρᾶτος, Κράτων, Κυιντιλλιανός, Μηνογένης Καικιλιανός, Μουκιανός, Νέων, Νικήρατος, Πείσων, Ποῦλχερ, Πρειμίων, Πρισκεῖνος Μάρκελλος, Ῥῆγλος, Σύρος, Σωκράτης Σακερδωτιανός, Τορκουᾶτος, Φῆλιξ, Φιλικκίδης, Φλαυιανός, --ελιος; Γ. Κλ. -- 1843, Π. Κλ. -- 1843
Κλαύ(διος) cf. s.v. Σδσπις Βασιλεύς
Κλεάγορος 165, 272
Κλέανδρος 1437?
Κλέαξ 487
Κλεάρετος 406
Κλέαρχος 68, 487, 666, 1806 B I.30, 37, II.10/11, 42
Κλείδαμος 1463 IV?
Κλείνης 487
Κλεισαγόρας 1254
Κλεισθένης, Π. Αἴλ. 1642?
Κλειτ-- 191
Κλείταρχος 1216 A.40
Κλειτίας 510.3
Κλεῖτος 866, 1206
Κλεμυτάδας 1168?
Κλέξος, Παπίας Κ. 1738
Κλεόβουλος 41, 218?, 255, 386, 952, 1533/1534, 1806 A.-32?, -18?, B I.42, II.2, 17; 2286; Κ. Ἰάσων 1587?
Κλεόδωρος 595
Κλεοκράτης 487
Κλεόμαχος 895
Κλεομένης 281, 1806 B I.18?; 2236
Κλεονείκη 1806 B I.12
Κλεόνεικος 1806 A.-11, B I.12, 26, II.7, 9
Κλεόνικος 487
Κλεοπάτρα 588, 837.4
Κλεόνυμος 1814
Κλευγένης 1404
Κλευκράτης 1453?
Κλεύμαχος 1278
Κλεύρ(ρ)οδος 1238
Κλεχσένα 514
Κλεώ 220, 600
Κλέων 143 Decree 1.55
Κληδώ, Καμπανία 1378
Κλήμης, Τ. Ἰούλ. 836
Κληνίππα 598
Κλητώνυμος 1399.2
Κλίμαχος 482 B.3
Κλιτάνδρα 1468
Κλουλλίχη 1197
Κλώδι(ο)ς 836
Κνημαῖος 274
Κνῆμος 274
Κνήμων 274
Κο-- 1313.11
Κοβαρη 1856
Κόγχων 1463 II?
Κοδαρας 1815
Κοδρᾶτος 836; Κλ. 1099
Κοιάτωρ 1425, 1447?
Κοῖνος 866
Κόϊντος, Κ. Ἀντών. Γέμινος Κλαυδιανός 1918, Κ. Ἰούλ. Εὐήμερος 852.3, Κ. Καιπίων Βροῦτος 487, Κ. Οὐίλλ. Κρισπεῖνος Φούριος Πρόκλος 836, Κ. Φούρ. 1232.5, Κ. Φούρ. Καληνός 487
Κοκκήιος cf. s.v. Δωσίθεος
Κολω(--) 2235
Κομέντων 1538-1539
Κόμων 1806, 1806 B I.56; 2123 I.4, 7, 15?
Κονακίς 1484
Κοννακίς 1521
Κοννίς 2123 II.8?
Κόνων 866
Κοπρᾶς 2226?
Κοπρεύς 2270
Κοραινέτα 733
Κορβουλίων 836
Κορμίς 704
Κορνηλιανός, Κούσπ. Φαβιανὸς Κ.? 1878?
Κορνήλιος, Γάλλος Κ. 2131; Γ. Κ. 1137; cf. s.v. Βλασίων, Λέντλος, Νέων
Κο(ρνήλιος) cf. s.v. Τατιανός
Κόρος 1806 C.18
Κορράνη 1337
Κορωπ-- 486.4
Κοσ-- 1313.10
Κοσμᾶ 2121
Κοσμᾶς 1313 app.cr., 1514, 2121
Κοσμία 641
Κοσμιάδης 1216 B.21
Κοσμοῦς 2023
Κόσσυρος 1482
Κοτατιανός 1896?
Κοτρας 2226?
Κότταβος 1406
Κοττύφα 690
Κότυς 866
Κουαδρᾶτος, Γ. Ἄντ. Αὖλος Ἰούλιος Κ. 1621?
Κουαδρώνιος, Λ. Μινίκ. Νατάλις Κ. Οὐῆρος 1159/1160?
Κουάρτα, Ἰουλία 836
Κουγας 1857
Κουητη 1098
Κουιντιανή 1726
Κουντίλλα, Ἰουλία 836
Κουσπία 1878?, 1890?
Κουσπιδία 1890?
Κούσπιος cf. s.v. Φαβιανός (Κορνηλιανός?)
Κουστιλλία 1890?
Κρανάη 308
Κραναός 308
Κρανού 708
Κραταιμένης 1462
Κρατεισίς 720
Κράτερος 1206, 1237.1
Κρατεσιβούλα 773
Κράτης 187.42
Κρατησίμαχος 786.6/7
Κρατία 977
Κρατῖνος 186
Κράτων 384
Κρήννη, Ἰουνία 836
Κρήτη 170
Κρίθων 1437
Κρῖνις 2180
Κρινώ 584
Κρισπεῖνος, Κό. Οὐίλλ. Κ. Φούριος Πρόκλος 836
Κριτ-- 682
Κριτίας 143 Decree 1.55
Κριτοκλῆς 1238
Κριτόλα 2190?
Κρίττις 1216 B.5
Κρίτων 187.61
Κτε-- 1306
Κτησίας 187.69
Κτησικλείδης 187.31, 35

Κτησικλῆς 2123 II.22
Κτησικράτης 887
Κτήσων 187.33-35; 1243
Κτῆτος 2290
Κυδίας 940.1
Κυδοκλῆς 2125
Κυδραγόρα 239
Κυζίκιος 1153 A
Κυιντιλλιανός, Τιβ. Κλ. Κλαυδιανὸς Κ. 1089. 8/9; Τιβ. Κλ. Οὐάρ. 1089.9/10
Κυκυιες 1422
Κύκυ(ι)ος 1422
Κυκυώ 1422
Κυλίων 1369
Κυλλεινου (gen.) 1773
Κύλλος 666; Τ. Φλάβ. 666; Τ. Φλ. 666
Κύναρβος 227
Κυνδαία 1117
Κύνων 776
Κυπάρα 1449
Κύπρα 1449
Κυπριανός 1816
Κυπύρα 1449
Κύρα 1909
Κύρακος 2027
Κυριακή 487
Κυριακός 487, 1249, 1252, 2064
Κύριλλα, Κλαυδία 1825?
Κύριλλος 1117, 1737, 1963
Κυρίων 1726
Κυρνανός 1992?
Κυτραγόρα 239
Κώκαλος 1491?
Κωμεδία cf. s.v. Τιττόλλα
Κωνσταντῖνος 2020
Κωσμᾶς 1994
Κωστάντης 2009?
Κωσταντῖνος 2009?
Κωστάντιος 2009?
Κώτιον 170

Λ-- 1806 B II.12
Λαίλιος cf. s.v. Ἀσκληπιάδης
Λάϊχος 765, 774
Λακρατίδας 707
Λάκων 455, 1529, 2123 II.17
Λακωνίς 1529
Λαλλα 1806 B II.14; Καλουεντία 1806 B II.18?
Λαμία 738.2
Λαμπάς, Ἰουλία 836
Λάμπις 655
Λάμπων 143 Decree 1.56
Λαοδίκη 510.36/37
Λαόνικος 1658?, 1660?
Λαπίρων 1412
Λάρκιος 1623?; cf. s.v. Λέπιδος Σουλπικιανός
Λασκεῖβος 836
Λατιμίδης 744.2
Λαυδίκη 1779
Λαχάρης 358, 1739.7, 27
Λέαγρος 111
Λέαινα 705
Λεανάξ 1463 IV
Λέντλος, Γν. Κορνήλ. 487
Λεόκριτος 1120.11
Λέον 1897
Λεόντηος 1751?
Λεόντι(ο)ς 2005
Λεοντίς, Λ. Τατιάς 1580?, 1581
Λέπιδος, Αὐ. Λάρκ. Λ. Σουλπικιανός 1378
Λεπτίνης 187.22; 1197
Λεύκιος 401, 604 A.20; 730, 1483; Λ. Αἰφίκ. 878, Λ. Καλπόρν. Πείσων 1571, Λ. Κορνήλ. Νέων 970; Λ. Σύλλας 1067
Λεύκιππος 1276
Λευκόϊον 836
Λεύκολλος 524 (Λευκόλλια πλάτη); Μ. Τερέντ. 1137?
Λευκόλοφος 172
Λευκοσία 836
Λευκόσι(ο)ν 836
Λεῦρος, Μ. Οὖλπ. 666; Μ. Οὖλπ. Εὐβίοτος Λ. 666
Λεω(--) 1533?
Λεων(--) 660.4
Λέων 406, 571, 778, 944, 1463 I, 1577/1578, 1580, 1581?, 1583?, 1589 C, 1592, 1783, 2018?
Λεωνᾶς, Λ. Ἀγούσ. 827
Λεωνίδας 866
Λεωνίδης 1206
Λεώς 1533?
Λεωσέβης 1506?
Λεώστρατος 187.17
Λεωφωντίδης 1197
Λεωχάρης 487, 999.10
Λήδας 1866?
Λι-- 567
Λιγυρόν 487
Λικίνιος 836; Λ. Λ. 836; cf. s.v. Ῥουφεῖνος
Λικίννιος cf. s.v. Τηλέμαχος
Λόγγος, Τ. Μέστρ. 953
Λόγος 2290, 2296
Λολλία 1444, 2210; cf. s.v. Βαρβάρα
Λόλλις 1444
Λονγεῖνα 1680? (Ἰ(ουλία)?)
Λονγεινιανός 1680
Λονγεῖνος 1830; Κάσσ. 1677
Λόνγος 1680, 1830; Γ. Ἰού(λ.) 2201
Λούκειος, Λ. Ἀγούσ. Λεωνᾶς 827
Λούκιος 421, 658.1; 1649?, 2270; Λ. Ἀγούσ. Λεωνᾶς

827, Λ. Ἰούλ. Μάξιμος 1638, Λ. Καλπούρν. Γαϊανός 926, Λ. Καλ(πούρν.) Γαυινιανός 927?, Λ. Καμπάν. Σύμφορος Εὔκαρπος 1378, Λ. Κέσσ. Διονύσιος 1653, Λ. Λικίν. 836, Λ. Μινίκ. Νατάλις Κουαδρώνιος Οὖηρος 1159/1160?, Λ. Φλ. Φαβρικικιανός 910, Λ. Φλ. Φαβρικιανὸς Ἀντίπατρος 910; cf. s.v. Οὐάλης, Σιβηρεῖνος
Λούκις, Λ. Οὐείβις 1444
Λουλία 1704
Λουλιανή 1704
Λοῦπος 1503?
Λόχ(αγος?) 1135
Λύβιος 1696
Λύκα 750
Λυκαρίων 449
Λύκαρος, Μ. Τυρράν. 836
Λυκίδας 1463 II
Λυκίνη 1806 B I.18
Λυκῖνος 1462
Λύκιος 1533?
Λυκίσκος 187.91; 798
Λύφōν 1480?
Λύκος 370, 853; Τιτίν. 1444
Λυκύμνιοι 1412, 1416
Λύκων 59, 1806 A.-32?, -18?, B I.23, 42, II.17/18, C.17
Λυκώτης, Αὐρ. 1720
Λύσανδρος 187.37; 391
Λυσανίας 98, 1424
Λυσήν 836
Λυσιάδης 197
Λυσίας 949
Λυσίδημος 187.64
Λυσικλήν 897.7
Λυσικλῆς 1568, 2123 II.10?
Λυσικράτης 1568?
Λυσίμαχος 487, 836, 1218.6; 1806 B II.1, 4, C.11; 2102; Μ. Ἀντών. 1806 B II.20
Λυσίπολις 817
Λύσιππος 1439
Λῦσις 653
Λυσίς 187.37; 653 app.cr.
Λυσισθενίδας 406 ·
Λυσίχα 699
Λυσίων 1057.4
Λύσων 806, 849

Μα-- 2100
Μάαρκος 1137 Μ. Τερέντ. Λεύκολλος 1137?
Μαβδίας 1777.1; Αὐρ. 1777.4
Μάγας 1793
Μαγία cf. s.v. Πρόκλη
Μάγνα, Δομιτία 975
Μάγνος, Δομίτ. 975
Μαθαῖος 1466
Μαιεις 1751
Μαικήνας 866
Μαῖνος, Φλ. 1863?
Μακάριος 1888?
Μακεδών 836, 866
Μακρῖνος 1145
Μάκρων 870.4
Μαλῆς 1940
Μάλιχος 1938/1939?
Μαλον 1488?
Μάλχος 1942?
Μάμαρκος 1489
Μαμας 1751
Μαμαστις 1773
Μαμμάριον 1210, 2288
Μάμμαρον 2288
Μανέας 1944
Μάνης 1795, 1805
Μανης 1714
Μάνιγχος 740
Μάνλιος cf. s.v. Ἀγρίππας
Μάννος, Σεπτίμ. 1738
Μαντα 865
Μαντίδοτος 487
Μαντίδωρος 487
Μάντο 865
Μαξίμα, Σεμπρωνία 2171
Μαξιμῖνος 836, 2004
Μάξιμος 790, 1147, 1721?; Λ. Ἰούλ. 1638, Μ. Οὖλπ. Πουπῆν. 666
Μαραμοτας 1798
Μαράνιος 1944
Μάρας 1907
Μάρειος 836
Μαρία 1250, 1883, 1899, 1996?, 2018, 2019?
Μαρῖνα 1965
Μαρίων 1747
Μάρκελλα, Σεμπρωνία 2171
Μαρκελλεῖνα 855.6
Μάρκελλος, Τιβ. Κλ. Πρισκεῖνος Μ. 1047
Μαρκία 836; Αὐρ(ηλία) 1777.12, Φλαβία 855.1; cf. s.v. Γαία
Μαρκιανός 836, 1524; Αὐρ. 1256.2
Μάρκιος cf. s.v. Ἀντιγένης
Μαρκίων 911.3/4
Μᾶρκος 415, 604 A.18; 836, 1069, 1144, 1607, 1872, 1986, 2127, 2152; Μ. Αἴλ. Σῶσπις 1825, Μ. Ἀντόν. Ἀχιλᾶς 1643?, Μ. Ἀντών. 1378, Μ. Ἀντών. Λυσίμαχος 1806 B II.20, Μ. Ἀντών. Οὐάλης 2061, Μ. Αὐρ.

Διογένης 1748, Μ. Αὐρ. Ζωσιμᾶς 1820 A, Μ. Ἰούν. Σιλανός 1609, Μ. Κλ. Θετταλίσκος 1378, Μ. Γν. Λικίν. Ῥουφεῖνος 1656, Μ. Οσηλιο-- 1042, Μ. Οὔλπ. Εὐβίοτος 666, Μ. Οὔλπ. Λεῦρος 666, Μ. Οὔλπ. Πουπήν. Μάξιμος 666, Μ. Οὔλπ. Φλάβ. Τεισαμενός 666, Μ. Πλάνκ. Οὐᾶρος 1784/1785?, Μ. Πόρκ. Σώπατρος 836?, Μ. Πουπλίκ. Ῥουφεῖνος 1666, Μ. Σεπρών. Ἀλβανός 1784, Μ. Τύλλ. 836, Μ. Τυρράν. Λύκαρος 836, Μ. Φούρ. Φῆλιξ 836; Μ. Ἀγρίππας 487; Τ. Αὐρ. 1145?, Ὀσήλ. 1042 app.cr.
Μᾶρκ(ος) 2154
Μάρμακος 1489
Μαρολλας 1769
Μαρτύριος 1262?, 1963
Μαρυλῖνα 1483
Μάρυλ(λ)α 1483
Μαρυλλίς 1483?
Μάρυλ(λ)ος 1483
Μαρωλ-- 1769?
Μάρων 1334, 2038?
Μαρωνᾶς 2038?
Μας 1651?
Μασας 1806 B I.28, 30, 37, II.8?, 19, 51
Μασικος 1708
Μασσις 1857
Μάτα 2196 D
Ματα 253
Ματήρνα 2020?
Μάτιον 170, 253
Ματρωνιανός 2021
Ματταθίας 1466
Μαχάτας 482 C.10
Μαῦρος, Τ. Αὐρ. 1145
Με-- 1360
Μέγαδος 1029
Μεγακλῆς 1806 B I.13, II.20
Μέγαλος 1934
Μεγαρεῖτις (or geogr.?) 2220
Μεγαρίστη 1876?
Μέγης 1814
Μεγιστώ 254
Μεδαρία 1075
Μεζήνας 1061
Μειδίας 1216 A.9
Μειλησία 836
Μεις, Οὐαλερία 1806 B I.32
Μελανεύς 1483?
Μελάνθιος 764
Μέλανθος 1280.5
Μελάνης 1483?
Μελάνιππος 2186
Μέλανκος 836, 848
Μελανός 2001
Μελάνωπος 1588
Μέλας 1237.2
Μελε-- 482 A.1
Μελέαγρος 1806 B II.22
Μελέτη 2296
Μελέτιος 965?
Μελήσιππος 160
Μέλισσα 871 B.1
Μέλιττα 170
Μελιτώ 515
Μεμεος 2196 G?
Μέμμιος cf. s.v. Ἱπποκράτης
Μέμ(μ)ιος 2196 G?
Μέμνων 487, 1125.13?; 2142
Μένανδρος 222, 475, 921, 944, 999.20; 1120.10; 1245
Μενέας 901; Αὐρ. 1726?
Μενέβουλος 748.5
Μενέδημος 487
Μενέκκας 810
Μενεκλείδας 1463 III
Μενεκλεῖος 1463 I
Μενεκλεῖς 482 B.11
Μενεκλῆς 359, 1577, 1585?
Μενεκράτης 49, 666, 744.3; 2099?
Μενεκρατίδας 700
Μενέλαος 866, 1718
Μενέξενος 1589 C, 1590
Μενεπτόλεμος 717 app.cr.
Μενεσθεύς 1533, 1603?
Μενέστρατος 489.2; 1463 I
Μενεττόλεμος? 717
Μενήν 836
Μένινος? 2123 I.15?
Μένιπος 1608
Μένιππος 1205, 1218.8; Τιβ. Φλ. Σαβεινιανὸς Διομήδης Μ. 1575?
Μενίσκος 1125.15?, 28; 1435?
Μεννέας 143 Decree 2.3; 1750, 1780
Μενοίτιος 337
Μενοκλῆς 1360
Μενουνίς 719
Μέντωρ 1206
Μένων 255, 1125.13?, 35?; 1201, 1706
Μερλατος 1773
Μέσσιος cf. s.v. Πετρώνιος
Μέστυς 865
Μέστριος 865; cf. s.v. Λόγγος
Μεστυπαίβης 936
Μετ-- 772
Μέττιος cf. s.v. Μόδεστος
Μέττις 1463 III
Μήδας 1866?
Μήδειος 142, 549 app.cr.

Μήδων 865
Μῆκα 1945
*Μηλάπιον 2288
Μηνᾶς 1536, 1701, 1713, 1792
Μήνειος 1132
Μήνιος 1125.10?
Μηνογένης 1812; Αἴλ. 971.1, Τι. Κλ. Μ. Καικιλιανός 163.42, 47
Μηνογενίς, Ἰουλία 163.44
Μηνόδωρος 518
Μηνόφιλος 1801?, 1806 B I.29
Μητίοχος 487
Μητρίχη 1134
Μητροδώρα 1033
Μητρόδωρος 1651
Μίδας 1805
Μικασώι 1406
Μίκη 1043
Μικίων 510.45
Μίκκα 486.3
Μικκίων 1635
Μικρός 170
Μικροτέρα 170
Μικροτέρον 170
Μίκυθος 1445, 2235
Μικύλιος 1257
Μινᾶς 1880?
Μίνδις 1486
Μινίκιος cf. s.v. Νατάλις Κουαδρώνιος Οὐῆρος
Μίνινος 2123 I.15?
Μιννώ 932
Μινυίς 1192
Μίρων 606
Μνα-- 727
Μναμόσυνον 836
Μνάμων 1463 I?
Μνασήν 836
Μνασίας 406
Μνασιγόνα 779
Μνασίθιος 478
Μνασίμαχος 800, 809 app.cr.
Μνασιστράτα 2166
Μνασιστρότα 514
Μνάστα 2180
Μνήμων 1238
Μνήσαρχος 1489
Μνησι-- 1197
Μνησιάναξ 1278
Μνησικλει-- 1216 B.19
Μόδεστος 1817; Μέττ. 163.7
Μόθων 1440
Μοίριχος 487
Μοκαπορις 1120.8
Μοκασος 1077
Μολεσις 1794?, 1806 B I.31, II.11
Μολης 1772, 1794, 1806 B I.60
Μολοσσός 1446
Μολπή 2296
Μόλπος 1280.7
Μόνιμος 677, 1120.12?
Μονούνιος 836
Μονόφωνος 2024
Μοντανός 1851
Μορζης 1174?
Μορσος 1925
Μοστυλίων 1403.3
Μόσχινα? 577
Μόσχινας? 577
Μόσχιον 1639, 2288
Μόσχι(ο)ν 2288
Μοσχίων 812, 2123 I.19?, II.24
Μόσχος 393, 799, 1120.7; 1639, 1773
Μουκατραλις 1108
Μουκειανός 1096
Μουκιανός 1047, 1093, 1096, 1938?
Μουνας 1750
Μουσ...ς 1100.5
Μουσαῖος 487, 1463 V, 2297
Μούση 1824
Μουσης 1100 app.cr. (gen. -ησυς)
Μύδιον 170
Μῦθος 2296
Μύλητον 253
Μυμβυρ 1442 A
Μυνιίς 1192
Μυννίνη 170
Μύννιον 170
Μύννιχος 170
Μυννίων 170
Μυννώ 170
Μυρτάλη, Ἄπφιον Μ. 1589 B
Μυρτίλος 933
Μύρων 836
Μύσκαλλος 836
Μυταλᾶς 1461
Μυτίων 1238
Μυωνίδης 1238, 1585?; Μ. Δαμύλας 1585?
Μῶρος 2199
Μωσῆς 259, 2297
Μωτάλης 1856
Μωυσῆς 2297

Ν--ώι 504
Νάερος 1977?
Ναΐς, Ἀτιλία 1145, Αὐρ(ηλία) 1777.10
Ναφθι 1461
Νάνη 1035
Νάννα 1806 B II.2, 10
Νάννακος 1201
Ναν(ν)έλαιος 1420
Νάνος 1420
Νάρκισσος 464
Νάσουμος 1938?

Νατάλις, Λ. Μινίκ. Ν. Κουαδρώνιος Οὐῆρος 1159/1160?
Ναυκράτης 117
Ναύτας 2191?
Ναυτέλος 1197
Ναυτο-- 187.51
Νεανδρίδης 1218.6
Νέανδρος 543
Νέαρχος 1235, 1259.6; 1482?, 1814
Νεάφυτος 965?
Νέβριχος 2166-2168
Νειαρχίς 514
Νείκα 614
Νεικαινετεία 1806 Β I.52
Νεικαν-- 1004.3
Νείκανδρος 658.3
Νεικανετεία 1806 A.-12
Νεικάνωρ 911.3; 1551
Νείκη 971.2
Νεικηφόρος 1752
Νεικοκράτης 786.1
Νεικομᾶς 1721
Νεικομήδης, Αἴλ. 1116
Νεικόπολις 911.5/6
Νεικοστράτα 666
Νεικῶι 504 app.cr.
Νείκων 2275
Νειλοεῦς 2124
Νεῖλος 612
Νειλώ 2124
Νεισαῖος 1806 Β I.38, 40, C.16
Νεκτάρις 1541
Νεμεακός 1551
Νεμέριος 1468?
Νεμεσίων 2147?
Νεμήνιος 1434, 1462, 1463 V
Νενας, Αὐρ(ηλία) 1800
Νενδας 1458?
Νεομήνιος 2288
Νεόπολις 1778
Νέπως 1049.7
Νεροταρος 2076?
Νέρων 866
Νέστωρ 866, 1800; Αὐρ. 1829
Νετειρος 1966
Νεφέλη 170
Νέων 409, 486.1; 1769, 1779; Αὐρ. Ν. Ἱέραξ 1787, Κλ. 1765, Λ. Κορνήλ. 970, Τ. Φλ. 1763
Νηρεύς 1967
Νησστια-- 1220
Νησστιάδης 1220 app.cr.
ΝΙΚ 2278bis
Νικ-- 456
Νίκα 754, 946?
Νικαγόρας 2099
Νίκαια 706
Νικαῖος 799, 1463 III, 2187
Νίκανδρος 577, 922, 2203bis
Νικάνωρ 487, 999.19; 1206, 1383
Νίκαρχος 1280.7, 12, 28
Νικᾶς 1985
Νικασαγόρας 1057.5
Νικασίβουλος 1237.1
Νικάσιος 1990
Νικασίων 375
Νικήν 836
Νικήρατος 411, 1660?; Τιβ. Κλ. 400
Νικίας 281, 866, 1665
Νίκιππος 187.49; 493.2
Νῖκις 2188
Νικιχ-- 410
Νικο-- 1146
Νικόδημος 220, 502.2
Νικόδρομος 487, 1208
Νικοκλῆς 1146?, 1568
Νικοκρέων 1206
Νικολάδης 487
Νικόλαος 999.22; 2278bis; Αὐρ. 896.3
Νικόλοχος 1463 I
Νικόμαχος 1416, 2009?
Νικονίδας 700
Νικοξένα 410
Νῖκος 1783
Νικοστράτη 1898?
Νικόστρατος 650, 748.2; 1463 II, 1528
Νικοταχός 2009?
Νικώ 755
Νικῶι 596
Νίκων 391, 482 A.2, 8; 552, 589, 983, 1130, 1197, 1276, 1463 I, 2123 I.13
Νινίς 949
Νίων 482 Β.5
Νόβιος, Ἰούλ. 1319
Νόη, Π. Αἰλία Οὐλπιανὴ Ν. 1764
Νόννα 1986
Νονους 1854
Νονο(υ)ς 1648
Νοϋία 1483
Νόϋιλ(λ)α 1483
Νόϋιος 1483
Νουμήνιος 883, 1334, 1876, 2288
Νουννος 1827, 1831 Β
Νοῦς 2290
Νόφειος 1413
Νυμήριος 1443
Νυμφαῖος 487
Νυμφη 1505
Νυμφόδωρος 1692
Νωνία, Ἀπφία Ν. 1665?

Ξάνθιππος 2194?
Ξε-- 413
Ξεναρίστα 836
Ξένιππος 412

Ξένις 763, 1435
Ξενίς 763
Ξενόδαμος 2102
Ξενόδιφος 1460?
Ξενοκλείδας 601
Ξενοκλῆς 2235
Ξενοκράτεια 510.8/9
Ξενοκράτης 487, 1347
Ξένον 1461
Ξενότιμος 337, 870.3; 1446
Ξενόφαντος 281
Ξενόφιλος 392, 406
Ξενοφῶν 866, 1347
Ξενύτα 542
Ξένων 386, 1216 A.14; 1236
Ξέρξης, Ξ. Δομιττιανός 2065
Ξοῦθος 1203

Οατυησσος 1771
Ὀβδαδαλλος 1502?
Οβριμοτας 1771, 1773
Οἰκιάδας 561 I.11
Οἰνεύς 449, 1216 A.22
Οἰνόφιλος 143 Decree 1.9; 1967
Ὀκτάουιος 836
Ὀλέπιος 2022
Ὄλπιος cf. s.v. Σαλουτάρειος
Ὄλτος 1447
Ὀλυμπιάς 601; Αὐρ(ηλία) 1820 A
Ὀλυμπιόδωρος 187.22, 90; 449, 1981
Ὀλύμπις 1463 II
Ὀλυμπισταχά 2017
Ὀλυμπιχός 1568?
Ὀλυνπιάς 1777.14
Ὀλώϊχος 999.21
Ὀμολωϊ-- 482 A.10
Ὀμολωϊόδωρος 482 A.5
Ὀμολώϊχος 482 Β.9, C.6
Ὀν-- 156
Ὀνα(--) 660.2
Ὄναιος 1482
Ὀναρίδας? 601 app.cr.
Ὀνάσα 170
Ὀνάσανδρος 1238
Ὀνασιμένης 303
Ὀνάσιμος 660 app.cr.
Ὄνασος 170, 1440
Ὀνασώ 170
Ὀνάτωρ 1463 I
Ὀνησᾶς 1530, 1648
Ὀνησικράτης 416
Ὀνησίμη, Κασσία 1530
Ὀνήσιμος 257, 850, 971.1, 3; 1438
Ὄνησος 170
Ὀουίνιος cf. s.v. Τέρτυλλος
Ὅπλουν 693
Ὀππία 836
Οπραμοας 1806 Β II.57?
Ὀπτάτα 836
Ὀρεστ(--) 2235
Ὀρέστας 836
Ὀρέστης 866, 1745.50
Ὀρέστιος 1335
Ὀρθαγόρας 1806.-16, Β I.15, 36
Ορμους 1792
Ορνεπειμις 1806 Β I.54
Ὀρνιχᾶς 1412
Ὀρόμαχος 618
Ορομοας? 1792
Ορομως 1792
Ορπειγεσις 1806 Β I.60
Ορρομους 1792
Ὀρσενούφιος 2127
Ὀρσενοῦφις 2127
Ὀρτάσιος 1538/1539
Ὅρτιος 1538/1539
Ὀρύας 337
Ὀρφέας 769
Ὀρφεύς 769? (gen. Ὀρφέου), 866; Ζώσιμος Ὀ. 1729?
Οσαεις 1819 A (Ὠφελίων Ὀ.?)
Οσαιμις 1815?
Ὀσήλιος cf. s.v. Μᾶρκος
Ὄστακος 1197
Ὅστιος 967
Οὐ-- 1052
Οὐα-- 839.1
Οὐακριανός 1877
*Οὐακρίζης 1877
*Οὐάκριζος 1877
Οὐάλενς 1196?
Οὐαλεντεῖνα, Ἰουλία 1058
Οὐαλεντεῖνος, Οὐίλλ. Οὐ. Φούριος Πρόκλος 836
Οὐαλέρεις cf. s.v. Ῥοῦφος
Οὐαλερία cf. s.v. Ἰοῦστα, Μεις
Οὐαλεριανός, Τ. Δομίτ. 1676
Οὐαλέριος 836, 1562?, 1923
Οὐαλήριος 1829
Οὐάλης, Μ. Ἀντών. 2061, Ἀρούντ. 1143?, Γ. Λούκ. 1837?
Οὐαρ-- 1030
Οὐαρεινία 973
Οὐαρίνιος 973
Οὐάριος cf. s.v. Κυιντιλλιανός
Οὐᾶρος, Μ. Πλάνκ. 1784/1785?, Τίτ. 1738
Ουασεαθος 2078?
Ουαυα 1821
Οὐείβιος, Γ. Οὐ. 1444
Οὐείβις, Λ. Οὐ. 1444
Οὐεκίλιος cf. s.v. Ἐπ--
Οὐερσενουφις 2126?
Οὐερσινούφιος 2127
Οὐῆρος 1678; Λ. Μινίκ. Νατάλις Κουαδρώνιος Οὐ. 1159/1160?

Οὐίλλιος cf. s.v. Κρισπεῖνος Φούριος Πρόκλος, Οὐαλεντεῖνος Φούριος Πρόκλος
Οὐίρδιος cf. s.v. --ανός
Οὐλπιανή, Αἰλία 1764?, Π. Αἰλία Οὐ. Νόη 1764
Οὔλπιος cf. s.v. Εὐβίοτος Λεῦρος, Λεῦρος, Μάξιμος, Πρακτικός, Τεισαμενός
Οὐολύσιος 1234
Οὐρανία 2000
Ὀφε-- 482 A.2
Ὀφέλλιος cf. s.v. Ἀθηνίων
Ὀφέλτας 303
Ὀφίτας 1462?
Ὀψιάδης 509.1/2

Π...πας 510.31
Πα-- 882.6
Παγκλῆς 245
Παδαμουρις 1771
Παιάνιος 1462
Παίγνιον 2288
Παιώνιος 283
Παλαιστώ 111
Πάμμαχος 1463 III
Παμμένης 196 B.1
Παμώνθης 2142
Παν--? 620
Παναθήναιος 236
Πάνδαρος 480
Πανκράτι(ο)ς 2018?
Πάνναιος 944
Πάννυχος 1081
Παννύχων 1273
Παντάρετος 120, 187.57
Πανφρόνιος 1908
Πανχαρίων 1463 I
Παος 1632
Παπας 1726
Παπείας 1132?
Παπίας 1607, 1754, 1829, 1845; Π. Κλέξος 1738
Παπιας 1710
Παπίων 1473, 2083
Πάπος 391, 1739.8
*Παράγαθος 2290
Παραμ-- 502.4
Παραμόνις 1216 A.14
Παραμόνα 283
Παράμονος 721 A.1, B.4; 836, 976, 1004.6; 1347
Παράσιος 337
Παρδάλιον 1273
Παρηγόριος 2043?
Παρθενία 1885?
Παρθένιον 2296
Παρθενόπη 866
Πάρις 918/919
Παρμεν-- 1004.6
Παρμένεια 766
Παρμενίσκος 836, 849, 1278
Παρμενίων 866
Παρμένουν 792
Παρμένων 487, 1168, 1215, 1538/1539
Παρμήν 836
Πάρμις 1035
Παρμονίσκος 632
Παρμώ 836
Πας 1846?
Πασθενίδης 337
Πασικράτης? 1469?
Πασίμαχος 809 app.cr.
Πασῖνος 487
Πάσιππος 2123 I.13
Πάσπαρος 2202
Πάτριππος 2183?
Πατροκλῆς 1106
Πατώ 836
Παῦλλα, Ποπιλλία 487
Παῦλος 1071, 1833, 1887?, 1899?, 1995/1996, 2001, 2021, 2025, 2079, 2082/2083
Παυσανίας 871, 1218.12, 41; 2123 II.7?
Παυσήν 836
Παχάρης 941
Παχαρία 1948
Πε..αγία 830
Πεδουκαῖος cf. s.v. Γενθιανός, Κεστιανός
Πέθθαλος 696
Πειθάλιμος 508
Πείσυλος 337
Πεισινός 406
Πείσων 2278bis; Λ. Καλπόρν. 1571, Τιβ. Κλ. 1768?
Πελαγία 830 app.cr.
Πελανεύς 1483?
Πελδεμις 1568
Πελδεμως 1568
Πέλεια 711
Πέλεφος 2157
Πελεύς 809
Πελοπίδης 505
Πελοποννήσιος 713
Πεμπτίδας 2288
Πεμπτίδης 2288
Πέμπτιος 2288
Πέμπτις 1371
Πέμπτος 1402, 2288
Πέντικος 836
Πένπτις 2288
Πενταδία 2288
Πεντάδιος 2288
Πεντίας 2288
Πένφας 1423
Περδίκκας 866, 943
Περείτας 1004.5
Περίανδρος 1533
Περικλῆς 866, 1771
Περιστερά 487
Περίτας 1553?
Πέρμιχος 482 A.3
Πέρσης 1874

Πέστος 388
Πετεχνοῦμις 2137
Πετηνός 1967
Πέτθαλος 689
Πετοβάστις 2108?
Πετοῆρις 2108
Πετραδίων 2288
Πετράτα 2288
Πετράτων 2288
Πέτρος 1172, 1511
Πετρώνιος, Γ. Μέσσ. 1806 B I.21
Πετῶς 2108
Πευκέστας 866, 1206
Πευκέστης 1206
Πιδαψοη or Πιδαψοης 1174
Πιέριος 1988?
Πίθαρος 1461?
Πιθιάς 1291.10, 15, 30
Πίθων 1440
*Πινάκιον 2288
Πίναξ 2288
Πινύτας 1780
Πιόνιος 1666, 1988?
Πίος 1902?
Πιπίς 879
Πίργος 510.41
Πίρειθος 920
Πισταρέτα 967
Πίστις, Κλαυδία 836
Πίστος 487, 836
Πίσων, Γν. Καλπόρν. 487
Πίττακος 1533?
Πλαῖος 836
Πλάνκιος cf. s.v. Οὐᾶρος
Πλατάνιος, Φλ. Π. Σερηνιανός 1937
Πλατυ-- 1742
Πλατωνική 1503?
Πλάτωρ 836
Πλεισταρχία 412
Πλώτιος 1378
Πνεφερῶς 2160
Π(οβλία), Π. Αἰλία Οὐλπιανὴ Νόη 1764
Ποδᾶς 836
Πολείτης 1561, 1611
Πολεμαῖος 584, 891 app.cr.
Πολέμαρχος 580, 1416
Πολεμοκράτης 923, 1004.4
Πολέμων 2123 I.22?; Αἴλ. 1098
Πολίαγρος 808
Πολίτας 1237.5
Πολλίας 1439
Πολλῖδαι 1412
Πόλλιχος 744.1
Πολύαινος 999.1
Πολύανδρος 409
Πολυάρατος 487, 931, 2174
Πολύαρχος 1254, 2123 II.6
Πολύβιος, Τ. Φλ. 414
Πολύγνωτος 546
Πολυδεύκης 1658
Πολύκλειτος 1206
Πολυκλῆς 922, 2187?
Πολυκράτης 391, 449
Πολύκριτος 666; Φλ. 666
Πόλυλλος 1463 III
Πόλυμνις 238
Πολυνείκη, Τατάριον Π. 1585?
Πολυνίκης 165
Πολυξενίδας 514
Πολύξενος 922, 1463 V, 1491
Πολύστρατος 409, 1168
Πολύφαντος 1336
Πολυφίλα 791
Πολύφρων 1660
Πολύχαρμος 686
Πόλων 391
Πομπεῖος cf. s.v. Διογενιανός
Πόντιος cf. s.v. Ῥοῦφος
Ποπιλίας, Τ. Ὠφίδ. 604 A.18/19
Ποπιλλία cf. s.v. Παῦλλα
Ποπίλλιος, Γ. Π. 969; cf. s.v. Ἰουκοῦνδος
Πόπλιος 2162, 2200?; Π. Αἴλ. -- 1740, Π. Αἴλ. Κλεισθένης 1642?, Π. Αἴλ. Φίλιππος 912, Π. Κλ. -- 1843, Π. Κορνήλ. Βλασίων 604 A.1, Π. Οὐίρδ. --ανός 1088.1, Π. Ὀφέλλ. Ἀθηνίων 1287?, Π. Σερουίλ. Ἰσαυρικός 487, Π. Τετρήν. Ἀμφίων 970
Ποππαῖος cf. s.v. Σαβεῖνος
Πόρκιος cf. s.v. Σώπατρος
Ποσειδόνιος 1840?
Ποσειδῶναξ 1531
Ποσειδώνιος 933, 1004.2
Πόσιδις 503
Ποσιδῶναξ 1531?
Ποσιδωνᾶς 1539
Ποσιδωνία 1006
Ποστόμιος cf. s.v. Ἀλβεῖνος
Πουλυδάμας 745.7/8
Ποῦλχερ, Ἄππ. Κλ. 487
Πουπήνιος cf. s.v. Μάξιμος
Πουπλίκιος cf. s.v. Ῥουφεῖνος
Πούπλιος 1813
Πρα-- 1436
Πρακτικός, Οὔλπ. 836
Πραξαγόρας 220
Πραξιάδης 1464
Πραξίας 487, 1034 app.cr.
Πράξις 1034 app.cr.
Πραξιτέλης 1572?
Πραξίων 482 B.10
Πρατομακες 1422
Πρατομάρες 1450

Πρατομήδης 2178?
Πρατομήνιος 2288
Πρατούση 370
Πρεῖμα 836, 853; Ἀρουντία 1725
Πρειμίων, Τιβ. Κλ. 1054
Πρεῖμος 957.1
Πρηξιάδης 1348
Πρηξίπολις 1060.1
Πρίαμος 866, 901
Πρῖμα 836
Πρίσκα, Ἰουλ(ία) 1920?
Πρισκεῖνος, Τιβ. Κλ. Π. Μάρκελλος 1047
Πρισκιανός 1993
Πρίσκος 1999?
Προβάτα, Κλαυδία 836
Πρόβος 1806 B II.13
Πρόκλα 1799
Πρόκλη 1701?; Μαγία 1700
Προκλῆς 179
Πρόκλος 1849 B, 2200; Κό. Οὐίλλ. Κρισπεῖνος Φούριος Π. 836, Οὐίλλ. Οὐαλεντεῖνος Φούριος Πρόκλος 836
Προκοπία 1987?, 2006, 2037?
Προκοπιάς 1987?
Προμαθίδας 482 A.6
Προμαθίων 1120.11
Προπόδας 1180?
Προσδεκτή 734.1
Πρύτανις 1167?
Πρωταγόρας 678
Πρώταρχος 1361
Πρωτᾶς 1247
Πρωτέας 494
Πρωτεύς 187.80
Πρωτίων 684, 738.1
Πρωτόμαχος 1216 A.37
Πρῶτος 274, 1243, 1631
Πτολεμαῖος 308, 1315 app.cr., 1924?, 1926, 2058, 2123 I.6, 9, II.19; Σεπτίμ. 836
Πτολ(εμαῖος) 2150
Πτολομαῖος 2058
Πύθεος 1632
Πυθίων 1060.2
Πυθογένης 1538
Πυθόδωρος 1031 app.cr.
Πυθοκλῆς 187.10; 487
Πυθόλαος 514
Πυθῶναξ 1531?
Πυλάδης 1844
Πύργαλος 2292
Πυρείχα 514
Πυρέτης 1109
Πυρίας 1411, 1459?
Πύρρ-- 586
Πυρράκα 628
Πυρρίας 1077?
Πύρριχος 1440
Πυρροκῆς? 245
Πύρρος 245, 1063, 1077, 1218.14; 1463 I
Πύρρ(ος) 2113
Πύρρουλος 906.14
Πυρρῴδης 245
Πύρρων 1743
Πύρων 1197
Πῶλλα 2100; Ἐλουία 878
Πωλλίων, Αὐρ. 1088.12,13
Πωσφόρος 814
Πώταλος 952

Ραββος 2069, 2070?, 2075, 2077, 2078?
Ραββους 2079?, 2082
Ῥαβειβηλος 1502
Ραβος 2076
Ῥάδων 1462
Ῥάμιος, Γ. Ῥ. 1444
Ῥατορᾶς 1450
ΡΑΤΟΡΟ 1450?
Ῥεσία 1801
Ῥεταρυς 957.3
Ῥηγίλλη 1997?
Ῥήγιλλος 1997?
Ῥηγίνη 1997?
Ῥηγῖνος 1997?
Ῥῆγλος, Τιβ. Κλ. 1767
Ῥητορική 2296
Ῥίνων 1363.5
Ῥίττων 457
Ῥόδη 914
Ῥόδιππος 1201, 2123 I.10?
Ῥόδων, Αὐρ. 1777.8
Ῥοιμητάλκης 866, 1140
Ρονδας 2292
Ρονδβιης 2292
Ρονδου (gen.) 2292
Ῥουφᾶς 1288
Ῥουφεῖνος, Μ. Γν. Λικίν. 1656, Μ. Πουπλίκ. 1666
Ῥουφῖνος 2011
Ῥοῦφος 1701; Οὐαλέρ. 836, Πόντ. 836
Ρωνδαν (acc.) 2292
Ρωνδβερρας 2292
Ρωνδβιης 2292
Ρωνδερβεμις 2292
*Ρωνδης 2292

Σααδνη, Ἀντωνία 1918, Γ. Γαλερία 1918?, Ἰουλία 1918, Ἰουλ(ία) 1920?
Σαβαλίας 1413
Σαβανας 1413
Σαβατίας 1413
Σάββος 744.2
Σαβείνη 1050
Σαβεινιανός, Τιβ. Φλ. Σ. Διομήδης Μένιππος 1575?
Σαβεῖνος 1077; Πоππαῖος 532

Σαβῖνα 991
Σαβῖνος 2270
Σαγησις? 1574
Σάγων 1491
Σαδαλας 1120.7
Σαεος 2076
Σαΐττα 170, 1692
Σακερδωτιανός, Τι. Κλ. Σωκράτης Σ. 163.42
Σακονίδης 1134
Σάκων 1491
Σαλβία 836, 857
Σάλβιος 836
Σαλουτάρειος, Ὄλπ. 1723
Σαμ-- 191
Σαμι 2027
Σανδογένης 1835
Σάνκτα, Ἰουλία 1786
Σαντνραῖος 1412
Σαπφώ, Αὐρηλία 906.24
Σαραπιάς 2114
Σαραπίων 1933
Σαρίων 1547
Σαρπήδων 1823?
Σατορνῖνα 896.1/2
Σαττώ 639
Σατύρα 791
Σατυρίων 1216 A.41
Σάτυρος 338, 575, 604 B.3; 702, 1043, 1437?, 1769?, 1819 D, 1830, 1845, 1952
Σελήνη 2288
Σελήνιον 2288
Σελήνιος 836
Σεληνίς 2288
Σεμβρώνιος, Γ. Σ. -- 604
Σεμέλη 866
Σεμήλη 1187
Σεμπρωνι-- 2171
Σεμπρωνία cf. s.v. Μαξίμα, Μάρκελλα
Σεμπρώνιος cf. s.v. ᾿Απερ
Σεναμωτις 1193
Σένεκα 1849 B
Σενεπώνυχος 2143
Σεουῆρα 836; Κλαυδία 1765
Σεουῆρος 934, 1678, 2020?; Ἰούλ. 1879?
Σεπρώνιος cf. s.v. Ἀλβανός
Σεπτίμιος 828; cf. s.v. Μάννος, Πτολεμαῖος
Σεραπᾶς 976.1/2
Σεραπιάς 1742
Σεραπίων 739.1, 3; 1205, 1806 B I.31?
Σεργία 2018
Σέργιος 1318.1; 1891?, 1960?, 2054
Σέργις 2079
Σερηνιανός, Φλ. Πλατάνιος Σ. 1937
Σερουίλιος cf. s.v. Ἰσαυρικός
Σεύθης 866
Σεφαιρος 2100
Σήραμβος 337
Σθέννις 487
Σιβηρεῖνος, Λούκ. 1806 B I.57
Σίβιλλα 170
Σίβυλλα 170
Σιγή 157
Σγυφυαδρου (gen.) 1174?
Σεβῆρος 421; Αὐρ. 954.1/2
Σεῖμος 1120.13; 2205
Σεκλίνη 111
Σεκόνδα 836
Σεκούνδα 1153 A
Σεκουνδίων 613
Σεκοῦνδος 957.1, 4; Βαλέρ. 836; Ἰούλ. 836, 855.5
Σεκύδος 1397 B
Σέλευκος 1203, 1764,
Σιγος 1091
Σιθρος 2068, 2076, 2078
Σιλανός 1414, 1461, 2001?; Μ. Ἰούν. 1609
Σιλλεύς 1180?
Σίλλος 1180?
Σιλουανός, Γ. Ἰούλ. 1540, Γ. Μάρ. 1922
Σίμα 602, 698
Σιμαῖος 1423?
Σιμαλίων 143 Decree 2.61
Σίμαλος 487
Σίμη 871 A.1
Σιμίας 724, 835, 1434, 1463 V, 2205
Σῖμος 1463 IV, 2205
Σίμων 2205
Σιμωνίων 2205
Σιναρᾶς 1424
Σινιξ? 1488
Σίπη 157
Σιρικάμων? 487
Σιρίκιος 2008
Σιτάλκης 866
Σκίνδαξ 2288
Σκίνδιον 2288
Σκίρπαλος 487
Σκίρτος 487
Σκόπας 769, 1414
Σκόπος 1359
Σκύθη 1362
Σκυθόδοκος 1061
Σκύμνος 1060.3
Σμίκκη 170
Σμίκρα 111
Σμικρός 170
Σμορζη 1174?
Σοκεύς 1439
Σόλων 1533
Σοσια-- 1460
Σόσιμος 1424
Σοσίπτας 999.12/13
Σῶσις 1469

Σōσπις, Κλ. Σ. Βασιλεύς 1825
Σōστρατος 1424?, 1488
Σουλπικία cf. s.v. Τηλερώ
Σουλπικιανός, Αὐ. Λάρκ. Λέπιδος Σ. 1378
Σούνιον 487
Σουσικράτεις 680, 687
Σουφρόνα 787
Σόφη, Φλαβία 1505
Σοφία 257
Σοφίλλος 487
Σοφοκλῆς 2286
*Σπατάλιον 2288
Σπῆνις 968
Σπόρος 308
Σπουδίδης 187.25
Στ..ος 1357
Σταδμέας 865
Στασίας 1639
Στασιμένης 337
Στασίοχος 1639
Στάσιππος 1738
Στᾶσις 1404
Στάφυλος 2123 I.10
Στε-- 642
Στέφανος 1776, 2134
Στέφαν(ος) 2232
Στέφ(ανος) 2054
Στηλατίνας, Γν. Ἐγνάτ. 604 A.16/17
Στησίλεως 1197
Στίλπων 1439
Στίχος 2296
Στοβαῖος 957.4
Στρατεία 1587?
Στρατήγιος 1998
Στρατήγι(ο)ς 1991, 2001
Στρατηγός 954.6
Στρατοκλῆς 1589 C
Στρατονείκη, Σ. Τατιάς 1589 A
Στρατονίκεια 1206
Στρατόνικος 2123 I.6?
Στρατουνίδας 715
Στρατοφῶν 187.77
Στρατώ 2196 A
Στράτων 187.74, 392, 487, 1218.8; 1394, 1462?, 1806 B I.33
Στρίνπων 1538-1539
Στρόμβιχος 487
Στρούθειν 2288
Στροφή 2296
Στρώμβιχος 1197
Συβαβας, Ἀλέξανδρος Σ. 1928?
Συλα 1876
Σύλλας, Λ. Σ. 1067?
Συμεών 1980?
Συμεώνης 1980?
Συμεώνιος 1980?
Σύμμαχος 1043, 1245, 1980?
Συμφέρων 1274.1
Σύμφορος 906.7; Λ. Καμπάν. Σ. Εὔκαρπος 1378
Συμφωνία 1725
Σύμφωνος, Ἀρούντ. 1725
Σύμων 1980?
Σύμωνος 1980?
Συνγραφή 2296
Σύνδρομος 218
Συνήσιος, Αὐρ. 1151?
Συνίστωρ 2361
Συνκλητία 2000, 2016
Συνκλήτιος 2000, 2016
Σύνφορος 1000, 1718
Συνωρίς 2288
Συρίων 896.6/7
Σύρος, Τιβ. Κλ. 1047
Σφυρᾶς 1461
Σωα-- 492.3
Σώανδρος 492 app.cr.
Σώαρχος 492 app.cr.
Σώϊππος 1533?
Σωκεύς 1426
Σωκράτης 485, 1260.1; 1285, 1312, 1516, 1680, 1752, 1844, 1856, 2286; Τ. Κλ. Σ. Σακερδωτιανός 163.42; 211
Σωμήδης 1463 IV
Σῶν 1192
Σώπατρος 732, 748.4; 1463 I, III, 1596?; Μ. Πόρκ. 836
Σωσα-- 576
Σώσανδρος 786.2; 1434, 1463 II, 1588
Σωσίας 107, 1437?, 1463 IV
Σωσίβιος 824, 1463 III
Σωσίδημος 187.27; 1538
Σωσικράτης 2196 A
Σωσιμάχεια 1216 B.3
Σώσιμος 377
Σωσίπατρος 1463 III?, 1539
Σώσιππος 1414
Σῶσις 487, 1434, 1463 III, 2180
Σωσίς 675, 1233
Σωσίστρατος 1435?, 1462
Σώσιτος 377
Σῶσος 337, 1410
Σῶσπις, Μ. Αἴλ. 1825
Σώστρατος 230/231, 710, 1533?
Σωστρίων 836
Σωσφίτιλλα?, Αἰλία 1825?
Σωτάδας 1463 V
Σώταιρος 1463 IV
Σωτέλης 1866
Σωτήριος 1668?
Σωτήριχος 1298
Σωτιώ 1397 B
Σωτίων 635
Σωτώ 515
Σωτῶι 1358 app.cr.

Σωτωιβ--? 1358
Σώφρων 1273

Τ-- 1479
Ταινάριος? 1433
Ταίναρος? 1433
Τακιμα 1421
Τακιτούρνους, Αὐ(ρ.) 1162
Τακίτους, Αὐ(ρ.) 1162
Ταλουεις 1828?
Ταρουλας 836
Τάσειος 1117
Τασης 1098 (gen. -nους)
Ταταίξ 1475
Τατάριον 1806 B I.60; Τ. Πολυνείκη 1585?
Τατει, --ς Τ. 1782
Τατεις 1782, 1809, 1819 A
Τατιανός, Κο(ρνηλ.) 1896?
Τατιάς, Λεοντίς Τ. 1580?, 1581, Στρατονείκη Τ. 1589 A, Χωτάριον Τ. 1580/1581?; Κλαυ(δία) Ἄπφιον Τ. 1579
Τατώ 836
Ταυρ-- 858
Ταύρα 836
Ταυρίσκος 617
Ταῦρος 836
Ταώ 1336
Τειμόθεος 1085.2/3; 1123?
Τειμοκράτης 1773
Τεισαμενός, Μ. Οὔλπ. Φλάβ. 666
Τείσανδρος 100
Τεισέας 1635?
Τεισίας 281
Τεισικλῆς 652
Τεισικράτης 487
Τελεμάντις 1361
Τελεσίας 518
Τελέσων 1197, 1216 A.14/15
Τέλων 2177
Τεμεμνος? 1830?
Τερεντία 1345, 2208
Τερεντιανός 1881?
Τερέντιος cf. s.v. Λεύκολλος
Τερκοῦθις 2143
Τερμόνιος 591 app.cr.
Τέρμων? 591
Τερπέφιλος 1461
Τερτία 836, 1824
*Τερτίκων 2288
Τέρτιος? 2288
Τέρτυλλος, Γ. Ὀουίν. 1161?
Τεταρτίας 2288
Τεταρτίδας 2288
Τεταρτίων 2288
Τέταρτος 2288
Τετορτίς 2288
Τετραδία 979 A
Τετραδίων 2288
Τετρήνιος cf. s.v. Ἀμφίων
Τέτριχος 2288
Τευτέα 836, 848
Τέχνη 487
Τηλέγονος 1463 V
Τηλέμαχος 232, 1595?; Γ. Λικίνν. 1801?
Τηλέμνηστος 1216 A.37; 1241
Τηλερώ, Σουλπικία 1378
Τηλεφάνης 143 Decree 1.57
Τημένη 170
Τήμενος 170
Τήρης 866, 1109
Τι-- 487, 840.3
Τιβέριος 1602?, 1919; Τιβ. Ἰούλ. Ἰουλιανὸς Ἀλέξανδρος 2065, Τιβ. Κλ. 1047, Τιβ. Κλ. -- 1047, Τιβ. Κλ. Αἴγυπτος 1767, Τιβ. Κλ. Ἀκύλας 836, 1765, Τιβ. Κλ. Βάττος 2164, Τιβ. Κλ. Εἰλαγόας 1766, Τιβ. Κλ. Εὐκλῆς 221, Τιβ. Κλ. Θέων 411, Τιβ. Κλ. Ἰλαγόας 1766, Τιβ. Κλ. Καλλικλῆς 1767, Τιβ. Κλ. Κλαυδιανὸς Κυιντιλλιανός 1089.8, Τιβ. Κλ. Κράτων 1766, Τι. Κλ. Μηνογένης Καικιλιανός 163.42, 47, Τιβ. Κλ. Νέων 1766, Τιβ. Κλ. Νικήρατος 400, Τιβ. Κλ. Οὐάριος Κυιντιλλιανός 1089.9, Τιβ. Κλ. Πείσων 1768?, Τιβ. Κλ. Πρειμίων 1054, Τιβ. Κλ. Πρισκεῖνος Μάρκελλος 1047, Τιβ. Κλ. Ῥῆγλος 1767, Τιβ. Κλ. Σύρος 1047, Τιβ. Κλ. Σωκράτης Σακερδωτιανός 163.42, Τιβ. Κλ. Φῆλιξ 2244?, Τιβ. Κλ. --ελιος 1047, Τ. Φλάβ. Πολύβιος 414, Τιβ. Φλ. Σαβεινιανὸς Διομήδης Μένιππος 1575?
Τιλφισοφῶν? 483
Τίλων 1396
Τιμαῖος 386
Τιμαρέτα 607
Τιμασα 2196 G
Τιμασαγόρας 1473
Τιμασίθεος 187.30
Τιμασίων 1463 II
Τιμήν 836
Τιμο-- 138
Τιμόθεος 179, 1260.2; 1871
Τιμοκράτεια 416

Τιμοκράτης 187.65; 406, 638?
Τιμόκρετος 597
Τιμοκρίτη 165
Τιμόκριτος 487
Τιμόξενος 1238
Τιμόμαχος 187.60
Τιμοσθένης 1280.4/5
Τιμώ 841.2
Τίμων 607
Τιμῶναξ 1118, 1197
Τιντίνων 1539
Τιτβαριος 1773
Τιτίνι(ς) cf. s.v. Λύκος
Τίτιος cf.. s.v. Οὐᾶρος
Τίτος 1575?, 1602?, 1969; Τ. Αὐρ. Μᾶρκος 1145?, Τ. Αὐρ. Μαῦρος 1145, Τ. Δομίτ. Οὐαλεριανός 1676, Τ. Ἰούλ. Κλήμης 836, Τ. Μέστρ. Λόγγος 953, Τ. Πεδουκαῖος Κεστιανός 836, Τ. Φλάβ. Εὐβίοτος 666, Τ. Φλ. Εὐβίοτος 666, Τ. Φλ. Κύλλος 666, Τ. Φλ. Νέων 1763, Τ. Φλ. Φιλωνίδης 836, Τ. Ὠφίδ. Ποπιλίας 604 A.18
Τιττόλλα, Κωμεδία 1444
Τληπόλεμος 1216 B.5
Τλησ-- 459
Τλησιμένης 1222
Τλήσων 1259.6
Τολμαῖος 781 app.cr.
Τολμίδης 2123 I.18?, 20
Τόρκος 865
Τορκουᾶτος, Κλ. 1853
Τουατρις 1828
Τουτρις 1828
Τραειανός 1826
Τραλις 1063
Τραῦσος 836
Τρεβάτιος 884
Τρέκκων 1538/1539
Τριακάδας 2288
Τριάκας 528, 2288
Τρίαξ 2288
Τρικαδίων 2288
Τρίτα 2288
Τριταῖος 2288
Τριτέας 2288
Τριτίας 2288
Τρίτιος 2288
Τρίτος 836, 1429, 2288
Τρίτυλλος 2288
*Τριτύλος 2288
Τριτώ 2288
Τροκονδας 1793
Τρόφιμος 730, 1709, 1737, 1753
Τρύφα 1640
Τρυφέρα 1924?, 1926?
Τρύφων 1891/1892, 2141
Τρυφωνᾶς 1411
Τρωΐλος 1391.3; 1808 A, 1809, 1819 A/B, 1821
Τυγράνης 1994?
Τύλλιος 388, 836
Τύνων 487
Τυράννιον, Κλαυδία 1638
Τυρράνιος cf. s.v. Λύκαρος
Τυρταῖος 2288
Τυχ-- 482 A.6

Ὑάκινθος 866
Ὑβλήσιος 1663 B
Ὑβρίων 352
Ὕλας 1783
Υσσαδωμος 1607

Φ-- 2188
Φαβιανός, Κούσπ. 1878? (perhaps Κούσπ. Φ. Κορνηλιανός)
Φαβρικιανός, Λ. Φλ. Φ. Ἀντίπατρος 910
Φαίδων 1464?
Φαικίων 1482?
Φαινατία? 830
Φαινιππίδης 187.29, 40
Φαλάκρα 836
Φάλακρος 836, 837.1/2
Φάμαινος 1863?
Φανίας 1580/1581, 1588, 1806 B I.19, 35, 43, 58?, II.12/13, 15; Αἴλ. 1806 B I.14
Φανίς 879
Φάννιος 1665?
Φανο-- 1216 B.31
Φανόδικος 1216 B.7/8
Φανόλεος 922
Φαρζαμάνης 1995
Φαρνάβαζος 1164
Φαρνάκης 1806 B I.59, II.13
Φάρος 337
Φαυστῖνος 989; Φλ. 1686?
Φαῦστος 2111
Φειδ-- 190
Φειδίας 487, 1349, 1358
Φείδιππος 187.56; 922
Φειδοστράτη 230
Φείδων 922
Φελουμήνη 2054?
Φένφας 1423
Φεραῖος 913?
Φερενι(--) 2235
Φερσέφασσα? 1469
Φερώνυμος 418
Φηλικίσιμα 1510
Φῆλιξ, Τιβ. Κλ. 2244?, Μ. Φούρ. 836
Φθομώνθης 2142?
Φιάλη, Φλαβία 836
Φιαλίνα 407
Φιβάμου 2115
Φιδίας 1469

Φιλ-- 727
Φίλα 553, 599, 870 app.cr.
Φίλαγρος 999.1, 3/4, 11
Φιλάδελφος 1490, 2323
Φιλαίνεια 640
Φίλαιος 1747
Φιλάναξ? 870 app.cr.
Φίλανδρος 1888?
Φιλάργυρος 1806 B II.1
Φιλάριστος 386
Φιλεναίτα 654
Φιλεῖνος 1806 B I.50
Φιλέταιρος 1729, 1732
Φιλέφηβος, Γ. Καμπάν. 1378
Φιληκίων 1344
Φιλημάτιον 1345, 2288
Φιλήτη 790
Φίλινα 578
Φιλίνιος 740
Φιλῖνος 165, 489.5; 1278, 2123 II.16
Φίλιππος 1120.5
Φιλιππίδης 854; Κλ. 836
Φιλιππικός, Ἰούλ. 1920?
Φίλιππος 187.28; 487, 493 app.cr., 494, 528, 786.4; 800, 802, 866, 882.4; 900. 952, 966, 999.15; 1278; Π. Αἴλ. 912
Φιλίσκος 741, 838.3; 1052, 1779, 2123 I.17
Φιλίστα 579?, 645
Φιλίστας 579?, 1439, 1525
Φιλιστίων 1463 I
Φίλιστος 636, 1280.7, 11/12, 27/28; 1491
Φιλίων 487, 1276
Φιλλιάδας 409
Φίλλις 1216 A.40
Φιλόδαμος 727?, 1461
Φιλοδημίδης 187.55
Φιλόδημος 337, 727?
Φιλόδωρος 1437?
Φιλοθάλης 2185
Φιλοθέων 1592
Φιλόκαλος 1196
Φιλοκλῆς 159, 1206
Φιλοκράτης 138, 240, 489.5; 1463 IV
Φιλόκωμος 1801?
Φιλολόγιος 2013
Φιλόμουσος 1806 B I.28
Φίλον 1461
Φιλοναύτης 487, 492.1
Φιλόνικος 1700
Φιλόνοστος 1363.2?
Φιλοξ-- 487
Φιλοξενίδας 637
Φιλοξενίδης 161
Φιλόξενος 487, 812, 1273, 1414, 1463 IV
Φιλοποτίς 1521
Φιλόστρατος 489.2; 1218.10/11
Φιλότιμος 482 C.5
Φιλουμένη 955 app.cr., 1203
Φιλοχάρης 187.88; 242
Φίλτης 1197
Φιλύτας 2191?
Φίλων 391, 671.8; 1134, 1203, 1255 A.2; 1463 I-IV
Φιλωνίδας 332, 1437?, 1462, 1463 I, V, 1482, 2189
Φιλωνίδης 395, 406; Τ. Φλ. 836
Φιλώνυμος 1216 B.9
Φιλώτας 798, 866, 2125
Φιλωτέρα 1411
Φιλωτία 615
Φιλωτίς 610
Φιντίας 1463 II, V
Φλαβία 1011; cf. s.v. Ἅβροια, Ἀθηνοδότη, Γενθίς, Μαρκία, Σόφη, Φιάλη
Φλάβιος 469, 721 B.1?; cf. s.v. Αἰμιλιανὸς Ἀλβανός, Ἀλβανός, Ἀντωνινιανός, Εὐβίοτος, Κύλλος, Πολύβιος, Σαβεινιανὸς Διομήδης Μένιππος, Τεισαμενός, Φιλωνίδης
Φλ. / Φλάουιος 2041?; cf. s.v. Αἰλιανός, Εὐβίοτος, Εὐσέβιος, Κλαυδιανός, Κύλλος, Μαῖνος, Νέων, Πλατάνιος Σερηνιανός, Πολύκριτος, Φαβρικιανὸς Ἀντίπατρος, Φαυστῖνος
Φλά(ουιος) cf. s.v. Δίδ(υμος)
Φλαυιανός, Κλ. 1806 B I.45
Φ(ο)ιβάμ(μ)ων 2115
Φοίβη, Ἰουλία 852.1
Φοῖνιξ 1488?
Φονδανίας 836
Φορθουνᾶτα 1971
Φορμίων 487
Φόρυς 1314
Φορυσκίδης 187.67
Φούλουιος 1618?
Φουνδανία 836; Δεκιμία 836
Φουρία cf. s.v. Ἀλεξώ
Φούριος, Κό. Οὐίλλ. Κρισπεῖνος Φ. Πρόκλος 836, Οὐίλλ. Οὐαλεντεῖνος Φ. Πρόκλος 836; Κ. Φ. 1232.5; cf. s.v. Φῆλιξ
Φοῦσκος 1830
Φούφιος cf. s.v. Καληνός
Φρ-- 630
Φρασίνικος 937 app.cr.
Φράστωρ 1462
Φράσων 2175
Φρόνιμος 1850?
Φρόντων 684, 1922
Φρύνος 744.1

Φυλεύς 1992
Φυρμῖνος 2037?
Φύρμος 836
Φωκ-- 1902
Φωκαι-- 1216 B.22
Φωκαιεύς 1216 app.cr.
Φωκᾶς 1668
Φωτιανός 1592?
Φωτῖνος 2010
Φωτιων? 1533

Χααμμος 2077?
Χαιρέδαμος 1482
Χαιρεφάνης 940.4
Χαιρεφῶν 98
Χαιρήμων 1463 III
Χαιρίας 187.26
Χαιριμένης 487
Χαιρίων 87
Χαιρύλος 1281
Χαρ-- 1313.9
Χαρήσιος 506
Χαριάς? 572
Χαρίας 572, 1347
Χαρικλείδης 165
Χαρικλώ 1302
Χαρίλαος 2200?
Χαρίλας 2200?
Χαρίξενος 729, 748.6
Χαριτίνη 1781
Χαρμίδης 1681
Χάρõν 1461
Χασετος 2077?
Χαφαθούθος 1942
Χείλων 1533?
Χιλαῖοι 1412, 1416
Χιονίς 981.5
Χίων 187.85
Χιωνίδας 999.15
Χορτᾶς 836
Χρῆσις 1282
Χρῆστος 1680/1681; Αὐρ. Χ. Γλαῦκος 1088.14/15
Χριστόδουλος 964?
Χριστόδωρος 964?
Χριστοφόρος 1172
Χρυσάνθη 1354
Χρυσάωρ 1588
Χρυσιππιανή 1681
Χρύσιππος 227bis
Χσάνθας 1189
Χσενωφõν 1663 A
Χωτάριον, Χ. Τατιάς 1580/1581?

Ψαλμός 2296
Ψάμμις 1028, 2123 I.8?
Ψύλλος 836

Ὡραΐς 1858
Ὡριγένης 2123 II.11?
Ωρμας 1792
Ὧρος 2160?
Ὡρουώγχ(ιος) 2155?
Ὠφελίων 1809, 1819 A (Ὠ. Οσαεις?), B
Ὠφίδιος cf. s.v. Ποπιλίας

--αγος 1030
--αιγένης 487
--αιος 905
--αισαβος 2200?
--ακράτης 631
--αλλιξ-- 752.2
--αν.τις 1483?
--ανδρος 587
--ανός, Π. Οὐίρδ. 1088.1/2
Ιιαρον 1424
--ασευς 1832
--ασίμαχος 809
--άτιος 982.3
--άχιος 1251
--βανος, Ἀσβολᾶς --βανος 1742
--γης 492.3
--γονος 825
--γωρ-- 643
--δας 748.1
--δης 487, 831, 1216 B.18
..δυδ--, Αὐρ. 1781?
--δωρος 482 C.3, 8; 1201
--εας 1460
--εβανης 2068
--εκράτης 143 Decree 2.62
--ελιος, Τιβ. Κλ. 1047
--εμος 1434
--ένης 671.9; 748.9; 1436
--ενος 482 C.7
--έπολις 748.5
--ερήν 836
--ερος 1216 B.11
--έων 1301
--ημίδης 1300
--ης 502.2; 1289
--ιας 1276, 1460
--ίδης? 260?, 1488
--ιος 744.4; 1005.2; 2196 H
--ιππος 412, 671.7; 1011
--ίτων 1103
--κας 544
--κλέα 611
--κμιος 604 B.23
--κράτης 143 Decree 2.60; 748.6
--κρίων 482 C.4
--κτος 222
--λείδας 858
--λεως 1533?
--λης 2123 II.9
--λινας 482 B.1
--λινος 502.3
--λιππος 659.2
--λλείδας 1436
--λος 187.3
--λοχος 2200?
--λυκος 1435?
--μα-- 2123 II.2
--μαχος 573, 1537
--μένη 955

--μιμαιον 1488?
--μνος? 1488
--να 839.3
--νευς 143 Decree 1.24
--νια 748.7
--νιας 748.3
--νιλος 1005.2
--νιος 1090
--νίων 413, 1487
--νος 487
--νους 1305
--ξενος 391, 674
--όδοτος 2194?
--όδωρος 246, 841.4
--οησᾶς 1963?
--οκλείδης 246
--οκλῆς 487
--οκλιδ-- 486.4
--ονᾶς 938
--οπείθης 187.4, 6
--οπολις 2213
--ος 187.24; 1439, 1830, 2123 II.3
--ούσιος 1436
--πολις 695
--πος 760, 1043, 1699?
--πώ 1029
--ράτα 885 A.4
--ράτης 748.2
--ρέτη 246
--ριος 187.1
--ρριχος 752.2
--ς, --ς Τατει 1782
--σας 1829
--σκος 870.6
--σόστρατος 245
--σοτος? 1536
--σσα.. 627
--στος 143 Decree 1.5
--τας 999.24
--τῖνος 410
--τορομίδης? 1488
--τος 143 Decree 1.57
--ύλας 1460
--φάνης 487, 666
--φης 1226.1
--χειρ 1488?
--χος 1482
--ων 482 C.2; 921, 1216 B.9
--ωρος 2109

MYTHOLOGICAL NAMES

Ἄγνοια 2298
Ἄζην 1749.14?
Ἀθανασία 2298
Αἰών 2086
Ἀκμή 2298
Ἀλέξανδρος 727
Ἀλήτης 603, 940 app.cr., 1209, 1822
Ἀμβροσία 2298
Ἀμεριμνία 2298
Ἀνανέωσις 2298
Ἀπόλαυσις 2298
Ἀταλάντη 2275?
Ἀχιλλεύς 727
Ἄωρ 1209, 1822

Βάττος 2163/2164
Βελλεροφόντης 1822
Βίος 2298
Βορέας 1517

Γηθοσύνη 2298

Δηίφοβος 727
Δικαιοσύνη 2086, 2298
Διομήδης 1545
Δύναμις 1931, 2298

Εἰρήνη 2298
Ἑλένη 959.2
Ἐνδαΐς 1458
Εὐανδρία 1931, 2298
Εὐκαρπία 2298
Εὐπρέπεια 2298
Εὐτεκνεία 2086, 2298 H
Εὐτέρπη 2286
Εὐφρασία 2298
Εὔφρασις 2298
Εὐφρώνησις 2298

Ζέφυρος 1517

Θαλεία 2286
Θεογονία 2298

Ἱππόλυτος 2275?
Ἱππομένης 2275
Ἱπποτάδης 940 app.cr.
Ἱππότης 940 app.cr.
Καιρός 2298
Καλλιόπη 2286?
Κλειώ 2286
Κλιώ 2286
Κόσμησις 2298
Κρίσις 2298
Κτίσις 1931, 2298
Κυπάρα 1449

Λεύκιππος 1822

Μεγαλοψυχία 2298
Μελπομένη 2286?
Μένων 727

Ν(ε)ιλεύς 2124
Νέκταρ 2298

Ὀρέστης 2275

Πειθώ 2298
Πλοῦτος 2298
Πολυμνία 2286?

Ῥέσος 1801

Σα(π)φώ 2286

Σκόπη 2298
Σοφία 2298
Σωτηρία 2298

Τάτιος, Τ. Τ. 1656
Τερψιχόρη 1534?, 2286
Τίτος, Τ. Τάτιος 1656

Τρυφή 2298

Φιλοσοφία 2086, 2298

Χάρις 2298
Χρῆσις 2298
Χρυσάωρ 1822

I. B. NAMES OF SHIPS AND ANIMALS

Συνωρίς 2288 (ship)
Τύραννος 2176 (dog)
Χαρά? 1738 (bear)

I. C. LATIN NAMES

Acinius, C.A. 1442 B?
Aemilia, Paulla Ae. 1533
Amphio, P. Tetrin. 970
Anconio 2290
Annius, M. A. 1442 B
Aquila, Cornutus A. 1728?
Architectus 2294
Artas 2275

Basileus 1153 B
Basion 2288
Battara(s) 2288
Battarus 2288

Caius, C. Popill. 969
C(aius), C. Acin. 1442 B?
Cleuomedes 1543
Cornelius cf. s.v. Neon
Cornutus, C. Aquila 1728?

Epagathus 2290
Euorto 1538-1539

Harmation 2288
Heliconion 2288
Homobonus 2293

Ikadium 2288
Iunius 1442 B

Kyzicius 1153 B

Lucius 970; L. Cornel. Neon 970
L(ucius), L. Naut. 1442 B, L. Umbon. 1442 B
Lúvkis 1483

Mamarce/Mamerce 1489
Mamarcus 1489?
Mamerc(i)us 1489
Mamereks 1489
M(arcus), M. Ann. 1442 B, M. Naut. 1442 B, M. Rust. 1442 B
Melapio 2288
Museus 2297

Nautius, L. N. 1442 B, M. N. 1442 B
Neon, L. Cornel. 970
Nicos(tratus) 1528
Novia 1483
Nus 2290

Obdadallus 1502?

Paegnium 2288
Paragathus 2290

Paulla, P. Aemilia 1533
Pinacium 2288
Popillius, C.P. 969
Publius 970; P. Tetrin. Amphio 970
Pyrgalion 2292?

Rabeibelus 1502?
Rhondes 2292
Rustius, M. R. 1442 B

Secunda 1153 B
Secundus 2288
Selene 2288
Selenio 2288
Selenis 2288
Selenium 2288
Septumius 1442 B
Spatalio 2288
Synoris 2288

Tetrinius cf. s.v. Amphio
Thaemo 1502?
Thaemus 1502?
Tranio 2288

Umbonia 1442 B
Umbonius, L. U. 1442 B

PATRONYMIC ADJECTIVES

Ἀγαθόκλειος 792
Ἀθανίηος 482 C.9
Ἀθηνοδωριανή 1800
Ἀμευσιώνιος 482 C.4
Ἀντιγενεία 791
Ἀντιγένειος 482 B.2
Ἀπολλοδώριος 482 B.6
Αὐτολύκειος 1043?

Δαμοκλεῖος 1168

Ἐπικράτειος 707
Ἐπινικεία 788
Εὐφόρβειος 688

Ἡρακλείδαιος 712
Ἡρακώνιος 482 A.8

Θαρσίνιος 482 C.2
Θρασιππεία 706

Καλλιαία 733
Κριτολαεία 699

Λεουνίδαιος 689

Μ--τραιος 748.1
Μελανπυρεία 792
Μενουνεία 719
Μνασιππεία 792

Ξενώνιος 482 B.8

Ὀλυμπίχιος 482 C.3

Πασιφιλεία 791
Περμώνιος 482 C.11
Πολυδάμειος 687
Πτωιοδώριος 482 C.6

Σιβυρτίειος 716
Σωκλεῖος 482 B.12

Τερτικώνειος 2288
Τιμώνιος 482 C.8

-- γένειος 482 C.1
--ελάνιος 482 C.12
--ετώνειος 747
--(ί)δας 2291
--(ί)δης 2291

II. KINGS, DYNASTS AND THEIR FAMILIES

(Cf. also Index VIII for references to kings etc. without Greek titles)

Achaios, member of the Seleukid house: Ἀχαιὸς κύριος τοῦ τόπου 1739. 24/25
Alexander the Great: Ἥρως Ἀλέξανδρος 933; βασιλεὺς μέγας Διὸς Ἀλέξανδρος 960
Alexander, king of Epeiros: βασιλεὺς Ἀλέξανδρος 823?
Androkles, king of Amathous: Ἀνδροκλῆς 1206
Antigonos Doson, king of Macedonia: Ἀντίγονος 893.8?
Antigonos Gonatas, king of Macedonia: Ἀντίγονος 893.8?
Antiochos I, king of Syria: βασιλεύων Ἀντίοχος 1739.1
Aretas, king of the Nabataeans: βασιλεὺς Ἀρέτας Ναβαταίων βασιλεὺς φιλόδημος 1502
Arsinoe II, wife of Ptolemy II, queen of Egypt: βασιλεὺς Πτολεμαῖος καὶ Ἀρσινόη, θεοὶ Ἀδελφοί 1315 A.14
Artaxerxes III, king of Persia: Ἀρταξέρξης βασιλεύς 1605
Berenike II, wife of Ptolemy III, queen of Egypt: βασιλεὺς Πτολεμαῖος καὶ βασίλισσα Βερενίκη θεοὶ Εὐεργέται 1317. 5/6; βασίλισσα Βερενίκη ἡ βασιλέως Πτολεμαίου ἀδελφὴ καὶ γυνή 2130; βασίλισσα Βερενίκη 2146?
Demetrios Poliorketes, king of Macedonia: Δημήτριος 1206
Eumenes II, king of Pergamon: βασιλεὺς Εὐμένης 1745.1, 39, 49
Eurydike, wife of Philip III: Εὐρυδίκη 1206
Kassandros: βασιλεὺς Κάσσανδρος 940.3
Kleopatra I, wife of Ptolemy V, queen of Egypt: Κλεοπάτρα 1068?; βασίλισ-

σα Κλεοπάτρα 2146?
Kleopatra VII, queen of Egypt: βασιλεύουσα Κλεοπάτρα θεὰ νεωτέρα Φιλοπάτωρ 1866
Kotys, king of Odrysian Thrace: βασιλεὺς Κότυς 1120.5, 31
Mithridates VI Eupator, king of Pontos: βασιλεὺς Μιθραδάτης Εὐπάτωρ 1125
Perseus, king of Macedonia: βασιλεὺς Περσεύς 1216 A.12
Philip II, king of Macedonia: βασιλεὺς Φίλιππος 893.5?; 917?
Philip III Arrhidaios, king of Macedonia: βασιλεύς 127/128
Philip V, king of Macedonia: βασιλεὺς Φίλιππος 893.5?; 917?, 930
Pnytagoras, king of Salamis: Πνυταγόρας 1206
Ptolemaios Keraunos, king of Macedonia: Πτολεμαῖος 1206
Ptolemy I, king of Egypt: Πτολεμαῖος Λάγου 1206
Ptolemy II Philadelphos, king of Egypt: βασιλεὺς Πτολεμαῖος καὶ Ἀρσινόη, θεοὶ Ἀδελφοί 1315 A.14; 2130
Ptolemy III Euergetes I, king of Egypt: βασιλεὺς Πτολεμαῖος βασιλέως Πτολεμαίου καὶ Ἀρσινόης, θεῶν Ἀδελφῶν 1315 A.13/14; βασιλεὺς Πτολεμαῖος καὶ βασίλισσα Βερενίκη θεοὶ Εὐεργέται 1317.5/6; βασιλεὺς Πτολεμαῖος 2146?
Ptolemy V Epiphanes, king of Egypt: βασιλεὺς Πτολεμαῖος 2146?
Ptolemy VI Philometor, king of Egypt: βασιλεὺς Πτολεμαῖος 1068?
Ptolemy IX Soter II, king of Egypt: βασιλεὺς Πτολεμαῖος θεὸς Σωτήρ 2144
Ptolemy XV Caesarion, king of Egypt: βασιλεύων ὁ υἱὸς (sc. of Kleopatra VII) Πτολεμαῖος ὁ καὶ Καῖσαρ θεὸς Φιλοπάτωρ καὶ Φιλομήτωρ 1866
Pyrrhos, king of Epeiros: βασιλεὺς Πύρρος 823?
Seleukos I, king of Syria: Σέλευκος 1206
Seleukos, eldest son of Antiochos I, co-regent of Syria: βασιλεύων Σέλευκος 1739.1/2

III. ROMAN EMPERORS AND THEIR FAMILIES

(Cf. the remark in the heading of Index II)

Augustus: Σεβαστὸς Καῖσαρ Ζεὺς Βουλαῖος 218; Σεβαστὸς Καῖσαρ 233; Αὔγουστος 1749.15; cf. 1728 I (Latin) and 2355 (Augustus as ἡγεμών)
Iulia: Ἰουλία Σεβαστά 847.3?
Livia: Ἰουλία Σεβαστή 220; Ἰουλία Σεβαστά 847.3?
Gaius Caesar, adoptive son of Augustus: νέος Ἄρης 219
Tiberius: Αὐτοκράτωρ Τιβέριος Καῖσαρ Σεβαστοῦ υἱὸς Σεβαστός 1585 app.cr.; Σεβαστὸς Τιβέριος Καῖσαρ 1618
Drusus, son of Tiberius: νέος θεὸς Ἄρης 219; Δροῦσος Καῖσαρ Σεβαστοῦ υἱὸς θεὸς ἐκ θεῶν 1585 app.cr.
Agrippina the Younger: Ἰουλία -- Σεβαστή 221
Nero: Νέρων Ζεὺς Ἐλευθέριος 473
Vespasian: Αὐτοκράτωρ Καῖσαρ Οὐεσπασιανὸς Σεβαστός 1612 (also Latin version)
Domitian: Δομιτιανὸς [---] Γερμανικός 836; Δομετιανὸς ὁ κύριος 2147
Trajan: Αὐτοκράτωρ Νέρουα Τραιανὸς Καῖσαρ Σεβαστός 1527
Hadrian: Τραιανὸς Ἁδριανὸς Σεβαστὸς Ὀλύμπιος Πανελλήνιος Ζεύς, μόνος Σωτήρ 162; θειότατος Αὐτοκράτωρ Καῖσαρ Τραιανὸς Ἁδριανὸς Σεβαστός 163.3; μέγιστος Αὐτοκράτωρ Καῖσαρ Τραιανὸς Ἁδριανὸς Σεβαστὸς Σωτὴρ καὶ εὐεργέτης, πατὴρ τῆς πατρίδος, ἀρχιερεὺς μέγιστος, ὕπατος 163.4; μέγιστος τῶν ἀείποτε βασιλέων Αὐτοκράτωρ Καῖσαρ Τραιανὸς Ἁδριανὸς Ὀλύμπιος Πανελλήνιος Ζεύς 163.9; μέγιστος βασιλεύς 163.13, 29; Αὐτοκράτωρ Καῖσαρ Τραιανὸς Ἁδριανὸς Σεβαστὸς Ὀλύμπιος νέος Διόνυσος 222; Αὐτοκράτωρ Θεὸς Ἁδριανὸς Πανελλήνιος 666; Αὐτοκράτωρ Καῖσαρ Θεοῦ Τραιανοῦ υἱός 836; Ἁδριανὸς Καῖσαρ ὁ κύριος 2142
L. Aelius Caesar, adopted son and designated successor of Hadrian: cf. 2316
Antoninus Pius: Ζεὺς Ἐλευθέριος Ἀντωνεῖνος Σωτήρ 360/361; Αὐτοκράτωρ Καῖσαρ Τίτος Αἴλιος Ἁδριανὸς Ἀντωνεῖνος Σεβαστὸς Εὐσεβής 874, 1740; cf. 1159?, 1160
Marcus Aurelius: Θεὸς Ἀντωνεῖνος 1128?; οἱ κύριοι Σεβαστοί 1919 (with Lucius Verus)
Lucius Verus: οἱ κύριοι Σεβαστοί 1919 (with Marcus Aurelius)
Septimius Severus: Αὐτοκράτωρ Καῖσαρ Λούκιος Σεπτίμιος Σεουῆρος Εὐσεβὴς Πέρτιναξ Σεβαστὸς Ἀραβικὸς Ἀδιαβηνικὸς Παρθικὸς -- 605 A; Αὐτοκράτωρ Καῖσαρ Λ. Σεπτίμιος Σεουῆρος Εὐσεβὴς Πέρτιναξ Ἀραβικὸς Ἀδιαβηνικὸς Παρθικὸς Μέγιστος 875; Λ. Σεπτίμιος Σευῆρος Πέρτιναξ Εὐτυχὴς Εὐσεβὴς Ἀραβικὸς Ἀδιαβηνικός 1046; Αὐτοκράτωρ Καῖσαρ Λούκιος Σεπτίμιος Σεουῆρος Πέρτιναξ Σεβαστὸς γῆς καὶ θαλάσσης καὶ πάσης τῆς οἰκουμένης δεσπότης 1747; Αὐτοκράτωρ Καῖσαρ Λούκιος Σεπτίμιος Σεουῆρος Εὐσεβὴς Πέρτιναξ Σεβαστὸς Ἀραβικὸς Ἀδιαβηνικὸς Παρθικὸς Μέγιστος 1848; cf. 1161, 1849
Caracalla: -- Ἀραβικὸς Ἀδιαβηνικὸς Παρθικός 605 B; Μ. Αὐρήλιος Ἀντωνῖνος Σεβαστὸς Εὐσεβής 875; Θεὸς Ἀντωνεῖνος 1128; μέγιστος Αὐτοκράτωρ Σεβαστὸς Μᾶρκος Ἀντωνεῖνος 1196; Ἀντωνεῖνος ὁ Σευήρου 1788; Αὐτοκράτωρ Καῖσαρ Μᾶρκος Αὐρήλιος Ἀντωνεῖνος Σεβαστός 1848; cf. 1676, 2087
Geta: Π. Σεπτίμιος Γέτας Καῖσαρ 875, Σεπτίμιος Γέτας Καῖσαρ 1848
Heliogabalus: Αὐτοκράτωρ Καῖσαρ Μ. Αὐρήλιος Ἀντωνεῖνος Εὐτυχὴς Εὐσεβὴς Σεβαστός 843
Severus Alexander: Αὐτοκράτωρ Καῖσαρ Μᾶρκος Αὐρήλιος Σεουῆρος Ἀλέξανδρος Εὐσεβὴς Εὐτυχὴς Σεβαστός 2132/2133
Philippus Arabs: Αὐτοκράτωρ Ειούλιος Φίλιππος Εὐσεβὴς Εὐτυχὴς Σεβαστός 876; (and son): οἱ κύριοι ἡμῶν Φίλιπποι Σεβαστοί 2158
Philippus Caesar, son of Philippus Arabs: Ειούλιος Φίλιππος Καῖσαρ Εὐσεβὴς Εὐτυχὴς Σεβαστός 876 (cf. Philippus Arabs)
Valerianus: Αὐτοκράτωρ Καῖσαρ Π. Λικίννιος Οὐαλεριανὸς Εὐσεβὴς Εὐτυχὴς Σεβαστός 1748 I
Gallienus: Π. Λικίννιος Γαλλιηνὸς Εὐσεβὴς Εὐτυχὴς Σεβαστός 1748 I
Aurelianus: ὁ κύριος ἡμῶν Αὐτοκράτωρ Καῖσαρ Λούκιος Δομέτιος Αὐρηλιανὸς Εὐσεβὴς Εὐτυχής 1748 II
Tacitus: Ζεὺς Τακῖτος, Θεὸς Τακῖτος 1788
Maximianus: Αὐτοκράτωρ Καῖσαρ Μᾶρκος Αὐρήλιος Οὐαλέριος Μαξιμιανὸς Εὐσεβὴς Εὐτυχὴς Σεβαστὸς σωτὴρ τῆς οἰκουμένης 1760
Galerius: Αὐτοκράτωρ

Καῖσαρ Γάϊος Γαλέριος Οὐαλέριος Μαξιμιανὸς Εὐσεβὴς Σεβαστός 728
Maximinus Daia: Γαλέριος Οὐαλέριος Μαξιμεῖνος ὁ ἐπιφανέστατος Καῖσαρ 1728 II
Severus Caesar: Φλάουιος Οὐαλέριος Σευῆρος ἐπιφανέστατος Καῖσαρ 1728 II
Constantine the Great: cf. 1770 (Latin)
Constantine II, son of Constantine the Great: cf. 1770 (Latin)
Constantius II, son of Constantine the Great: cf. 1770 (Latin)
Constans, son of Constantine the Great: cf. 1770 app.cr.
Julian: Αὔγουστος Ἰουλιανός 2066
Anastasius: Αὐτόκρατωρ Καῖσαρ Ἀναστάσιος -- 1558; ὁ εὐσεβέστατος καὶ φιλόχρηστος ἡμῶν βασιλεὺς Ἀναστάσιος 1691
Unknown emperor(s): Σεβαστοί 225/226, 356; βασιλεύων 1149; Θεοὶ Σεβαστοί (divi Augusti) 1618, 1731, 1741; οἱ Αὐτοκράτορες 1656

IV. A. GEOGRAPHICAL NAMES (EXCEPT ATTICA)

Ἀβδηρίτης 1646.1
Ἀβεικτηνός 1684
Ἀγριππείνη 1554
Ἀγχιαλεύς 1042
Ἀδραμυτηνός 1120.6
Ἀδρία 1487
Ἄζωρος 669
Ἀθαμάν 604 A.7, B.1, 5, 16
Ἀθῆναι 564
Ἄθως 1339
Αἰγεινήτης 1533?
Αἴγυπτος 2131
Αἰδηψός 1347
Αἰλέα 1525
Αἰνιάν 1635
Αἰτωλός 561 I.1, 3, 11, II.1; 556, 1822, 2307
Ἀκαρνάν 563, 2307
Ἄκρα 1120.25
Ἀλεξάνδρεια 1315 A.3; 2100
Ἀλε(ξανδρεύς) 1666
Ἀλικαρνασσεύς 487
Ἀλιτεῖον 372bis
Ἀλιφειρεύς 438
Ἀλυζεύς 565
Ἀμαστριανός 1125.2?, 41?
Ἀμβρακιώτης 136, 604 A.6, B.1, 17
Ἀμισηνός 1125.41?
Ἀμυκλαῖον 1381
Ἀμφιπολ(ε)ίτης 874-876
Ἀνάθα 1910
Ἀνατολή 1937
Ἀντιόχεια 1660
Ἀντιοχεύς 1235, 1247
Ἀπαμεύς 984
ἄπειρος 1241
Ἀπειρώτης 823, 826
Ἀπολλωνία 836
Ἀπολλωνιάτης 625, 724
Ἀπολλωνίς 871 app.cr.
Ἀπτεραῖος 337
Ἀραβικός 1913
Ἀράβιος 1913
Ἀραβίωνος κάστελλον? 1910?
Ἀργαριζείν 1205
*Ἄργασα 1615
Ἀργασεύς 1615
Ἀργεῖος 392
Ἄργισσα 668
Ἄργος 1527
Ἄργουρα 1343
Ἀργοῦσσα 668, 1343
Ἄριμα 1423
Ἀρίμαιος 1423
Ἀρίμασπος 1423
Ἄριμος 1423
Ἀρκαδία 893.1
Ἀρκάς 2307
Ἀρκεσινεύς 1320
Ἀρμενία 1876
Αρσηον (or Αρσηος?) 1120.9
Ἀρσινόη 2092
Ἀρσινοΐτης 2128?
Ἀρτιχία 795
Ἀσία 163.46; 1618, 1784, 1785?
Ἀσίη 1788
Ἀσιναῖος 386
Ἄσκυρις 669
Ἀσπένδιος 1781
Ἄσσινος 1414
Αὐτοπτισταί 1120.17
Ἄφας 797
Ἀχαία 1784, 1785?, 1838
Ἀχαιός 59, 2307

Βάβα κώμη 1739.19
Βαττιάδης 2164
Βαττυναῖος 910
Βειθυνία 1784/1785

Βειθύνιον 1666
Βειθυνός 1820 B I
Βέροια 944
Βηρύτιος 1222 bis
Βησσός 1022
Βῖδος 1462
Βιζυηνός 1120.7
Βίρθα Ἀσπωράκου 1910
Βοιωτός 487, 503.8; 2307
Βοσπορεανός 1196?
Βοσστρηνή 2019?
Βουβωνεύς 1806
Βουμελιταιεύς 789
Βούνειμα 795
Βρύξ 865
Βυζαντία 1865
Βυζάντιος 487, 1125.11; 1865
Βυλλίων 794

Γαζαῖος 2008
Γαλάτης 1739.14
Γαλατικός 1739.12
Γαλήτης 1541
Γεράνη 751
Γε(ρασηνῶν) πό(λις) 2067
Γήων 2080?
Γομφεύς 744.2
Γυλάκιον πεδίον 836
Γυρτώνη 668, 729
Γυρτόνιος 731.2
Γυρτώνιος 745.4

Δαλδιανός 487
Δαμασκηνός 2005
Δάνκλε̄ 1427
Δαρδανίη 1190
Δήλιος 487
Δῆλος 1218.13, 31/32, 48, 50
Διαδου(μενιανή) 2122?
Διδυ(μεύς) 1635
Διονυσοπολείτης 1120.23?, 27, 30
Διόνυσος? 935
Διονύσου λόφος 935
Διοσουρηνός 1049.9
Διφύρα 624.2
Δοκιμεύς 1761
Δολίχη 669
Δοῦρα 1916
Δυραχινή 855.2
Δύσωρον 935
Δώρα 1983
Δωριεύς 1822
Δωρικός 556 (τέλος), 1822

Ἐβρῆος 1551
Ἐλεάτας 1525
Ἐλεινοκαπριτῶν χῶρος 1738
Ελευαδηνιη? 1648?
Ἐληκών 2286
Ἑλλάς 163.6; 461, 516 (χαρτουλάριος Ἑλλάδος)
Ἕλλην 163.12, 13; 341 I.13; 532, 1149?, 1315 A.71
Ἐλτυνιεύς 1385
Ἐμπορίτης 1532
Ἐπιδάμνιος 485
Ἐπίδαμνος 448
Ἐπίδαυρος 341 I.12
Ἑρμοπεδιανός 1661
Ἑρμοῦ πεδίον 1661
Ἑσπέρα? 1738
Εὐεργετίς 2092
Εὐπαλιεύς 561 I.12
Εὐρειπ--? 624 app.cr.
Εὐρυμέναι 795
Εὐρύνα 604 B.20
Εὐφράτης 2080?
Ἐφέσιος 487, 1286, 1733?, 1789, 2199
Ἔφεσος 1618, 1624, 1788, 2199
Ἔφεσος (adj.) 1192?

Φελεάτας 1525

Ζαυρωωσηνος 1053.8 (γῆ Ζαυρωωσηνη)

Ἠλεῖος 1464
Ἡλίου πόλις 1291.26
ἤπειρος 1338/1339
Ἠπειρώτης 487, 794, 2307
Ἠπειρῶτις 487
Ἡράκλεια 797, 915 app.cr.
Ἡρακλειώτης 487
Ἡρακλεώτης 487, 1180?, 1311
Ἡφαιστία 1325 (δῆμος ὁ Ἀθηναίων ἐν Ἡφαιστίαι)
Ἡφαιστιεύς 1329

Θάσιος 66, 867, 889, 1038
Θειβῆος 2310
Θεσπρωτός 795
Θεσσαλία 744.28
Θεσσαλονικ-- 997
Θεσσαλός 487, 744.1, 5, 8, 13, 27, 31; 745.1-3; 2307
Θηβαῖος 782
Θοδεύς 984
Θρᾶιξ 1865, 1868
Θρᾷξ 1865
Θυατειρηνός 163.3, 10, 40; 1639
Θύβρις 1503?
Θυρρεῖον 564

Ἱεραπύτνιος 1410
Ἴλιον 1190
Ἰουδαία 2091, 2244?
Ἰουδαῖος? 2091; 2329
Ἰουλεία 1748 I?
Ἱππόδρομος 1216 B.2

Ἰσσαῖος 2260?
Ἱστίαια 1347

Καδυανδεύς 1806
Καινάπολις 1876?
Καισαρεύς 1934?
Κ(αι)σάρια 2004
Καλα-- 797
Κάλλατεις 1120.12
Καλλατιανός 1120.23
Κάλλατις 487
Καλχηδόνιος 735.2
Καλχηδών 735.6; 1820 B I
Κάνωπος 1264
Καπερναβου 1925
Καπερνεβου κώμη 1925
Καρβατεις 1120.19?, 20
Καρδιανός 1865
Καρία 1241, 1315 app.cr., 1487
Καρίη 1735
Καρουνδα 1806 B I.48
Καρύστιος 487, 1201, 1216 B.3; 1367 app.cr.
Κασσανδρεύς 487
Καύνιος 1568?
Καυστριανός 1661?
Κεκοία 1245
Κελβησσεύς 1772
Κερυανδα 1771
Κεσαρεύς 2042?
Κιβυράτης 1819 D?
Κιδδιοκωμίτης 1739.6, 31?
Κιδδίου κώμη 1739.20, 29
Κιεριεύς 744.2
Κιλαραζέων χῶρος 1738
Κιλλαρει--? 1806 A.-33
Κλαζομένιος 1201
Κλεοπάτρα 2092
Κλυαμα 1771
Κνίδιος 760, 1237, 1364, 2125?
Κνώσιος 337
Κοβαυνα 1771
Κολοβαισαῖος 912
Κολονται 1771
Κορίνθιος 1533
Κόρκυρα 604 B.13
Κορκυραῖος 604 A.6, B.2; 605 B
Κορόντα 564
Κορπίλος 1334
Κουλπου (gen.)? 1806 B I.24
Κρηταιεύς 1281; Κοινὸν τῶν Κρηταιέων 1276, 1375
Κρήτη 448
Κυδωνιάτης 337
Κυεστός 795
Κυζικηνός 1216 A.34
Κύκλωψ 1423
Κυμαῖος 487, 1658?
Κυπαρισσιεύς 386
Κύπριος 2218
Κύπρος 1865
Κυρηναῖος 1034
Κυρήνη, Πτολεμαιεὺς ἀπὸ Κυρήνης 1641
Κυρραία 906.2
Κυρραῖος 906.4
Κυρρέστης 906 app.cr.
Κύρρος 861
Κυτενιεύς 1822
Κύτηλον/Κύτηλος 1245
Κῶιος 1280.8, 12; 1836
Κῶς 1280.15, 17, 21

Λ(--) 1734
Λαιαῖος 1022
Λακεδαιμόνιος 355, 357, 438, 1533?
Λαμβραύνδος 1563.35
Λαμυανείτης 1649
Λανοί (αἱ) 1434 (λαύρα τῶν Λανῶν)
Λαππαῖος 337
Λάρισα 728.9; 735.3
Λαρισαῖος 666, 744.4
Λάτμιος 1563.14, 20, 22, 24-26, 29/30, 38?
Λάτμος 1563.7?, 35
Λατώ 1399.11
Λεβήν 528
Λευκάδιος 610, 659.1; 661.4
Λήμνιος 93/94
Λῆμνος 7, 118, 133, 143 Decree I.11, 23, 42, Decree 2.4; 1325
Λίγυς 1517
Λίμναι 1216 B.8
Λιμναία 564
Λίνδιος 1533/1534?
Λοκρικός 556 (τέλος)
Λοκρός 789
Λυβύη 448
Λυκαῖος 910
Λύκη 910 app.cr.
Λυκία 1241
Λυσιμαχεύς 1865
Λώρυμα 1245

Μαιουμᾶς Τυρίων 1991
Μακεδών 252, 487, 493.4
Μακηδονία 893.2
Μάκιστος 406
Μακρὸν Πεδίον 1809
Μακροπεδείτης 1819 A
Μαλλώτης 139
Μασσαλία 1527
Με-- 604 B.23
Μεγαλοπολίτης 1315 app.cr.
Μεγαλοπολῖτις 170
Μεγαρεῖτις (or personal name?) 2220
Μεγαρεύς 487
Μεθάνιος 350
Μέσσαβα 1549

Μεσσαβαεύς 1549?
Μεσσήνη 390
Μεσσήνιος 402
Μηδικός 1738?
Μῆδος 535
Μητρόπολις 749 app.cr.
Μιλήσιος 487, 1464, 1533, 1549?
Μινύαι 1192
Μοθωναῖος 388
Μολοσσία 604 B.19
Μολοσσός 795, 2307
Μονδαία 528, 669
Μόνοικος 1517
Μονοίκου λιμήν 1517
Μόψειος 668
Μυκόνιος 1212
Μυλασεύς 744.5; 1605
Μύρινα 1325 (δῆμος ὁ Ἀθηναίων ἐν Μυρίνηι)
Μυρίνη 143 Decree 1.7, 12, 14, 50
Μύρτα 1806 B II.5
Μυτιληναῖος 1533?

Ναβαταῖος 1502
Ναιβα 1771
Νακολεύς 1746
Ναξία 870 app.cr.
Νάξιος 1201
Νᾶσος 564
Ναυκρατίτης 2353
Ναυπάκτιος 554
Νέα Κώμη ἡ κάτω 1771
Νεαπολίτης 2270
Νεικαιεύς 1681
Νεικομηδεύς 1642?, 1742
Νέμαυσος 1527
Νεοκαισαρησία 977
Νεοτειχείτης 1739.5, 30?
Νῆσος 1216 B.10
Νῆσοι 1151
Νίκαια 795
Νίσυρος 1266
Νορικόν 1656
Νυμ..ίτης 1533
Νυσαεύς 1848?, 1849

Οατυησσου ἄμπελοι 1771
Ὀβλόστιος 910
Ὀδεσός 1120.10
Οἰνοανδεύς 1799, 1801
Οἰνο(ανδικός) 1799
Οἴστρεον 797
Ὀλβίη 1180?
Ὀλβιοπολίτης 1180?
Ὀλυμεύς 1608?
Ὀλυμπηνός 1820 A
Ὄλυμπος 341 I.28/29, II.26
Ὀπάτας 795
Ὄρειος 1375
Ὄρραον 797
Ὀφιεύς 556
Ὀφιονεύς 556

Παιάνιον 564
Παλαιστ(ίνη), Συρία Π. 2132?
Πάλμυρα 1916
Παμφυλία 2012
Παμφυλίς 1788
Πάμφυλος 1788?
Πανάμαρα 1585?
Πανάμαρος 1575?
Πανέλληνες 666
Παννονία 2316
Παρθαῖος 795
Πάριος 1203
Πάριως 1663 A
Πάτραι 836
Παχείη 1339
Πειράσιος 727
Πεισεανός 1726, 1747
Πελασγίς 735.3
Πέλλα 487, 493.4; 861
περαία 1241
πέραν 1241
Περγαῖος 1788/1789
Πέργαμον 1660
Πέργη 490.4; 2012
Περγήσιος 1789
Πέρσης 836
Πέρσου, ἐν 2095
Πετρῖνος 1419
Πεῦκαι 1120.16?
Πίδασα 1563.8
Πιδασεύς 1563.9/10, 14, 20, 23?, 25-27, 29, 31, 39?
Πισιδία 1770
Πισίδισσα 1246
Πιταναῖος 1658
Πιτερμῶν χωρίον 1541
Πλαταεύς 487
Πλαταϊκή 487
Πλάτανος 545
Ποιωνός 340, 795
Πολυρήνιος 487
Πολυρρήνιος 337
Ποντική 977
Ποντικός 1177 A/B?; Π. ἐκ Καλλάτιος 487
Πόντιος 1178
Πόντος 1120.29; 1159?, 1160, 1784, 1785?, 1820 B I
Πορθμός 1216 B.5
Πράς 562
Πριηνεύς 1533
Πτολεμαιεύς, Π. ἀπὸ Κυρήνης 1641
Πυδναῖος 907
Πύθοιον 339, 669
Πυραιβός 795

Ῥόδιος 487, 1197, 1216 B.36; 1256.1; 1591?, 1613, 2102

Ῥοδυλλεύς 1738
Ῥυσική 1022
Ῥώμα 1232.1
Ῥωμαῖος 163.17; 373, 388, 487, 761, 1089.3/4; 1137, 1149, 1234, 1585?, 1656, 1745.22; 1749.19?; 1770, 2301, 2310

Σαγαλασσεύς 1770
Σαλαμίς (Cyprus?) 146bis
Σάμιος 487, 1663 B
Σάρδεις 1624
Σάριχα 1850?
Σαρμάτας 1168
Σαρματία 1168?
Σειδώ(νιος) 2275
Σειών 1859
Σελεινούσιος 1341
Σιαρηνός 2076?
Σιγειεύς 1180?
Σιδήτης 222
Σιδητίς 1800
Σιδώνιος 487, 2275
Σιθρηνός 2076?
Σικυώνιος 202, 487
Σινώπιος 1533?
Σιριχά 1850?
Σκηρηζις 1120.18
Σκιαζερηνός 936
Σκιτωνεία 1216 B.4
Σκύρος 1339bis (δῆμος τῶν Ἀθηναίων τῶν κατοικούντων ἐν Σκύρωι)
Σμυρναῖος 855.1/2
Σο ῦρα 1910
Σπάρτη 390
Στενά 1806 B I.24
Στρατικός 556 (τέλος)
Στράτιος 570
Συρακόσιος 632
Συρακουσία 1283
Συρία 1203?; Σ. Παλαιστ(ίνη) 2132?
Σύριος 1178
Σχέρινος 1419

Ταβηνός 1203
Ταινάριος 1433?
Ταλαιάν 795
Ταλάωνος 795
Ταναγραία 487
Ταρσεύς 222
Ταυρομενίτης 487, 503.3
Τερκῦθις 2143
Τήϊος 745.1; 1646.2, 8
Τήλιος 1075
Τίγρις 2080?
Τματεανός 1677
Τομείτης 1161?
Τόμις 1159/1160?
Τοριαίτης 1745.2, 39, 49
Τουπαηνός 1721
Τραϊανεύς 1046
Τραλδεύς 1632
Τραλλεύς 1632
Τρινακρία 503.5
Τριφυλάς 795
Τρωνίς 545
Τυρανός 1188?, 1196
Τυρία 1203?
Τύριος 487, 1228/1229, 1233, 1359
Τύρισσα 861

Ὑελήτης 1525
Ὑμεσσεύς 1548?
Ὑμεσσός 1548
Υσσαμε--? 1605

Φαγαί 1245
Φασηλίτης 487
Φενήσιος 1471
Φι(γ)αλεύς 429, 443
Φιλιππεύς 1611
Φιλιπποπολ(ε)ίτης 1089.5; 1093
Φιλομήλειον 1748 I
Φιλομήλιον 1748 II
Φιλομητορίς 2092
Φίσων 2080
Φλαβιοπολίτης 1729?
Φοιτιαί 564
Φρυγίη 1735
Φωκεύς 2307

Χαλκιδεύς 487, 2307
Χαρητεία 1216 B.6
Χάων 795
Χειράκιος 795
Χερβάδιος 795
Χῖος 487
Χρυσαορικός 1822

Ὠρώπιος 490.5; 493.3, 5; 496, 497.15?
Ὠρῶπις 506
Ὠρωπός 495.7; 503.9; 1347

--άδαι / --ίδαι 2291
--εύς 905
--νταισίνα? 1483
--νταισῖνος? 1483?
--οκωμήτης 1722?
--όνιος 1289

IV. B. ATTIC TRIBES, DEMES, ETC.

Ἀγρυλῆθεν 187 II.76-79, 83/84
Ἀθεναῖος 1742

Ἀθῆναι 69, 130, 143 Decree 1.42, Decree 2.36, 39; 163.15
Ἀθηναῖος 52, 85, 94, 136, 160, 281, 487, 549 A, 1533?, 1568?, 2236, 2260?
- δῆμος ὁ Ἀθηναίων ἐν Ἡφαιστίαι 1325
- δῆμος ὁ Ἀθηναίων ἐν Μυρίνηι 1325
- δῆμος τῶν Ἀθηναίων τῶν κατοικούντων ἐν Σκύρωι 1339bis
Ἀθήνηθεν 83
Ἀθήνησι 162, 163.8
Αἰαντίδης 2291
Αἰαντίς 1218.1; 2291
Αἰγειροτόμοι 33
Ἁλαεύς 489.6
Ἀλκμαιωνίδαι 33
Ἀλωπεκῆθεν 143 Decree 1.55; 179, 197, 506
Ἀλωπεκιεύς 120
Ἀμυνανδρίδαι 33
Ἀναφλύστιος 1219
Ἀνδροκλεῖδαι 33
Ἀνταγορίδαι 33
Ἀντιοχίς? 190
Ἀπολλωνιεύς 1218.6
Ἄρειος πάγος 143 Decree 1.9; 220
Ἀρχαιοσαλαμίνιοι 165
Ἀφειδαντίδαι 33
Ἀφιδναῖος 143 Decree 1.55; 165
Ἀχαρνεύς 143 Decree 1.57

Βακχιάδαι 33
Βαρίδαι 33
Βουζύγαι 33
Βρύθακες 33
Βρυτίδαι 33
Γαργήττιος 666
Γεφυραῖοι 33
Γλαυκίδαι 33

Δαιτροί 33
Δεκελειεῖς 33
Δημοκλεῖδαι 33
Δημοτιωνίδαι 33
Διογενίδαι 33

Εἰτεαῖος 143 Decree 1.56
Ἑκαλῆθεν 240
Ἐλασίδαι 33
Ἕρμειος 196 B.3; 220
Ἐρυσιχθονίδαι 33
Ἐρχιεύς 143 Decree 1.61
Ἐτεοβουτίδαι 33
Ἐτιονίδαι 33
Εὐδάνεμοι 33
Εὐεργίδαι 33
Εὐμολπίδαι 33
Εὐνεῖδαι 33
Εὐπατρίδαι 33
Εὐφρονίδαι 33
Εὐωνυμεύς 187 I.37, II.48; 238

Ζεόθεν 232.9
Ζευξαντίδαι 33

Ἡσυχίδαι 33

Θαυλωνίδαι 33
Θεοινίδαι 33
Θυμαιτάδης 1218.11
Θυργωνίδαι 33

Ἰκαριεῖς 33
Ἰωνίδαι 33

Καλλαίς 33
Κεντριάδαι 33
Κεραμεύς 43
ἐκ Κεραμέων 187 II.80
Κεφαλῆθεν 240, 245
Κεφαλίδαι 33
ἐκ Κηδῶν 143 Decree 1.62; 187 II.80
Κήρυκες 33
Κηφισιεῖς 33, 161, 187 I.36
Κοθωκίδης 167
Κοιρωνίδαι 33
Κολλίδαι 33
Κολλυτεύς 1314
Κολωνός 489.2
Κονεῖδαι 33
Κουλοῦρις 171
Κροκωνίδαι 33
Κυννίδαι 33
Κυδαντίδης 232
Κωδειῆς 33
Κωλιεῖς 33, 195
Κωμάδαι 33

Λαμπτρεύς 143 Decree 1.56, Decree 2.63
Λαξάδαι 33
Λυκομίδαι 33

Μαραθώνιος 1218.8/9; 1219
Μεδοντίδαι 33
Μελιτεύς 1218.12, 41; 1314
Μεσόγειοι 33
Μητιονίδαι 33
Μυρρινούσιος 199

Οἰῆθεν 143 Decree 1.57; 243
Οἰκάται 33
ἐξ Οἴου 242

Παιανιεύς 156, 187 I.13/14
Παιονίδαι 33
Παλληνεύς 143 Decree 1.29
Παμφίδαι 33
Πάροικοι 33

Πειραιεύς 143 Decree 1.61; 193
Περγασῆθεν 270 app.cr.
Πλυνῆς, οἱ 26
Ποιμενίδαι 33
Ποτάμιος 245
Πραξιεργίδαι 33, 55
Προβαλίσιος 246/247
Προσπάλτιος 159
Πυρρακίδαι 33
Πυρρητίδαι 33

Ῥαμνούς 151, 160
Ῥαμνούσιος 150

Σαλαμίνιοι 33, 132, 146bis, 158, 165, 236
Σαλαμίς 146bis, 172, 179
Σελλάδαι 33
Σημαχίδαι 33
Σουνιεύς 179
Σπευσανδρίδαι 33

Τιμοδημίδαι 33
Τρικορύσιος 218

Φηγούσιος 143 Decree 1.57
Φιλαίδαι 33
Φιλλεῖδαι 33
Φλυεύς 143 Decree 1.60; 220

Φοίνικες 33
Φρασίδαι 33
Φρεωρύχοι 33
Φυλλίδαι 33
Φυταλίδαι 33

Χαλκίδαι 33
Χαρίδαι 33
Χιμαρίδαι 33
Χυτρεαί 175

Ψυτταλεία 171

--ριος 143 Decree 1.56

IV. C. TRIBES, DEMES OUTSIDE ATTICA

Αγφ 1482
Ἀϝοροί 603, 1822
Ἀθηναιεύς 2128/2129
Ἀθηναΐς 2128
Αἰγλέφειρα / Αἰγλεφειρεύς 1347
Αἰδηψός 1347
Αφ(--) 2288
Ἁλιφῆθεν 1347
Αλχ 1482
Ἀμάρυνθος / Ἀμαρύσιος 1347
Ἀορεῖς 1822
Ἀορεύς 1209
Ἀποκυλ. 1347?
Ἀππειραῖος 1412
Αρ(--) 836, 2288
Ἀριστομαχίς 388
Αρχ(--) 1463 I
ΑΣ 287
Ἀσανδρίς 1563.6
Ἄστυ 1347
Ἀστυπάλαια 1347?
Ἀσωπαῖος 1412
Αὐλών 1347

Ἀφαρεῦθεν 1347
Ἀφνεῖς 1665?

Βασαίδης 526
Βούδεια / Βούδειον / Βουδιόθεν 1347
Βοω 1482
Βράσιος 1245

Γραδαναῖος 1412
Γρύγχηθεν 1347
Γῶον 1347?

Δαιφοντίς 388
Δαφνεῖς 1665?
δεκάτα 1436, 1462
δευτέρα 1436/1437?
δευτέ(ρα) 1435
δευ(τέρα) 1434-1436, 1462
Διακρία 1347
Δισμαρόθεν 1347
Δύστος 1347
δυωδε(κάτα) 1435
δυωδ(εκάτα) 1434
Δωτᾶναι? 549 B

ἑβδέμα 1437
ἑβ(δ)έ(μα) 1435
εἰκάς 1431
ἕκτα 1436?
Ἐλύμνιον 1347
Ἐριμεῖος 1462
Ἐριμ(εῖος) 1463 I
Ἐρι(μεῖος) 1462
Ἐρύσσιος 1412
Ἐρχιεύς 1327
Ἐσχατιά 1347?
Εὐμολπηΐς 1088.4

Ζάρεξ 1347

Ἡραΐς 2123 I.1

Ἱε(ροκωμήτης) 1575, 1583, 1585
Ἱπ(--) 836
Ἱπποθοϊεύς 836
Ἱππολυτεύς 940 app.cr.
Ἱπποταδεύς 940.5
Ἱστιαίηθεν 1347

Καμύνδιος 1254
Καννεύς 1412
Καρκινούσιος 1347
Κλεολαία 388
Κλυτίδης 1310
Κο(λιοργ--) 1601
Κολιοργεύς 1582?
Κο(λιοργεύς) 1580, 1581?, 1582, 1584, 1587?, 1588
Κο(λιοργίς) 1584?
Κοτυλαιεύς / Κοτυλαῖον 1347
Κραναΐς 1570
Κραταιμεῖο(ς) 1462
Κρατα(ιμεῖος) 1462
Κρα(ταιμεῖος) 1463 I
Κρεσφοντίς 388
ΚΥ 287
Κυλ(--) 1347?, 1482
Κυμισαλεύς 1245, 1257
Κυρεῖνα 1575?, 1763, 1765-1767, 1768?
Κωμαῖα 1347?
Κωρα-- 1600?
Κωραεύς 1577 (cf. 1578)
Κωραζεύς 1583, 1589 C, 1595?
Κ(ωρα)ζ(εύς) 1588
Κωραζίς 1590
Κω(ραιεύς) 1588
Κω(ραΐς) 1587?, 1589 A/B
Κωραΐς 1589 C

Λαβ(--) 1412, 1463 I-V
Λαδάρμιος 1245
Λάκεθεν 1347
ΛΕ 287
Λε(--) 836
Λεωνόθεν 1347
Λι(--) 836
Λο(βολδίς) 1585?
Λογ(--) 1463 I, V

Μακ(--) 1463 I-III, V
Μαλαράσιον 1347
Μαχιάδας 836
Μελανηΐς 1347
Μεσόχωρος 1347
Μηκιστίς 1347
Μινθουντόθεν / Μινθούσιος 1347
Μνα 1482
Μορφιανός 1412
Μυλαιεύς 1347

Ναρκίττις 1347
Νέδων 1347
Νειλιάς 2123 I.13?
νήτ(α) 1434
Νήτ(α) (or Νητ(ῖνος) / -(εῖος)?) 1463 I-III
νήτη 1431

Ξενιάδης 1347
Ξένοι καὶ Ῥωμαῖοι 388

ὀγδόα ἐπὶ δέκα 1435?
Οἰνόη 1347?
Οἰχαλιεύς 1347
Ὀροβιαί 1347
Οὐολτινία 1621?

Πανακτόθεν 1347
Παρθένιον 1347
Πεδίον 1347
πέμ(πτα) 1434
Περαεύς 1347
Περηκυατα(ῖος) 1462
Περηκυ(αταῖος) 1462
Περ(ηκυαταῖος) 1463 I
Πέτρη 1347
Πλαταῦροι 1347
Πλη(μμυριάτης) 1463 I-IV
Πο(--) 836
Πολο(--) 836
πρᾶτα 1462

πρᾶ(τα) 1462
πρ(ᾶτα) 1434
πρώτα 1436
Πτέχηθεν 1347

Ῥαδαμανθίς 1570
Ῥαφιεῦθεν 1347

ΣΑ 287
Σάννειος 1412
Σεισυρίων 1412
Σιλύριος 1245
ΣΙ 287
Σκα 1482
Σκι 1482
Σπλῆθεν 1347
Στύρα 1347
ΣΥ 287
Σωπολιανός 1412

Ταμύναθεν / Τάμυναι / Ταμυναιεύς 1347
τετάρτα -- 1437
Τηλ(--) 1463 V
Τῦος? 1462?
τριακάς 1431
τρί(τα) 1462
τρίτα καὶ δεκάτα 1436/1437?
Ὑλλίς 388
Ὑπά(τα) 1463 II-V
ὑπάτη 1431
Ὑπερεγχεύς 1245
ὑστεραῖα 1435

Φαλλάριοι 1347
Φάλλας 1347?
Φελ(--) 1463 V
Φηγοείσιος / Φηγοῦς 1347
Φλιεῦθεν 1347

Χοιρέαι 1347
Χοιρῆθεν 1347

Χύτροι 1347
Ὦιον 1347
Ὠρωπόθεν 1347

IV. D. LATIN GEOGRAPHICAL NAMES

Iudaeus 2329
Nabataeus 1502
Sciazereni (vicani) 936 app.cr.
Sidon(ius) 2275
Tomitanus 1161?

V. RELIGIOUS TERMS

ἄβατον 1178
Ἀβ(α)λαναθαναλβα 1546
Αβεραμενθω 1291. 28/29
Ἀβρασαξ 2223
Ἀγαθός - Δαίμων 210, 1092, 1534, 2318
- Τύχη 210, 743, 875/876, 1050, 1084.1; 1089.1; 1090, 1093, 1095, 1218.36; 1315A 13; 1319, 2318
- ἐπιτέλεια τῶν ἀγαθῶν 92, 1268, 2354
- ὑπὲρ τῶν ἀγαθῶν 730
ἀγάκλειτος 1153
ἄγαλμα 225, 341 I 19; 1787
ἀγανός 1819
ἅγιος 1291.25; 1413, 1515, 1536, 1548, 1691, 1899, 1963, 2049, 2084, 2109, 2115, 2121; 1890 and 1894 (ἐν ἁγίοις), 2083 (Γερμανός), 1258 (ἐκκλησία), 1855 (Θεός), 2076 (Θεὸς -- Ραβου), 1056 (Θεοτόκος), 2109 (Ἰσίδωρος), 2234 (ὁ -- Ἰωάννις), 1291.9.29 (ὄνομα), 2083 (Παῦλος), 1986-2047 (τόπος), 2148 (Τριάς), 1291.30 (Τυφών), 2111 (Φαῦστος)
ἁγνεία 2306, 2340
ἁγνός 2340; 1761 (Θεαὶ ἁγναὶ ἐπήκοοι), 1809 (Μήτηρ Θεῶν -- χρυσοπλόκαμος)
ἀγνοσύνη 2215
Ἀγοραῖος 1001 (Ἑρμῆς)
Ἀγρίππας 1585
Ἀγρότα 836 (Ἄρτεμις)
Ἅδας 1232.2; cf. s.v. Ἅδης, Ἀΐδης/-ας
Ἅδης 264
ἄδικος 2152
Ἀδράστηα 836 (Ἄρτεμις)
ἄδυτον 1403.7
Ἀθάνα 1572; 1239 (Λινδία)
Ἀθανασία 2298
ἀθάνατος 341 I 11/12; 893.5; 1131?, 1515, 1749.14; 1819, 1944, 2126, 2276
Ἀθηνᾶ 124, 372, 439, 441/442, 1546, 1563.36, 39; 1606; 218 (Βουλαία)
Ἀθηναία 871 A 4
Ἀΐδης (or -ας) 1146, 1649, 1749.22; cf. s.v. Ἅδας
αἰθέριος 1149
αἱμοχαρής 1291.4
Αἰνίπη 106
αἱρεσθαι 2331 (τοὺς βοῦς)
αἱρετίζομαι 1859/1860, 2319
Αἰών 2086
αἰών 1677; 909 (εἰς αἰῶνα αἰῶνος), 1768 (ἀπ' αἰῶνος; εἰς τὸν αἰῶνα), 1771 (δι' αἰῶνος), 1847 (ἧς ἐῶνας ἐώνων)
αἰώνιος 1146, 1742, 2215
Ἀκεσώ 343 b 3
ἀκόλουθος 71, 232 in fine
ἀκούω 1939
ἄκρα 1806 A 20, B II 32 and C 5 (ὁ ἐν ἄκρᾳ Ζεύς)
Ἀκτιπηγέος 1919 (Ζεύς)
ἄλειπτος 1801 (θεοί)
Ἀλέξανδρος 933 (ἥρως)
ἀλεξίκακος 1517 (Ἡρακλῆς)
ἀλήθεια 1500 and 2118
ἀληθής 2098
Ἀλήτης 1822
Ἀλία 487 (Νύμφη)
ἄλλοι 1819 and 1919 (θεοί)
Ἀ(λ)σηνός 1707-1709 and 1716-1719 (Ζεύς)
Αλφανασσα 2152
ἁμαρτία 2082
Ἀμβροσία 2298

ἄμβροτος 341 I 31
Ἀμεινιχεῖται 1199
Ἀμενῶφις 2142 (κύριος θεὸς --)
ἀμήν 265, 1890, 1986, 1997, 2016, 2083, 2097, 2270
Ἄμμων 2138, 2151; 2108 (χρηστός); cf. 29
Ἀμυκλαῖος 1381 (Ἀπόλλων)
Ἄμυνος 194
Ἀμφιάραος 179, 487, 496.18; 499 A 1; 500.1; 498.2 (δεσπότης)
Ἀμφιέραος 493.1
ἀμφίπολος 1462
ἀναγνόστης/ἀναγνώστης 507 app.cr., 908.3; 1666, 2083
Ἀναεῖτις 1651 (Ἄρτεμις)
ἀνάθεμα 1218.30, 45
ἀνάθεσις 220, 1218.32
ἀναλύω 871 A 6, B 6
Ἀνανέωσις 2298
ἀνάνκη (or ἀνάγκη) 1751; 1884 (τοῦ θανάτου)
ἄναξ 1220; 498.2 (Ἀμφιάραος); 341 II 9 (Ζεύς), 2151 (θεῶν), 341 I 20 (Πάν)
ἀναπαύω 1905/1906
ἄνασσα 341 II 25 (Μάτηρ), 342 II 11 (Παλλάς)
ἀνάστασις 899
ἀνατίθημι 196 B 5; 197, 210, 230/231, 350, 382, 404, 423, 497.17; 549 A, 673, 891.42; 900, 912, 936, 1049.11; 1050, 1064, 1077, 1089.11; 1096, 1123, 1132, 1143, 1216 A 12; 1218.22; 1300, 1369, 1393 app.cr.; 1481, 1484, 1486, 1491, 1520, 1533, 1553, 1563.34; 1651, 1662, 1665 (5); 1666, 1684, 1730/1731, 1768, 1771, 1787, 1796-1798, 1809, 1819, 1919, 1922, 1939, 2061, 2068, 2077, 2100?, 2147, 2201
ἀνδρικός 758
Ἀνδρομάχη 106
ἀνέντροπος 2215
Ἀνθιηνός 1044 (Ἀπόλλων)
ἀνίστημι 1144, 1150/1151, 1751; 881 (ἀνάστησον τὴν πόλιν)
Ἄννουβις 670
ανοκ 2151
Ἀνπελείτης 1722 (Ζεύς)
Ἀνπελικός 1723 (Ζεύς)
ἄνω 1810 (Κύριος -- Θεός)
ἄπα 2115, 2121
ἀπανγέλλω 1819
ἀπαραίτητος 1291.13 (ἰσχυρὸς καὶ -- Θεός)
ἀπαρτίζω 1800
ἀπαρχή 1468
Ἀπάτουρος 1178 (Θεός; Ἀπατούρου μεδέουσα)
ἀπειθέω 1654
ἀπεύχομαι 1442
ἀπήγυτος 510.2
ἀποδημέω 1862
ἀποθεόω 1966
ἄποινος 758
Ἀπόλ(λ)ων 343 a 4; 431/432, 526, 1076, 1216 A 13; 1477?, 1569, 1608, 2180 C; 1381 (Ἀμυκλαῖος), 1044 (Ἀνθιηνός; Αὐλαρκηνός), 1549 (Δελφίνιος), 1185 (Δηλφίνιος), 1044 and 1051 (Δαιτερηνός), 1051 (Δαυτερηνός?), 1044 (Δορταξηνός), 1216 A 16-18 (Ἐναγώνιος), 2122 (4) (Ἐπίκωμος), 1044 (Ἐστρακηνός; Ζερδηνός), 1185 (Ἰατρός), 1734 (Κάριος), 1090 (Κενδρεισος), 1044 (Κερμιλληνός), 1739. 20, 28 (ἐν Κιδδίου κώμηι), 2164 (Κόραξ), 1090 (Κύριος), 1185 (Λύκειος), 746 (Μουσαγέτης), 1044 (Οὐρδηνός), 1481 (Πύθιος), 1044 (Σικερηνός), 1044 (Τηραδηνός)
Ἀπολλώνιον 1216 A 18
ἀπορκόω 1628.22
ἀποτελέω 1806 B II 33/34
ἀποτίθημι 1606
ἅπτομαι 871 A 4, B 3 (ἱερείου)
ἀρά 834, 2337
Ἀραβικός 1913 (Θεός)
Ἀράβιος 1913 (Θεός)
ἀράομαι 2337
Ἄρβαιθος 2129
Ἀρεία 1563.39
Ἄρης 1399.8; 1553, 2159; 219 (νέος, νέος θεός)
Ἁρποκράτης/Ἁρποχράτης 1070, 2130
Ἄρταμις 836
Ἄρτεμις 511, 1397 A/B, 1407bis app.cr.; 836 (Ἀγρότα; Ἀδράστηα),

1651 (Ἀναεῖτις), 511 (Αὐλιδεία), 836 (Δοτεί-ρα?), 1192 (Ἐφέση), 746 (Κερδοία), 902 (Λο-χία), 1347 (Μεταξύ), 1381 (Ὀξυχία), 750 (Οὐρανία), 1277 (Περ-γαία), 1616 (Πρωτο-θρονίη), 675 and 836 (Σωτεῖρα), 1277 and 1381 (Τοξία, Τοξῖτις), 1347 (Φυλακή)
Ἀρχηγέτης 545 (Ἥρως)
ἀρχιδαφνοφόρος 679 app.cr.
ἀρχιεπίσκοπος 2064
ἀρχιέρεια 1618
ἀρχιερεύς 36/37, 163.5, 43, 45/46; 183, 220, 225/226, 233, 666, 728.5; 1128, 1301 app.cr., 1341, 1618, 1687, 1763, 1788, 1801, 1806 B II 50, 57, 60; 2326
ἀρχιποιμήν 1817
ἀρχισυνάγωγος 2348
ἀρχιφορεύς 1291.13
ἀρωγός 1808 B
ἀσέβεια 501.1
ἀσεβής 1556/1557
Ἀσκαλαπιός 729
Ἀσ(σ)κληπιάδαι, οἱ 232.4
Ἀσκληπιεῖον 1197, 1244
Ἀσκληπιός 194, 232.2; 341 I 5; 672, 750, 1216 B 12; 232.5 (Ἀσσκληπίου θυγατέρες), 1080 (Σωτήρ)
ἀσυλία 1213; cf. Index VII s.v. ἀσυλία
ἀτέλεστος 1442
ἄτραμχος 1291.28
Ἀττάλου 1654 (Μεὶς ἐξ -)
Αὐλαρκηνός 1044 (Ἀπόλλων)
Αὐλιδεία 511 (Ἄρτεμις)
Αὐτόχθων 906.5/6 (Μήτηρ Θεῶν)
Ἀφαία 434
ἄφεσις 2082 (ἁμαρτιῶν)
Ἀφροδίτα 331, 342 I 5; 1491
Ἀφροδ(ε)ίσιον 1120.29/30; 1216 A 8, B 12
Ἀφροδ(ε)ίτη 678, 871 A 5; 1178; 1919 (Θεά), 1178 (Ἀπατούρου μεδέ-ουσα), 722 (Νηλεία), 1178 (Οὐρανία), 1178 (Ποντία), 1178 (Συρίη), 1300 (Φωραγχία?)
Ἀχαιός 1739.24/25 (κύριος τοῦ τόπου καὶ σωτήρ)
ἄψευστος 2098
Ἄωρ 1822
ἀωρία 1442
ἄωρος 510.40 (θάνατος); cf. Index VII s.v. ἄωρος

Βαρφαραλαξ 2152
βάσανος 1751
βασιλεύς 1819 (Μήν; ὑψίθρονος)
Βασίλια 1809 (θεά)
Βασίλισσα 1080 (Ὑγεία)
Βάττος 2163/2164
Βελλεροφόντης 1822
Βῆλος 1916 (Εὐθυντὴρ τύχης)
βιβι 2151
βίος 885 B 5; cf. Index VII s.v. βίος
βοηθ(ε)ία 1862
βοηθέω 516/517, 1263.2; 1847, 1959, 1997, 2008, 2013, 2039, 2232, 2270
βοηθός 2344 (Θεός)
Βολχοσηθ 1291.19
Βούβαστις 547
Βουλαία 218 (Ἀθηνᾶ)
Βουλαῖος 218 (Ζεύς)
Βουρδαπηνός 1094 (Νύμφαι)
Βο(υ)ς 2153
βοῦς 488.9; 497.8; 1628.11; 1739.26; 2331 (αἴρεσ-θαι)
Βριμμεσον 2152
Βριτόμαρπις 1380
Βριτόμαρτις 1380
Βρόμιος 341 I 3
Βροντῶν 1678 (Ζεύς)
Βρυχάλειος 757 (Ἑρμῆς)
βρωτόν, τό 1628.9
βωμός 232.2; 1049.2; 1089.8; 1150, 1214, 1216 A 13; 1527, 1680, 1819, 1825; 1628.7 (δημόσιοι)

Γᾶ 1483; cf. s.v. Γαῖα and Γῆ
γάζος? 2113
Γαῖα 836
γένεσις 1651
γενέτης 1500
γέρας 1585, 1628
Γερμανός 2083 (ἅγιος)
γερουσία 1494
Γεώργιος 1548
Γῆ 1563.38; 1687?; cf. s.v. Γᾶ
Γίγαντες 1875
Γοββα 2200 (θεός)?
γράφω 885 B 4, C 1

δᾶ 1061
δαδουχέω 1500
δαιμόνια, τά 2152
Δαίμων 738.6; 1291.30; 2215, 2318; 210, 1092, 1534 and 2318 (Ἀγαθός); cf. s.v. δέμων

Δαιτερηνός 1044 and 1051 (Ἀπόλλων)
δαιτίς? 1469
Δαμάτηρ 1442
Δαμοκρατία 1660.3
Δαρζαλας 1114
Δαυτερηνός? 1051 (Ἀπόλλων)
δεκάτα 1491
δέμων 1438; cf. s.v. δαίμων
Δελφίνιος 1549 (Ἀπόλ-λων)
δεσμός 2142?
Δέσποινα 1080 (Πανακίη)
δεσπότης 2151; 498.2 (Ἀμφιάραος)
δέχομαι 510.33
Δηλφίνιος 1185 (Ἀπόλ-λων)
Δημήτηρ 71, 436; 1089.6 (θεά)
δημιουργός 1997 (ὁ Θεὸς ὁ τῶν ὅλων --)
Δῆμος 1729, 1731, 2343
δημόσιος 1628.4, 7
Δηώ 1808 B, 1875
διάβολος 1291.4
διακονέω 1806 A 19
διακονία 1806 A 26
διάκονος 232.13; 1806 A 2, 5/6
Διάνα 1789 (Ἐφεσία; Περγησία)
διδασκαλία 2348
διδάσκαλος 2348
Διδυμεύς 1635
Δίκαιος 726
δίκαιος 1906 (χώρα δικέων)
Διόνυσος 150, 1048, 1069, 1214, 1527, 1666, 1740, 1749. 10; 163.43, 46 and 1669 (Καθηγεμών), 539 (Λύσειος, Λυσίδιος)
Διόσκο(υ)ροι 341 I 6; 389, 1793/1794, 1796-1798, 1801, 1803
δίστυλον 2077
Διώνη 818 (Ναΐα)
δόγμα 1929 (οἱ ἄνωθεν δόγματα)
δοξάζω 1500
Δορταξηνός 1044 (Ἀπόλ-λων)
Δοτεῖρα? 836 (Ἄρτεμις)
δούλη 1847, 1890, 1899
δοῦλος 516/517, 1253, 2053
δύναμις 501.3; 1110, 1291.10; 498.2 (ἐνδείκ-νυμι)
Δύναμις 1931, 2298
δωρίζω 1297
δῶρον 730, 1040, 1091, 1144, 2270

ἐγδικοῦμαι 738.6/7
ἐγείρω 1551
εἴδωλον 1291.16
εἰλαπίνη 1500
Εἰλειθυαῖον 1216 A 6
εἵλεος 1819; cf. s.v. ἱλέως
Εἰρήνη 2298
εἵρους 726; cf. s.v. ἥρως
Εἷς 1535 (Ζεὺς Σέραπις), 1757 (Ζεὺς πάντων προπάτωρ), 1761, 1979 and 2270 (Θεός), 2222 (Θεὸς ὁ νικῶν τὰ κακά)
εἰσακούω 2016
εἰσταύριον 1727
Ἑκάτη 1197, 1575, 1583, 1585, 1600; 2356 (τιμη-θέντα ὑπὸ --)
ἐκεχειρία 2336
ἐκκλησία 1258 (ἁγία)
ἐκλέγω 1859
ἐκμυαλίζομαι 1291.12, 32, 35
ἐκτημόριον 1628.9
ἐκτρίβω 510.11, 30
ἐκχρωβίζομαι 1291.15/16
ἐλεέω 264
ἐλεήμων 266
Ἐλευθερία 1479 (Ἥρα)
Ἐλευθέριος 360/361 (Ζάν), 473 (Ζεύς)
Ἐλεύθια 847.4
Ἐλευσίνιον, τό 232.11
Ἐλικών 1967
Ἐλλωτίς 307
ἐμέριος 1468
Ἐναγώνιος 1216 A 16-18 (Ἀπόλλων)
ἐνδείκνυμι 498.2 (δύναμιν)
ἔνδοξος 1691
ἔνθεος 341 I 22
ἐνπυρόω 1291.8
ἐντεμένιος 1549
ἐξαίρετος 510.6, 48
ἐξάς? 1456
ἐξηγητής 2142
ἐξόλυμι 510.9
Ἐξόμιος 726
ἐξορκίζω 2152
ἑορτή 1739.23
ἐπαγωγή? 1179
ἐπακτός 2165
ἐπάρατος 1556/1557
ἐπεύχομαι 87
ἐπήβολος 871 B 4 (-- γίγνομαι ἀγαθοῦ)
ἐπήκοος 510.15; 1094; 1938/1939 (Ζεύς), 1761 (Θεαὶ ἁγναὶ --), 1143 and 1799 (θεοί), 1863 (Πύλων)
ἐπιζητέω 1654, 1751

ἐπικαλέομαι 1291.1, 24; 1932 A
Ἐπικάρπιος 1761 (Ζεύς)
Ἐπίκωμος 2122 (4) (Ἀπόλλων)
ἐπιμελητής 666; 487 (ἱερῶν)
ἐπισκοπέω 2151
ἐπίσκοπος 1668, 1963
ἐπισπονδορχηστής 447
ἐπιταγή 2147; 953 (κατ' --)
ἐπιτέλεια 92, 1268 and 2354 (τῶν ἀγαθῶν)
ἐπιτελής 510.27; 92 (τῶν ἀγαθῶν)
ἐπιφανής 1575, 1585, 2343; 1678 (Ζεὺς Βροντῶν Θεὸς --)
ἐπορέγομαι 1551
Ἐριούνιος 757 (Ἑρμῆς)
Ἑρμᾶς 836, 1483
Ἑρμῆς 197, 391, 404, 1195, 1819; 1001 (Ἀγοραῖος), 757 (Βρυχάλειος), 757 (Ἐριούνιος), 884 (θεός), 1819 (κλυτόμητις), 1218. 22 (Ἑρμαὶ λίθινοι), 735. 9 (Χθόνιος)
Ἔρως 518
Ἐστρακηνός 1044 (Ἀπόλλων)
Εὐαγγελίς? 1492
εὐαγγελιστής 2127
Εὐανδρία 1931, 2298
εὔδω 1695?
εὐείλατος 1490
Εὐεργεσία? 1492
Εὐεργέτης 891.4 (θεοί)
Εὐεργέτις 163.15 (Athens), 2312 (Ῥώμη)
Εὐθυντήρ 1916 (Τύχης)
Εὐκαρπία 2298
εὐκτήριος 1691
εὐλαβέστατος 980
εὐλογία 1171, 1536, 2096/2097
εὐμενής 1747
εὐμερίτω cf. s.v. εὐμοιρείτω
εὐμοίρει 2126
εὐμοιρείτω 1944
εὐπροσόδας? 2200
εὗρα 1457
εὐσέβ(ε)ια 1560.17/18; 1594, 2215
εὐσεβέω 2068, 2076/2077
εὐσεβής 1573, 1579, 1584/1585, 1587, 1691, 1902, 2112, 2215
Εὐτεκν(ε)ία 2086, 2298
Εὐτέρπη 2286
εὔφρασις 1117
εὐχά 846
εὐχαριστέω 1963 (c)
εὐχαριστήριον 1096, 1799/1800, 2202
εὐχαριστία 1932 B, 2046
εὐχή 750, 884, 936, 1050, 1090, 1108/1109, 1123, 1143, 1150, 1397 A/B, 1490, 1540, 1666, 1699, 1706-1723passim, 1734, 1751, 1794, 1796, 1798/1799, 1802, 1804/1805, 1816, 1855, 1908, 1925, 2100, 2108, 2200, 2203?,
- κατακλητική 1291.1
- ὑπὲρ εὐχῆς 964-966, 1062
εὔχομαι 39, 500.2; 675, 1049. 11; 1084.6; 1107.7; 1549, 1746, 1757, 1893, 1905, 1909, 1939, 2016, 2113, 2337
εὐχωλή 1819
Ἐφεσία 1789 (Διάνα)
Ἔφεσος 1192 (Ἄρτεμις)
Ἐφόριος? 163.10 app.cr. (Ζεύς)
Ἔφορος? 163.10 app.cr. (Ζεύς)
ἐφυμνέω 163.10

Ζαβαων 1291.23
Ζάν 360/361 (Ἐλευθέριος)
Ζάς 1291.23
Ζαχαρίας 1548
Ζερδηνός 1044 (Ἀπόλλων)
Ζεύς 163.10; 484, 834, 917, 960, 1041?, 1069 app.cr., 1414, 1482, 1545, 1563.38; 1711, 1739.19, 26; 1749. 11; 1761, 1808 B, 1819, 1875, 1919; 1919 (Ἀκτιπηγεος), 1806 A 20, B II 32 and C 5 (ὁ ἐν ἄκρᾳ --), 1707-1709 and 1716-1719 (Ἀ(λ)σηνός), 341 II 9 (ἄναξ), 218 (Βουλαῖος), 1678 (Βροντῶν θεὸς ἐπιφανής), 1757 (Εἷς -- πάντων προπάτωρ), 1535 (Εἷς -- Σέραπις), 473 (Ἐλευθέριος), 1761 (Ἐπικάρπιος), 163.10 app.cr. (Ἐφόριος?, Ἔφορος?), 2100 (Ἥλιος), 1193 (Θαγοτας?), 1471 and 1720/ 1721 (Θαλῆς; Θα(λ)λός), 1540 (-- Θεὸς Μέγιστος), 451 (ἱερῶν, Καλός), 674 (Καταιβάτας), 451 (ΚΛΑ, Κλαδεᾶς, Κλαδεάτας), 1563.35 (Λα(μ)βραῦνδος), 341 I

2 (μέγιστος), 818 (Νάϊος), 2062 (Ὀλυβρις), 451, 845 and 1618 (Ὀλύμπιος), 2144 (Ὅρκιος), 1606 (Ὀσογος), 1195 and 1517 (παῖς Διός), 1575 (Πανάμαρος), 526 and 1310 (Πατρῷιος), 1710 and 1712/1713 (Πεταρηνός), 1922-1924 (Σειμος), 1924 (Συμβαίτυλος), 1123 (Συνηνός), 441, 1177, 1738 and 1741(Σωτήρ), 1788 (Τάκιτος), 878, 1334 and 1938/1939 (Ὕψιστος), 1649 app.cr. (Φράτριος)
ζόη 2231
ζωή 1172, 2118

ἡγούμενος 1887
Ἡδύκοιτος 1534
Ἠέλιος 1819; cf. s.v. Ἥλιος
ἥκω 2108
Ἥλιος 208, 341 I 9; 1563. 38/39; 1808 B; 2100 (Ζεύς); cf. s.v. Ἠέλιος
Ἡλίου πόλις 1291.26
Ἥρα 1041, 1315 B 6; 1480 D, G; 1479 (Ἐλευθερία); cf. s.v. Ἥρη
Ἡράκλειος 165
Ἡρακλεισταί 1199
Ἡρακλῆς 106, 351, 391, 404, 549 A, 836, 933, 1072 app.cr., 1176, 1517, 1801, 1866; 686 app.cr. (Κυναγίδας)
ἡρανικός 2021
Ἥρη 1179?, 1526, 2138; 1819 (χρυσεόμιτρος); cf. s.v. Ἥρα
ἡωΐς 854 app.cr.
ἡρωΐσσα 723
Ἥρων 1096 (κύριος)
ἡρώνιον 1098
ἡρῷον 269?, 971.3/4; cf. s.v. ἡρώνιον
ἡρῷος 292
ἥρως 309, 328, 399/400, 414, 723, 734.7; 736, 738.10; 739.4; 742, 754, 790, 903, 907, 934, 1088.5; 933 (Ἀλέξανδρος), 487 (Ἀμφιάραος), 545 (Ἀρχηγέτης); cf. s.v. εἴρους
ἡσυχία 2021
ἠύκομος 1819 (Λητώ)
Ἡφαῖστος 1820 A (Θεός)

Θαγοτας? 1193 (Ζεύς)
Θαλεία 2286
Θαλῆς 1471 (Ζεύς)
Θαλ(λ)ός 1471 and 1720/1721 (Ζεύς)
θανατόω 1291.12, 31/32, 35
θάνατος 510.40 (ἄωρος)
θεά 343 c 4; 836, 1363.6; 1348 (τοῖν θεοῖν), 1919 (Ἀφροδίτη), 1809 (Βασίλια), 1089.6 (Δημήτηρ), 1583, 1585 and 1600 (Ἑκάτη), 847 app.cr. (Καλλίτεκνος), 2147 (κυρία -- Ἶσις), 953 and 1699 (Νέμεσις), 676 (πᾶσαι), 2343 (Ῥώμη)
Θεαί 60, 341 I 12, II 1; 1761 (ἁγναῖς ἐπηκόοις), 279 (Σεμναί)
Θεάνδριος 2078 (Θεὸς -- Ραββου; Θεὸς Οὐασεαθου πατρῷος)
θεῖον, τό 1751
θεῖος 1757, 1992, 2064; 163.2 (Αὐτοκράτωρ), 899 (λουτρόν)
θειότατος 2087
Θέμις 230
Θεογονία 2298
θεόθεν 342 I 6
θεοί 341 I 11, II 15, 19; 342 II 1; 489.1; 607, 891.30; 1084.2; 1218.15; 1256.7; 1573, 1585, 1628, 1660. 11; 1745.6/7; 1749.13; 1800, 1805, 2100; 1315 A 14 (Ἀδελφοί), 1819 (ἀθάνατοι -- ἄλλοι), 1801 (ἄλειπτοι), 1819 and 1919 (ἄλλοι), 2151 (ἄναξ θεῶν), 1808 B (ἀρωγοί), 1803 (Διόσκοροι), 1549 (ἐντεμένιοι), 1143 and 1799 (ἐπήκοοι), 891.4 and 1315 (Εὐεργέται), 1490 (εὐίλατοι), 1116, 1153, 1443, 1487 and 1530 (καταχθόνιοι), 1346 (θεοῖς λαβέ), 341 II 4, 10 (Μάτηρ τῶν --), 1811 (μέγαλοι σύνναοι), 906.5/6 and 1178 (Μήτηρ Θεῶν), 1809 (Μήτηρ Θεῶν ἁγνὴ χρυσοπλόκαμος), 1648 (οἱ -- οἱ ἐν Νονου), 341 I 30 (Ὀλύμπιοι), 676 (πάντες), 1808 B (παραστάται), 2138 and 2337 (πᾶσαι καὶ πάντες), 1924 and 2131 (πατρῷοι), 2095 (οἱ ἐν Πέρσου --), 666, 910,

1618, 1731 and 1741 (Σεβαστοί), 963 (συμποσιασταί), 2129 (οἱ σύνναοι)
θεοκίνητος 844.2
θεός 55, 85, 264, 267, 906. 11, 21; 981.2; 998?, 1110, 1223, 1291. 23/24; 1469, 1512, 1520, 1706, 1808 B, 1875, 1890, 1905, 1932 A; 1855 ("Αγιος), 2076 (-- ἅγιος Ραβου), 2142 (Κύριος -- Ἀμενῶφις), 1810 (Κύριος ἄνω --), 1291.13 (ἀπαραίτητος καὶ ἰσχυρός), 1178 (Ἀπάτουρος), 1913 (Ἀραβικός; Ἀράβιος), 2344 (βοηθός), 2200 (Γοββα?), 1114 (Μέγας Δαρζαλας), 1997 (ὁ -- ὁ τῶν ὅλων δημιουργός), 1761, 1979 and 2270 (Εἷς), 2222 (Εἷς -- ὁ νικῶν τὰ κακά), 1280.1 and 1317.1 (ἐπὶ τοῦ θεοῦ), 1678 (ἐπιφανής), 884 (Ἑρμῆς), 1540 (Ζεὺς -- Μέγιστος), 836 (ζήσας ἐν Θεῷ), 1820 A (Ἡφαῖστος), 2078 app.cr. (-- Ουασεαθου πατρῷος Θεάνδριος), 2151 (θεὰ θεῶν), 2148 (Θεοῦ Θεὸς υἱός), 1291.13 (ἰσχυρὸς καὶ ἀπαραίτητος), 1810 and 2039 (Κύριος), 2142 (Κύριος -- Ἀμενῶφις), 1810 (Κύριος ἄνω --) 1808 B (ὁ λανπρός), 981.3-5 (Θεοῦ λόγους προσδεξαμένη), 1114 (Μέγας Δαρζαλας), 2152 (Μέγας Ὕψιστος), 1540 (Ζεὺς -- Μέγιστος), 1144 (Μίθρας), 219 (νέος), 1150 (Ὀκκονηνός), 2061 (Ὀλυβρις), 2078 app.cr. (-- Ουασεαθου πατρῷος Θεάνδριος), 1754 (ὁ Παντοκράτωρ), 2078 app.cr. (--- πατρῷος Θεάνδριος), 1863 (Πύλων), 2069-2078 (Ρα(β)βου), 1788 (Τάκιτος), 1520 (Ταρας), 2148 (Θεοῦ Θεὸς υἱός), 963 (Ὕψιστος), 2152 (Μέγας Ὕψιστος), 881 (Χριστὸς ὁ -- ἡμῶν)
θεοσεβής 2064
Θεοτόκος 1056, 1691, 1817
θεραπεύω 2151
Θεσμοφόριον 1216 A 23/24
θεωρία 1280.15; 1560.11
θεωροδόκος 2310, 2336
θεωρός 2310, 2336
θησαυρός 1482, 1560.26; 2341
θιασίτης 1199
θίασος 187 I 18, II 44, 58; 1199, 1870, 2320
θλ(ε)ίβω 2152
θρώσκω 753
Θύβρις 1503
Θυιάς 538
θυμιατήριον 487
θύρσος 758
θύρωμα 2145?
θυσία 497.7?; 1218.15; 1563.2; 1745.8; 1806 A 1, 9, B II 23, 25, 28/29, 31/32, 34/35, 47
θύω 92, 1218.15; 1585, 1628.6; 1739.24; 1788, 1806 B II 28/29, 32, 35/36

Ιαεω 2151
Ιαθ 2152
Ιακωνβιθ 1291.14, 19
ἴαμα 2348
ἰαρεύς 1440, 2180 C
ἰαρομνάμων 1482
ἰαρός 484, 1481
Ἰασώ 343 b 3
ἰατρεῖα 729
Ἰατρός 1185 (Ἀπόλλων)
Ἰαω 1535, 1546, 2151/2152, 2221; cf. 1543
Ἰδαῖος 946
ἴδιοι, οἱ 1654
ἱδρύομαι 1540, 2138
ἱερά, τά 1306, 1310, 1468, 1563.11, 15; 1806.1; 1218.25 (οἱ ἐπὶ τὰ --)
ἱεράζω 497.3
ἱεράομαι 1120.2
ἱερατεύω 1575, 1583, 1585, 1593, 1606
ἱερατηία 1629
ἱεραφόρος 1665 (1?)
ἱέρ(ε)ια 220, 230/231, 1064, 1580/1581, 1589, 1594, 1692, 1751
ἱερεῖον 71, 871 A 4, B 2; 1628.10/11; 1739.29
ἱερεύς 163.43, 46; 218, 220/221, 233, 487, 493.1; 666, 891. 4; 1057.2; 1069 app. cr., 1414, 1553, 1575, 1580, 1589, 1628.12, 18; 1656, 1729, 1806 B II 32, C 5; 1817, 2201
ἱερή 1628.13
ἱεροθύτας 1418

ἱεροκαλλίνικος 341 I 14
ἱερομηνία 2336
ἱερομνέμων/ἱερομνήμων 71, 836
ἱερόν, τό 150, 194, 487, 496.18; 604 B 20; 947.5?; 1216 A 42, B 34; 1315 B 6; 1317.12; 1540, 1549, 1553, 1563. 36; 1684, 1739.19, 26; 1806 A 1 and B II 54; 2147
ἱερός 80, 163.17; 165, 232.2, 18; 269, 292, 307, 343 c 5; 436, 451, 1179?, 1328, 1465?, 1527, 1556/1557, 1820 A, 2113, 2350; 2246 (ἀγών), 1046 and 1787 (βουλή), 1438 (δέμονες), 1337 (ἱερά: sacred slave), 1026.6 (νόσος), 1310 (οἶκος), 1291.17 (ὄνομα), 1089.3 (σύνκλητος), 1867, 1990-2023 passim and 2023 (τόπος)
ἱερωσύνη 891.16; 1806 B II 33
Ιεωχ 2152
ἱή 341 I 35
Ἰησοῦς 265 and 2053 (Κύριος -- Χριστός), 1948 and 2322 (Χριστός)
ἱκέσιος 2165 (ἐπακτός)
ἱλάσκομαι 871 B 5; 1654
ἱλέως 871 A 5; cf. s.v. εἴλεος
Ιμααμ 2152
Ἵππαλκμος 962
Ἴπτα 2333 (Μήτηρ)
Ἰσίδωρος 2109 (ἅγιος)
Ἶσις 670, 761, 1070, 1522, 2130; 2147 (κυρία θεὰ --); cf. 2325
Ἰσχίπας 106
ἰσχυρός - καὶ ἀπαραίτητος Θεός 1291.13
- ὄνομα 1291.29
- Τυφών 1291. 29/30
Ἶρις 106
Ἰωάννις 2234 (ὁ Ἅγιος)
Ἰωαπομψ 1291.6
Ἰωβολχοσηθ 1291.5
Ἰωεποσαρω 1291.6
Ἰωερβηθ 1291.5
Ἴων 83, 165
Ἰωπακερβηθ 1291.5
Ἰωπαταθναξ 1291.6

καθαίρω 1216 B 34
Καθηγεμών 163.43, 46 and 1669 (Διόνυσος)
καθιερόω 1575, 1585 app.cr., 1819, 2356
καίω 1291.8, 31, 33
κακά, τά 2222 (Εἷς Θεὸς ὁ νικῶν --)
Κακασβος 1802
κακουργέω 1684
Καλίας 106?
Καλλιόπη 2286
Καλλίτεκνος 847 app.cr. (Θεά, Λητώ)
Καλός 451 (Ζεύς)
Κανηβος 1599
κάπρος 1563.31
καρδία 1291.9
Κάριος 1734 (Ἀπόλλων)
καρπός 163.15 (τῶν Μυστηρίων)
καρποφορέω 2053
καταγελάω 498.2
καταγράφω 510,1, 16, 28, 40, 43, 46; 885 A 1, 4, 6, B 1, 3, 5
καταδεσμεύω 510.18, 20, 44-48
καταδέω 509.1; 871 A 2, B 2
Καταιβάτας 674 (Ζεύς)
κατακλητικός 1291.1 (εὐχή)
κατάπαυσις 1847, 1859/1860, 2319
καταχθόνιος 1116, 1153, 1443, 1487 and 1530 (θεοί), 1442 (Τίτανες)
κατοικ(ε)ία 1859
κατοικέω 1860, 2319
κατονομάζω 906.8
κάτοχοι, οἱ 2098
κεῖμαι 507
Κενδρεισος 1090 (Ἀπόλλων)
Κερδοία 746 (Ἄρτεμις)
Κερμιλληνός 1044 (Ἀπόλλων)
Κήρυκες, οἱ 232.21
ϙθ (= ἀμήν) 2154
κιβωτός 1486
Κιομμα 2152
κισσός 893.4
Κλαδεᾶς 451 (Ζεύς)
Κλαδεάτας 451(Ζεύς)
κλειδοφορέω 1579
κλ(ε)ιδοφόρος 1580/1581, 1584, 1589/1590, 1593, 1600
Κλ(ε)ιώ 2286
κλυτόμητις 1819 (Ἑρμῆς)
κνῶδαξ 1291.27 (τοῦ οὐρανοῦ)
κόας 1061
κοινωνός 2323
κολάζω 1651, 1654
κολοσσός 2165
Κόραξ 2164 (Ἀπόλλων)
Κόρη 1089.6
Κοσμᾶς 2122

κόσμος 1826, 1849, 1862
κρατερός 1551 (χείρ)
κράτος 1186 (πᾶς
κρέας 1628.10
κρέβαττος 1291.34 (ταλεπωρίας)
κρεμαστός 1799 (λύχνος)
κρητηρίζω 1628.13, 19-21
κρίος 1100.13; 1739.28
κτίζω 2076, 2152
Κτίσις 1931, 2298
κτίστης 723
Κύκλοπες 1523?
κυναγός cf. s.v. κυνηγός
Κυνδαία 1117
κυνηγός 686
Κυπάρα 1449
Κυρία 2147 (-- θεὰ Ἶσις)
κυριεύω 2151
Κυρίλλος 1117
Κύριος 266, 342 II 8; 998, 1095, 1847, 1859, 1905/1906, 1959, 2016, 2096/2097, 2149, 2232; 2142 (Θεὸς Ἀμενῶφις), 1810 (-- ἄνω θεός), 1090 (Ἀπόλλων), 516/517 (Κύριε, βοήθει), 1041? (Ζεύς), 1096 (Ἥρων), 2039 (Θεός), 265 and 2053 (Ἰησοῦς Χριστός), 1297 (Κύριε νίκα), 936 (Ποσειδών), 2049 (Υἱὸς Χριστός), 2047 (Χριστός)
κώϊδιον 1628.5
κωλῆ 488.3
κωτία 1482

Λαβανας 1654 (Μήν)
Λαβραῦνδος see s.v. Λαμβραῦνδος
λακιω 1968, 2057
Λαμβραῦνδος 1563.35 (Ζεύς)
λαμπαδαρχέω 1866
λαμπρός /λανπρός 1808 II (ὁ -- Θεός), 2330 (λαμπρότατοι πατριάρχαι)
λαντω 2057
λαός 1751
λασιω 2057
λέβης 1966
λειτορεύω 729
Λεύκιππος 1822
Λευκοθέα 1692, 2060
Λήθη 1188
Λητώ 1120.2; 1791; 1819 (ἠύκομος), 847 app.cr. (Καλλίτεκνος)
λιβανωτός 1201
Λιβύη 2138
λίθινος 1218.22 (Ἑρμαί)
Λινδία 1239 (Ἀθανᾶ)
λίσσομαι 2337
λόγος 1291.5, 29
λουτρόν 1500; 899 (θεῖον)
λούω 1628.13, 20, 22; 1819
Λοχία 902 (Ἄρτεμις)
Λύσειος 539 (Διόνυσος)
Λυσίδιος 539 (Διόνυσος)
λύχνος 1799

μαγαρεύς 1048
Μαῖα? 165
Μαιουμᾶς 1991
μάκαρες 342 I 1
μακάριος 1885, 1890, 1893-1899, 1905-1907, 2054, 2100
μαντεύομαι 1651
μάντις 2098
Μαρία 1691 (παρθένος)
μάρτυς 2127
Μάρων 1069
Μαρωχ 2152
μάτεος (= μάταιος) 1826
Μάτηρ see s.v. Μήτηρ
μάτηρ 1433
μέγας 1114 (Θεὸς Δαρζαλας), 1811 (Θεοὶ μεγάλοι σύνναοι), 2152 (-- ὕψιστος θεός)
Μέγιστος 1575 and 1585 (Ἑκάτη), 341 I 2 and 1540 (Ζεὺς Θεὸς --)
μεδέουσα 69 (Ἀθηνῶν), 1178 (Ἀφροδίτη Ἀπατούρου --)
μεδέων 1517
Μείς 1654 (ἐξ Ἀττάλου); cf. s.v. Μήν
μέλεος 510.12, 15, 33, 36, 39
Μελπομένη 2286
μερίζω 1806 A 8/9
μερίς 488.1; 1628.10
μετάγω 1862
μεταναστεύω 1862
Μεταξύ 1347 (Ἄρτεμις)
Μήν 215; 1654 (Λαβανας), 1809 (φιλάνθρωπος, πολυάρητος βασιλεύς); cf. s.v. Μείς
Μηνᾶς 1536
Μήτηρ (or Μάτηρ) 341 II 15; 341 II 25 (ἄνασσα), 341 II 4, 10 and 1178 ((τῶν) Θεῶν), 1809 (Θεῶν, ἁγνὴ χρυσεοπλόκαμος), 906.5/6 (Θεῶν Αὐτόχθων), 2270 (Νομαία), 341 II 26 (Ὀλύμπω), 1817 (Χριστοῦ)
μήτηρ 1749.11 (?; ἡμετέρη)

Μητρῶιον 1218.27/28
Μίθρας 1144 (Θεός)
Μιχ(α)ήλ 2229; 2049 (ἅγιος)
Μοῖραι 341 I 8; 342 II 6; 1537, 1742, 1820 B I
μοῖρα 503.4; 1153 A, 1649, 2215; 1456 (ἐξάς)?
Μοῖσα(ι) 341 I 7, 20, 31
μόνος 162 (σωτήρ)
Μουνογόνη 510.3, 41
Μουσαγέτης 746 (Ἀπόλλων)
μύησις 232 in fine
Μυίαγρος 426 (hero)
μυστήριον 163.15 (καρπὸς τῶν --), 232.10 (-- τὰ μεγάλα)
μύστης 758
μύστις 1875

Ναΐα 818 (Διώνη)
Ναϊάδες 341 I 18
ναΐδιον 1435
Νάϊος 818 (Ζεύς)
νακορέω 1403.4
ναός 341 I 12; 1279, 1608, 1618, 2064, 2130
Νεῖλος 2131 (συνλήπτωρ)
Νέκταρ 2298
νέκταρ 1749.12/13
νέκυοι, οἱ 1442
Νέμεσις 150, 231, 1699; 953 (θεά)
Νεοδαμώδης? 292 (ἥρως)
Νεολαμπαδιστάς? 292 (ἥρως)
νεοποιός 2306
νεοφώτιστος 982.2
νεωκορία 1705
νεωκόρος 1770, 2246
νεωποίης 1315 A 4, 11/12
νεώς 53
νηιός 1085.4
Νηλεία 722 (Ἀφροδίτη)
Νηλεύς 722
Νηρεύς 1967
Νίκα 946?
νικᾷ 2117, 2322
νικάω 2222 (Εἷς Θεὸς ὁ νικῶν τὰ κακά)
Νικίας 106?
Νομαία 2270 (Μήτηρ)
Νονου 1648 (θεοὶ οἱ ἐν --)
νοσέω 1291.32
νοῦς 1291.9
Νύμφαι 836, 1735; 1094 (Βουρδαπηναί)
Νυμφαῖον 1120.25/26
Νύμφη 487 (Ἀλία)
Νυμφηγέτης? 341 I 17
νυμφόληπτος 2338

ξενίζω 1628.6

ὀβολός 1628.11
ὁδός 1612
Οζομο 2152
οἰκία 1279; 80 (ἱερά)
οἶκος 1691; 1310 (ἱερός), 1049.10 (ὑπερ ὅλου τοῦ --)
οἰκτρός 510.14, 39
Οἰνιάδης 106
ὄϊς 1806 A 31
Ὀκκονηνός 1150 (Θεός)
Ὀλυβρις 2061 (Θεός), 2062 (Ζεύς)
Ὀλύμπιος 451 and 1618 (Ζεύς), 341 I 30 (θεοί)
ὄμνυμι 498.2; 1385; cf. Index VII s.v.
Ὁμόνοια 1089.7
ὄναρ 1068 and 1801 (κατά)
ὀνειροδότης 2098
ὄνθος 2338
ὄνομα 1291.9, 29 (ἅγια), 17 (ἱερά), 29 (ἰσχυρά)
Ὀξυχία 1381 (Ἄρτεμις)
Ὀπλοσμία 1492
ὁρκίζω 1291.13
ὄρνις 488.7
Ὅρκιος 2144 (Ζεύς)
ὅσιος 1413, 1668, 2064; 1011 (-- μνήμης), 1682 (οὐχ ὅσιον), 2340 (ὅσια φρονεῖν)
Ὀσογος 1606 (Ζεύς)
Ουασεαθου 2078 app.cr. (Θεὸς -- πατρῷος Θεάνδριος)
Οὐρανία 750 (Ἄρτεμις), 1178 (Ἀφροδίτη)
οὐράνιος 1749.9
οὐρανός 1749.14; 2152; 1291.27 (κνῶδαξ τοῦ --)
Οὐρδηνός 1044 (Ἀπόλλων)
οὖς 487
οὐῶτα, τά 1788
ὀφθαλμός 487
ὀφίδιον 487

Παιάν 1503, 1819, 2164
παῖς 758; 1195 and 1517 (Διός)
Παλλάς 1820 B I; 342 II 11 (ἄνασσα) and 12 (παρθένος)
Πάν 341 I 16/17, 35; 893.1; 341 I 20 (ἄναξ)
Πανακίη 1080 (Δέσποινα)
Πανάμαρος 1575 (Ζεύς)
πανήγυρις 1317.4
Πανιαμι 2152
πανοίκιος 1583
πανομφαῖος 2098
πανταληθής 2098

Πανταρίστη 106
πάντες καὶ πᾶσαι 2138 and 2337(Θεοί)
Παντοκράτωρ 1754 (ὁ -- Θεός)
παρακατατίθημι 510 app.cr.
Παράμμων 2138
παραμονάριος 2064
παραπονπός 1580/1581
παραστάτης 1808 B
παρατίθημι (or -τίθεμαι) 510.29; 1117, 1628.8/9
Παρθένος 1168, 1177
παρθένος 1691 (Μαρία), 342 II 12 (Παλλάς)
παρίστημι 2151
παρκατίθεμαι 1523
Πασικράτεια 1469
Πασικράτης 1469
παστός 1500
πατήρ 1011
πατριάρχης 995 app.cr.; 2330 (λαμπρότατοι)
Πατρῷος/πατρῷος 526 and 1310 (Ζεύς), 1924 and 2131 (θεοί), 2078 app.cr. (Θεὸς Ουασεαθου πατρῷος Θεάνδριος)
Παῦλος 2083 (ἅγιος)
πειθαρχέω 1932 B
Πειθώ 2298
πείνω 1500
πενταετηρίς 1589
Περγαία 1277 (Ἄρτεμις)
Περγησία 1789 (Διάνα)
Πέρσου 2095 (οἱ ἐν -- θεοί)
Πεταρηνός 1710 and 1712/1713 (Ζεύς)
Πέτρος 1511
πηγή 1500
πίπτω 753
πλη(μ)μελέω 1862
Πλοῦτος 2298
Πλούτων 510.2, 42
πνεῦαλα (= πνεῦμα) 2152
πνεῦμα 2152 (πονηρόν, κακόν)
πνευματικός 2323
ποικίλια 1929
ποικίλος 1929
ποικιλόφρων 1929
Πόλις 2343
πόλις 1048 πρὸ πόλεως σπείρη)
πολυάρητος 1819
Πολυμνία 2286
πομπή 143 Decree 2: 43
Πονπ(ε)ῖον, τό 1120.32
Πόντιος 1178 (Ἀφροδίτη), 939 (Ποσειδῶν)
πόπανον 268
Ποσειδάν 604 B 20/21; 330 (Φυτάλμιος)
Ποσ(ε)ιδῶν 423, 967, 1563.39; 2138; 936 (Κύριος), 939 (Πόντιος), 526 (Φράτριος)
Ποσειδωνιασταί 1199
Ποτειδοῦν 787
Πότμος 1537
πρεσβεία 2110
πρεσβύτερος 980, 1056, 1816, 2053, 2064
προθύω 55, 1628.3
προπάτωρ 1757 (εἷς Ζεὺς πάντων --)
πρὸ πόλεως cf. s.v. πόλις
πρόπολος 1725
πρόπυλον 2076
προσήλυτος 1979
προσκυνέω 2053
προσκύνημα 2142
προσφέρω 1963, 2084
προφήτης 2306
Πρωτόθρονος/-ίη 1616 (Ἄρτεμις)
Πύθιον 1197
Πύθιος 1481 (Ἀπόλλων)
Πύλων 1863 (Θεός)
πύρετος 1291.10
πυρεφλογίζομαι 1291.17
πυριφαής 2151
πυρόω 1291.30/31

Ῥα(β)βου/Ῥαββος 2069-2078 (Θεός; Θεὸς ἅγιος; Θεὸς Θεάνδριος)
ῥοδισμός 1100.11
ῥόδον 1107.14
Ῥώμη 1069 app.cr.; 2312 and 2343 (Εὐεργέτις), 2343 (Ἐπιφανής; Θεά; Σωτήρ)

σακερδώτιον 1656
Σαπφώ 2286
Σαραπιεῖον 1216 B 11
Σάραπις 422, 670, 761, 1070, 1662; cf. s.v. Σέραπις and 2325
Σάτυρος 1662
σέβομαι 1512
Σειμος 1922-1924 (Ζεύς)
σειρήν 341 I 22
Σελήνη 215, 341 I 9
Σεμναί 279 (Θεαί)
σεμνός 341 I 7 (Χάριτες)
σεπτεμουίρουμ ἐπουλόνουμ 1621
Σέραπις 1068 app.cr., 1535; cf. s.v. Σάραπις
Σηθ 1291.14, 25; 2152
σιθωθ 1968, 2057
Σικερηνός 1044 (Ἀπόλλων)
σισιμουν 2151
σκέλος 1628.5

σκιά 1847
Σκόπη 2298
Σολομῶν 2152
Σοφία 2298
σπείρη 1048 (πρὸ πόλεως)
σπλάγχνον 1291.9
σπονδή 54, 130, 854
σπονδῆιον 1749.12
σπονδοφόρος 2310, 2336
σταύριον 1727
σταυρός 2117
στεφανηφορία 1565
στηλαί 1867 (ἐντὸς τῶν --)
Συμβαίτυλος 1924 (Ζεύς)
συμποσιαστής 963 (θεοί)
συναγωγή 1494
συνάδελφος? 1500
συνδαφναφόρος 679
Συνεργολάβος? 1080 (Τελεσφόρος)
συνέρχομαι 1751
συνήθεια 967 (ἐπὶ τοῦ Ποσειδῶνος)
συνήθης 1089.7 (οἱ συνήθεις τῆς Ὁμονοίας)
Συνηνός 1123 (Ζεύς)
συνθιασίτης 1040
συνθυσία 1565
συνιστορέω 2361
συνίστωρ 2361
συνκαθιδρύομαι 1585
συνλήπτωρ 2131 Νεῖλος)
σύνναος 1811 (Θεοὶ μεγάλοι --), 2129 (οἱ -- θεοί)
συνχώρησις 1654
Συρίη 1178 (Ἀφροδίτη)
σφαγεῖον 487
σφραγίς 2152 (τοῦ Σολομῶνος)
σῴζω 2083; 881 (σῶσον)
σῶος 1809
Σώτειρα 675; 836 (Ἄρτεμις)
Σωτήρ 1080 (Ἀσκληπιός), 162 (μόνος), 2343 (Ῥώμη), 441, 1177, 1738 and 1741 (Ζεύς)
σωτήρ 162, 163.4; 342 II 8/9; 1517, 1668?, 1739.25
Σωτηρία 2298
σωτηρία 981.1; 1056, 1908, 1919, 1963, 2082, 2151

Τάκιτος 1788 (Ζεύς; θεός)
ταλεπωρία 1291.34 (κρέβαττος τῆς --)
Τάρας 1520 (θεός)
Τασεῖος 1117
Ταυρόπολος 1563.39
ταῦρος 1563.31
Τελαμῶν 106
τέλε(ι)ος 1628.10
Τελεσφόρος 1080 (Συνεργολάβος?)
τελέω 1628.12, 19, 21
τέμενος 83, 1310, 1315 A 10; 1615, 1735; 1315 B 5/6 (τοῦ Πτολεμαίου)
Τερψιχόρη 1534, 2286
Τεφριωθ 2151
τήκομαι 1291.11/12
Τηραδηνός 1044 (Ἀπόλλων)
τίθημι 1192
τιμάω 2356 (τιμηθέντα ὑπὸ Ἑκάτης)
Τιτάν 1291.27; 1442
Τίτος Τάτιος 1656 (σακερδώτιον Τίτου --)
Τοξία 1277 and 1381 (Ἄρτεμις)
Τοξῖτις 1277 (Ἄρτεμις)
τόπος 2053; 1986-2047 passim (ἅγιος; ἱερός), 1867 (ἱερός), 2000 (φιλάρετος)
τράπεζα 488.2
τραπέζωμα 488.2
Τριάς 2148 (ἡ Ἁγία)
τριθύτης 819 app.cr.
τριθυτικόν 819
Τριόπιον 1572
τρίττοια 819 app.cr.
τρίφωνον 1648
Τρυφή 2298
τυραννέω 1884 (θανάτου ἀνάγκη)
Τυφών 1291.29/30 (ἅγιος, ἰσχυρός)
Τύχη 390, 743, 875/876, 1050, 1084.1; 1089.1; 1090, 1093, 1095, 1218.36; 1315 A 13; 210, 1319 and 2318 (Ἀγαθή), 1916 (Δούρας; Εὐθυντὴρ Τύχης Βῆλος; Παλμύρων)

Ὑγεία 487; 1080 (Βασίλισσα)
Ὑγίεια 232.3, 16; 342 I 1, 8, 10; 343 b 4; 606
ὕδρευμα 2147
ὑδρία 1919
ὑδροφόρος 2306
Υἱός 2148 (Θεοῦ Θεὸς υἱός), 2049 (Κύριος -- Χριστός)
υἱός 1500
ὑμνέω 1500
ὕμνος 343 a 8
ὑπόδειγμα 1751
ὑποκρίνομαι 1751
ὑποτάσσω 1932 B
ὑψίθρονος 1819
Ὕψιστος 780; 878, 1334 and 1938/1939 (Ζεύς), 963 (θεός), 2152 (μέγας

θεός)

φαέθων 1819 (Ἥλιος)
φαντάζομαι 1291.15
Φαῦστος 2111 (ὁ ἅγιος)
Φερσέφασσα 1469
Φερσεφόνα 1442
φιλάνθρωπος 1809 (Μήν)
φιλάρετος 2000 (τόπος)
φίλος 499 A 1 (Ἀμφιάραος)
φιλοσάραπις 2087
Φιλοσοφία 2298
φιλόχρηστος 1691
Φιμακεραυιανιηρ 2152
φλέγω 1291.31
φλογίζομαι 1291.10
Φοῖβος 1749.15; 1808 B
φρατορία 1563.7
φρατορικός 1563.12
φρᾶτρεμ ἀρουᾶλεμ 1621
Φράτριος 1649 app.cr. (Ζεύς), 526 (Ποσειδῶν)
φράτωρ 1563.11/12; 1649
Φρει 2152
φρεοο 2223
φρημ (or φρην) 2223
φρίσσω 1442
Φροναμον 2152
Φρο(υ)ρός 71

Φυλακή 1347 (Ἄρτεμις)
φυλακτήριον 2151
φυλάσσω 1809
φυνζω (= ὁρκίζω) 2152
Φυτάλμιος 330 (Ποσειδάν)
φυτόν, τό 2147
Φωραγχία? 1300 (Ἀφροδίτη)
φῶς 1172, 2118
φωτιστήριον 1963

χαρίεις 2004
χαρίζομαι 906.5; 1817
Χάρις 2298
χάρις 500.2; 2007; 2064 (θεία)
χαριστήριον 878, 1745.6; 1854
Χάριτες 342 I 9; 341 I 7 (σεμναί)
χείρ 1551 (θεοῦ)
Χθόνιος 735.9 (Ἑρμῆς)
ΧΜΓ 1008, 2012, 2154, 2344
Χνοῦμις 1984
χοαί 854
χοῖρος 1216 [illegible] 34
χόλος 1697 (θεῶν)
χορηγός 487

χρηματισμός 1077 (κατὰ - -)
Χρῆσις 2298
χρησμοδότης 2098
χρησμός 232.16
χρηστός 2108 (Ἄμμων)
χριστιανός 2362
Χριστός 890, 1263.2; 1930, 2008, 2323; 881 (-- ὁ Θεὸς ἡμῶν), 1948 and 2322 (Ἰησοῦς), 265 and 2053 (Κύριος Ἰησοῦς), 2047 (Κύριος), 2049 (Κύριος Υἱός), 1817 (Μήτηρ Χριστοῦ)
Χρυσάωρ 1822
χρυσεόμιτρος 1819 (Ἥρη)
χρυσόθρονος 1736
χρυσοκόμης 1819
χρυσοπέδιλος 1736
χρυσοπλόκαμος 1809
χώρα 1906 (δικέων)
χῶρος 2215 (εὐσεβῶν)

ψυχή 1291.9

Ὠκεανός 1819

LATIN WORDS

adiuro 1543
adiutor 2131 (Nilus)
Adωnai 1543

Diana 1789 (Ephesia; Pergaea)
dieis 2131 (patrieis)

Ephesia 1789 (Diana)

fatum 1153 B
fidelis 1512

Iaω 1543

Matrix 1543

Nilus 2131 (adiutor)

patrius 2131 (diei)
Pergaea 1789 (Diana)

Sabaω 1543
salus Augusti 1486
sodalis Titius 1656 app.cr.

VI. MILITARY (AND PARA-MILITARY) TERMS

A. GREEK WORLD

ἀγεμών 1241 (ἐπὶ Καρίας; ἐπὶ Λυκίας); cf. s.v. ἡγεμών
αἰχμάλωτος 491.3; 1646 B 16; 1739.13/14
ἀποτειχίζω 844.5?
ἀσπίς 1207

δεκάταρχος 1240

ἐπιβάτας 1240
ἐπιλεκταρχέω 556
ἐπίπλους 1240

ἡγεμών 393; cf. s.v. ἀγεμών
ἡγούμενος τῶν στρατιωτῶν 1125 app.cr.

ἱππαρχέω 561 I 12; 721 B 2; 744.2
ἵππαρχος εἰς Λῆμνον 7, 118, 133
ἱπποτρόφοι 393

καταπελταφέτας 1240
κελευστάς 1240
κελευστής 1313.2
κυβερνάτας 1240
κωποδέτας 1240

λοχαγός 1240
λυτρόω 1739.15

μαχιμός 891 app.cr.

ναυπαγός 1240
νεώτευτος 393

ὁπλοφόρος 1876

παδαλιοῦχος 1240
παρακαθήμενος 1240
παρεύτακτος 139
πεντηκόνταρχος 1240
περιπόλαρχος 158
περιπόλιον 1772
περίπολοι 158
πόλεμος 493.6; 535, 671 app.cr., 744.30; 891.27; 1124.12; 1646 B 15; 1745.21; 1739.12 (Γαλατικός)
πρωρεύς 1240

στασίαρχος 536
στρατεύομαι 820
στρατηγέτης 844.9
στρατηγέω 561 I 11; 744.1; 786.4
στρατηγία 891.13
στρατηγός 604 A 3; 666, 741, 844.15; 1125.5, 41; 1120.9 (ἐν Αρσηῳ); 1315 app.cr. (ἐπὶ Καρίας), 143 Decree 1: 7 and 226 (ἐπὶ τοὺς ὁπλίτας); 161 (τῆς παραλίας), 1241 (ἐν τῷ πέραν), 487 (ὑπὸ τοῦ δήμου χειροτονηθείς), 159 (ἐπὶ τὴν χώραν)
στρατηλάτας 1256.4
στρατιώτης 1177?, 1876
στρατιωτικός 1218.53 (ταμίας τῶν --)
συμμαχία/συνμαχία 1125 app.cr., 1375
σύμμαχος 823, 893.2
συνταγματάρχας 1240

ταγεύω 671.4; 786.2
ταγός 526, 664, 666, 999.19
τάσσω 491.1
τείχη, τά 1166
τεῖχος 844 app.cr.
τέτραρχος 664
τετράδαρχος 664
τοξάρχης 836
τοξότας 1240
τριημιολία 1240
τριήραρχος 260
τρόπαιον 1177

φρούριον 151, 797
φυλακή 1660 (τᾶς πόλιος)
φυλαρχέω 197

χιλίαρχοι 159

B. ROMAN WORLD

ἀργυροῦς 2061 (κοντός)
αὐτοκράτωρ 1137

βάνδος 1683
βασιλικός 516 and 2232 (σπαθάριος)

βενεφικιάριος 1098, 2244; 1863 (ὑπατικοῦ)

δούξ 1937 (τῆς Ἀνατολῆς)

(ε)ἴλη - ζ' Φρυγῶν 1768
- ἱππέων Σεβαστὴ Γερμανικιανή 1784

ἑκατόνταρχος 1677; 1878 (τοῦ ἡγεμόνος)
Ἐμεσηνοί 2119 (σαγιττάριοι)
ἐξκέπτωρ 1986
ἐπαρχικός 2000, 2020, 2039
ἔπαρχος
- σπείρης γ' Βρακάτης 1768
- εἴλης ζ' Φρυγῶν 1768
- ἱππέων ἴλης Σεβαστῆς Γερμανικιανῆς 1784

ἡγεμών 1878, 2355

ἱππεύς 1827

Κο(ν)σταντινηακοί 1683
κοντός 2061 (ἀργυροῦς)
κορνικουλάριος 1878 (καὶ ἑκατόνταρχος)

λεγεών/λεγιών
- δ' Σκυθική 1768
- ια' Κλαυδίας? 1157
- ιβ' 1787
- δεκάτη Φρετησία 2061
- χώρτη πρώτη λεγιῶνος 1157

μαγιστριανός 2008, 2013

οὐετρανός 1825, 1837, 2061

παλεστρατιώτης 912
πηρρ (= πριμιπιλάριοι δύο)

σαγιττάριοι 2119 (Ἐμεσηνοί)
σημιαφόρος -λεγεῶνος ιβ' 1787
σινγουλάρις 1987, 2009
σπαθάριος 516 and 2232 (βασιλικός)
σπαθαροκανδιδᾶτος 517
σπεῖρα - γ' Βρακάτη 1768
στρᾶτα 751
στρατηλάτας 1256.4
στρατεύομαι 1677

τριβοῦνος 2005

φεδρᾶτος 1318.1
Φρετησία 2061 (λεγιών)

χειλίαρχος - λεγεῶνος δ' Σκυθικῆς 1768
χώρτη - πρώτη λεγιῶνος 1157

LATIN TERMS

auxilium Palatinum 1683

beneficiarius 2244; 1863 app.cr. (consulis)

cohors I miliaria Hemesenorum sagittariorum equitata 2119
Constantiani 1683
Constanti(ni)aci 1683
Constantiniani 1683

dux 2355; 1937 (Phoenices)

legio - V Macedonica 1838
- VI Ferrata 1838

magister militum praesentalis 1683

numerus (H)emesenorum 2119

principalis 1787

VII. IMPORTANT GREEK WORDS

ἄβαξ 487
ἀβουλέω 163.35
ἀγαθός 1902; 1856 (ἀνήρ), 2354 (ἐπιτέλεια τῶν --), 1814 (πατήρ)
ἀγαθῷ, ἐπ' 1751
ἄγαλμα 1787
ἄγαμαι 1735
ἀγανακτέω 1913

ἀγαπάω 2019
ἀγγεῖον 1216 A 7, 16, 18
ἀγγελισμός? 1629
ἀγέλα 1376, 1385
ἀγεννής 1757
ἀγλαός 343 A 7
Ἄγνοια 2298
ἀγνώμων 1646 B 13
ἀγορά 193, 382, 1374, 1553, 1563.31/32; 1646 B 19
ἀγοράζω 1120.28/29; 1441, 1806 B I 10, 14
ἀγοραῖος 2065
ἀγορανομέω 196 B 4; 943, 1001, 1533, 1976
ἀγορανομία 1745.33
ἀγορανόμος 2142, 2258, 2309
ἀγοραστής 274
ἄγρα 1808 B
ἄγω 136, 232.14; 390, 561 I 7, 10; 2299
ἀγών 60, 143 Decree 1.44; 150, 163.32 app.cr. ?; 1553, 1806 B II 38; 1808 B, 1914, 2326; 1771 (ἐννεετηρικός), 1773 (ἐπιτάφιος), 2246 (ἱερός), 1768 (Κλάρειοι --), 1788 (Μητροπολίτειος, Τακίτιος)
ἀγωνιστής 1768
ἀγωνοθετέω 1806 B II 41
ἀγωνοθέτης 163.46; 218, 226; 666, 1315 A 16; 1763, 1768, 1784, 1806 A 36, B II 37 (οἱ κατ' ἔτος --); 2326
ἀγωνοθετίς 163.44
ἀδελφιδέος 267
ἀδέσποτος 143 Decree 1.11
ἀδικέω/ἀδικέομαι 510.15, 25/26, 45; 561 I 6; 1837 (οὐδένα ἀδικήσας)
ἄδικος 163.31 in fine?; 737.3; 2152
ἀέδω (= ἀείδω) 1190
ἀείδω 341 I 18; 343 A 2, 5
ἄελλα 1517
ἀέναος 1649
ἄζομαι 342 II 1
Ἀθανασία 2298
ἀθάνατος 390, 1646 B 4
ἆθλον 2256
αἴγειος 196 A 12; 196 B 16
αἰγία 1688
ἀϊδίως 893.6
αἰμυλία 2215
αἰνόμορος 1649
αἴσθησις 1442
αἰτέω/αἰτέομαι 163.33; 267, 356, 744.8; 891.10
αἰτία 163.31 in fine?
αἰχμάλωτος 491.3; 1646 B 16; 1739.13/14
Αἰών 2086
αἰών 1771 and 2326 (δι' αἰῶνος); cf. Index V s.v. αἰών
αἰώνιος 2215 (ὕπνος)
ἀκάμας 341 I 9
ἀκατάπαυστος 1646 B 3/4
ἀκάτιον 2299
ἀκλύδων 1820 B II
Ἀκμή 2298
ἄκοιτις 737.5
ἀκόλουθος 2360
ἄκρα 604 B 23; 1806 A 20, B II 38, C 5, 7
ἄκρον 604 B 20, 23; 797
ἀκραής 1517
ἀκρόαμα 2259
Ἄκτια 2246 (Φιλίππεια; Δουσάρ(ε)ια)
ἄλειμμα 1745.33/34, 42
ἄλειπτος 1742
Ἀλεξάνδρειον 1217
Ἀλεξάνδρειος 2349 (ἀργύριον; δραχμή; νόμισμα; χρυσοί)
ἀλήθεια 1875
ἀληθινῶς 1745.37
ἀληθῶς 1745.24
ἄλητον 253
ἁλία/ἀλία 2309 (κατάκλητος)
ἁλιαία 2304bis (τελεία)
ἅλιον 2235
ἁλίσκω 491.3
ἀλίτρυτος 1517
ἀλκιμώτατος 844.14
ἅλς? 1488
ἁλώσιμος 844 app.cr.
ἁμαξήλατος, ἡ 1120.19, 21
ἁμαρτάνω 1757
ἁμαρτία 265
ἄμαχος 1551
Ἀμβροσία 2298
ἀμειδής 1649
Ἀμερίμνια 2298
ἀμέριμνος 1742, 2215
ἀμετάβλητος 143 Decree 2.59
ἀμετάθετος 163.31 in fine?
ἀμετακίνητος 163.31
ἅμιλλα 1399.8
ἁμιλλάομαι 1646 B 3
ἄμπελος 999.2, 14; 1053.8; 1771
ἀμπνοά 342 I 7
ἄμποχος 1434/1435, 1440, 1446, 1462
Ἀμφιαράϊα, τά 468, 487 (Μεγάλα), 518 (-- καὶ Ῥωμαῖα)
ἀμφιέννυμι 55
ἀμφιθέατρον 1738 (στάδιον)

ἀμφιπολεῖον 134
ἀμφισβητέω 143 Decree 1.15; 232.21
ἀμφορεύς 108
ἀναβαίνω 1605
ἀναγγελία 1315 A 16
ἀναγιγνώσκω 891.44/45; 1660, 1684, 1893, 1905, 1909
ἀνάγκη 1884
ἀναγνώστης 908.3
ἀναγραφεύς 1667
ἀναγωγή 1820 B II
ἀναδαιθμός 1427 (γῆς)
ἀναδείκνυμι 1427
ἀνακαθαίρω 1667
ἀνακαρύττω 561 I 9
ἀνακομίζομαι 1125.36/37
ἀναλύω 1125.18
ἀνανεόω 891.5; 1833-1835, 1963
Ἀνανέωσις 2298
ἀνανκαῖος 1745.16
ἀναπαύομαι 38, 988
ἀνάστασις 163.45
ἀνατολή 1128, 2270
ἄνατον 1385
ἀναφέρω 1745.29; 1806 C 13
ἀνδράποδον 1026.1
ἀνδρεῖον 1376
ἀνδριαντίδιον 1207
ἀνδριάς 473, 891.43, 47; 1218.31, 47; 1768, 1771
ἀνδροειδής 1667
ἄνεμος 269 app.cr.
ἀνενκλήτως 744.25
ἀνέντροπος 2215
ἀνεπισταθμεία 2310
ἀνέρχομαι 232.9
ἄνευ 1474
ἀνήκω 1745.19 (εἰς)
ἄνθος 1153
ἄνθραξ 1216 B 32
ἀνθύπατος 461, 1696; 1838 (Ἀχαίας)
ἀνίστημι 738.3/4; 850, 891.15; 1747, 1829/1830, 1845, 1879
ἀνορύγνυμι 734.5
ἀντάρχων 2309
ἀντία 1442 B, 1443
ἀντιγραφεύς 2123 I 23
ἀντιδίδωμι 1739
ἀντίδικος 1531
ἀντιλαμβάνομαι 1739
ἀντιλέγομαι 604 B 22
ἀντιστράτηγος 1139, 1160, 1784/1785
ἄντρον 341 I 24
ἀνωτικός 2270
ἀξίνη 177
ἀξιοπρεπής 1806 A 31
ἀοιδή 343 A 8
ἀοίδιμος 908.3
ἀοιδός 1149
ἀπάγω 1438
ἀπαλλαγή 143 Decree 1.13
ἀπαράλλακτος 1609
ἀπαρτίζω 1800
ἄπειρος 1241; cf. s.v. ἤπειρος
ἀπελευθέρα 848
ἀπελεύθερος 850, 880, 1806 B II 1/2; 2051, 2357
ἀπελευθερόω 721 B 3; 786.6
ἀπέταιρος 1376, 1390
ἀπήγυτος 510.2
ἄπλοια 1517
ἀποβάλλω 1646 B 17; 1883
ἀποδείκνυμι 160, 1745.37
ἀποδημία 1125.26/27, 32
ἀπόδοσις 357.4
ἀποδυτήριον 1207
ἀποικία/-ίη 143 Decree 1.53; 1338, 1665, 2254
ἄποικος 13, 66
ἀποκαθίστημι 728.8/9
ἀποκοπή 1182 (χρεῶν)
ἀπόκριμα 1656 (ἐπὶ τῶν - -)
Ἀπόλαυσις 2298
ἀπολείπομαι 891.11 (τῶν πρεσβυτέρων)
ἀπολογίζομαι 1745.11
ἀπολύω 1629
ἀπόμετρα 71
ἀπομισέω 1510
ἀπόμοιρα 1806 B II 51
ἄπονος 2215
ἀποπεράω 1658
ἀποπωλέω 274
ἀπορέω 1146
ἀποστατέω 169
ἀποτάσσω 1745.44
ἀποτειχίζω 844.5?
ἀποτελέω 1806 B II 33/34
ἀπόφασις 143 Decree 1.22
ἀπροφάσιστος 1646 B 11; 1745.13
ἅπτομαι 891.9 (τῆς πολιτείας)
ἀργυροταμίας 1107.5
ἄρδις 439
ἀρεστός 1667
ἀρετή/-ά 160, 390, 397, 400, 737.7; 893.3; 1255 A 3; 1399.13; 2259; 2215 (ἅπαξ), 891.8 (λείπομαι ἀρετῇ)
ἀρίζηλος 163.18
ἀριστερός 169
ἀριστόνοος 1735
ἀριστοπολιτεία 402
ἄρκτος 134
ἅρμα 232.14
ἁρμός 1667
ἁρπάζω 1665

ἀρρήν 1806 A 31
ἀρρωστία 1280.18
ἀρσήν 1940, 1942
ἀρτιγενής 1884
ἀρτίγονος 1657
ἄρτος 1165
ἀρχά 561 I 9; cf. s.v. ἀρχή
ἀρχαῖον, τό 1660
ἀρχαῖος 390, 891.28 (οἱ ἀρχαῖοι), 1120.14, 23 and 27 (γράμματα; ὅρια)
ἀρχαιρεσίαι 891.33/34, 45/46; 1280.3
ἀρχεῖον 1218.32, 52; 1563.25/26; 1806 B II 35
ἀρχή 342 I 4; 1745.31; 1771, 1820 B 1; 2284; 2306 (ἐπώνυμος); cf. s.v. ἀρχά
ἀρχηγός? 1749.18
ἀρχιπρόβουλος 1771
ἀρχιτέκτων 1216, 1738
ἄρχω 62, 1771
ἄρχων 124, 143 Decree 1 passim, Decree 2.29; 146bis, 159/160, 163.33; 172, 179, 196 II 2; 222, 232.19; 496.9; 561 I 9; 517, 604 A 4, B 2, 12, 15; 664, 700, 1218.1, 14; 1196, 1418, 2018, 1563.36/37; 1605, 1833-1835, 2142, 2309
- ἐν κοινῶι 493.1
- ἐν Λήμνωι 1325
- ἐπὶ πόλεως 490.1
- ἐπώνυμος 666
- τῶν Πανελλήνων 666
- πρῶτος 1122
ἀσιάρχης 1604, 1743
ἀσπάσιος 1517
ἄσπιλος 981.5
ἀσπίς 1207
ἀσσάριον 1806passim
ἀστακή 2151
ἀστερωπός 341 I 28
ἀστός 1232.1; 1399.10
ἄστυ 151
ἀστυνόμος 1118bis, 1694
ἀστυφέλικτος 1517
ἀσυλία 490.7; 493.6; 561 I 11, app.cr., 671 app.cr., 744.29; 1213, 2336; cf. Index V s.v. ἀσυλία
ἀσφάλεια 163.32; 490.8; 493.6; 561 app.cr., 671 app.cr., 744.29; 1315 A 1; 1660
ἀτέλεια 940.5; 1658/1659
ἀτελής 1440; 893.7 (κτεάνων)
ἄτοκος 1434
ἄτοπος 274
ἀτρυγέτης 1517
Ἀττάλεια 2246 (Γορδιάνεια)
ἀτύφ(ε)ι 2276
αὔθαιμος 1657
αὐξάνω 163.19
αὐξίτω 2012
αὔξω 146
αὐταμέριν 1434
αὐτοκράτωρ 497.1/2; 877
αὐτόνομος 67
ἀφανής 1427
ἀφελής 2310
ἄφεσις 265
ἀφημέριος 1820 B II
ἀφθονία 163.28; 1656
ἀφίημι 837.3; 838.3; 839.2; 841.2; 896.6
ἀφίστημι 1745.16/17
ἄφοβος 2215
ἀφορία 1125.12
ἀφορμή 143 Decree 1.20
Ἀφροδίσια, τά 1216 B 30
ἄωρος 1752/1753, 1883/1884, 1886/1887, 1909, 1962, 2140/2141, 2278
ἀωτησμός 1876

βάθρον 78bis
βαίνω 341 I 23
βαλανηόμφαλος 1467 (φιάλη)
βαλανωτή 1467 (φιάλη)
Βαλβίλλεια, τά 1618, 1620
βάλλω 341 II 11
βάρβαρος 1168
Βαρβίλλεια, τά 1618, 1620
βάρος 1737 (κλίνης)
βαρύτης 1027.6 (τόκων)
βαρύφθονος 1737, 1752/1753, 2278
βάσανος 1751
βασίλειος 342 I 4; 893 app.cr.
βασιλεύς 127/128, 163 passim, 491.1; 492.4; 664, 823, 893.5; 917, 930, 940.3; 960, 1068, 1216 A 12; 1315 A 8, 13, B 4; 1317.5-9; 1745.2, 39, 49; 2305; 1788 (ἐρισθενεῖς βασιλεῖς)
βασιλεύω 1739
βασίληος 1788
βασιλικός
- 999.6/7 (δικαστής)
- 1771 (ὅδοι βασιλικαί)
- 1084.2/3 app.cr. (οἶκος)
- 1084.2/3 app.cr. (ταμεῖον)
βασίλισσα 1317.6; 1736
βάσις 1198
βάσμωσις 1667

βατιάκη 1198, 2351
βέβαιος 1745.20
βεβαιόω 163.31; 163.32 in fine?
βεβαιωτήρ 1027.20
βεβαιωτής 999.18
Βένετοι, οἱ 2083
βιάζομαι 1825
βίβλος 1198
Βίος 2298
βίος 220, 885 B 5; 1684, 1884/1885; 1824 and 2278 (χῆρος); cf. s.v. διὰ βίου
βιοτή 342 I 2
βιόω 369
βλάβη 1125.12/13, 25
βλάπτω 1808 B
βοή 1742
βολεός 336
βόλιμος 1442
βουλαί, αἱ 1579, 1600
βοτάνη 1932 A
Βουβάστια, τά 547
βουλευτήριον 61, 891.37/38
βουλευτής 891.35; 906.4; 1681, 1738
βουλή 143 Decree 1.8,9; 163.11; 218, 220, 357.5; 2303, 2343, 1745.31; 1309 (δημοσίη), 1046 and 1787 (ἡ ἱερά)
βουνός 604 B 22
βοῦς 1026.9; 1739
βρέφος 1884
βροτός 342 I 1, II 2; 2151
βύρση 1806 A 30
βῶλος 735.4
βωμός 2358

γάζος? 2113
γαῖα 341 II 22; cf. s.v. γῆ
Γαλλιήνια 2246 (Οὐαλεριανὰ -- Διονύσια Πύθια; Καπετώλια)
γαμβρός 1729
γαμήτη 1994
γάμος 1808 B
γαστήρ 1667
γειτνίασις 1806 app.cr. ad B I 1- II 22
γειτονία 1648
γειτοσύνη 1806 app.cr. ad B I 1- II 22
γείτων 999.17/18
γενεά 342 II 2; 1657
γενεή 1149
γένειον 341 I 27
γένεσις 1608, 1651
γενήματα, τά 1745.46
γενναιότατος 1256.3/4
γεννικός 1757
γένος 855.2; 1663 A, 2165
γεραιοί, οἱ 1763
γερουσία 1107.6; 1494, 1573, 2303, 2346
γερουσιαστής 1093, 1680
γέρρον 78bis
γέρων 1820 B 1
γέφυρα 751, 797
γῆ 163.35; 1053.8; 1427; cf. s.v. γαῖα
Γηθοσύνη 2298
γηραιός 1657
γῆρας 1692
γῆρυς 418
γί(γ)νώσκω 1385, 1745.47
γῖνος 1026.2
γλυκύτατος 790, 955, 1081, 1098, 1319, 1681, 1700, 1783, 1906, 1909
γλύπτης 2007, 2022?
γλύφανος 1517
γλωττοτόμον 1198
γναφεύς 1053.7
γνήσιος 1125.34
γνώμα/-η 1315 A 6; 1317.2; 1658, 1759, 2303; 1218.39 (γνώμην ξυμβάλλεσθαι)
γνώμων 1376
γομφεύω 1667
γονεύς 308, 739.2; 1232.3
γόνιμα, τά 1651?
γόνος 220, 1684
γόνυ 1651
Γορδιάνεια 2246 (Ἀττάλεια)
γράμμα 355, 1735
γράμματα, τά 1120.14, 27 (ἀρχαῖα)
γραμματεία 745.8
γραμματεύς 153, 357.7; 744.24, 28; 836, 1218.48; 1394 app.cr., 2123 II 23; 1315 B 3 (τῆς βουλῆς)
γραμματεύω 143 Decree 1.2; 561 I 12; 744. 3; 1618
γραμματιστής 136
γραμματοφύλαξ 915
γραφή 1735
γύα 1462
γυμνασιαρχέω 1218.13; 1587, 1866; 1573 (τῶν νέων); cf. 2277
γυμνασιάρχης/-ος 60, 666, 1242, 2100, 2128; 1242 (νεώτερος, πρεσβύτερος); cf. 2277
γυμνασιαρχία 1218.25; 1771; cf. 2277
γυμνάσιον 496.3, 7; 836, 1218.20, 23, 30, 46, 50; 1745.10, 33, 41; cf. 2277

δαιτίς 1469
δαμιουργέω 1573
δαμιο(υ)ργός 1364, 2309; 1256.1; 1367 app.cr., 1488?, 1489; 1309 (βολή), 1806 C 18 (Κόρος)

cf. s.v. δημιουργός
δανείζω/-ομαι 906.13; 1027.2, 4, 10, 17; 1216 B 17; 1645 (τόκων δεκάτων)
δάνειον 1125.10; 1742
δαπάνημα 891.16; 1125.30
δάπεδον 1471 (μουσικόν)
δάρατα 526
δεῖγμα 2310
δεικτήριον 384
δεινός 1808 B
δεκάπρωτος 1806 app.cr. ad B II 49-C 3
δεκαρχία 1338
δεκάς 370
δεκατ-- 143 Decree 1.38
δεκάτη 1665, 1745.47; 1806 C 10; 2357
δέκατος 1645 (τόκων δεκάτων)
δέμας 341 I 25
δέρμα 1216 B 13
δεσμός 2142?
δεσποτ(ε)ία 1738
δεσπότης 982.6; 2176
δέω 143 Decree 2.9; 265
δημαρχία 2309
δήμαρχος 179, 1784/1785
δήμιος? 1488
δημιο(υ)ργός 1568; cf. s.v. δαμιο(υ)ργός
Δῆμος 2343
δῆμος 1120.10 (οἱ δῆμοι), 1046 (λαμπρότατος)
δημοκρατία 2303
δημοσία, ἡ 1563.28
δημόσιος 108, 143 Decree 1.11, Decree 2.16?, 37; 278, 311, 372, 374/375, 419, 430, 444, 445?, 487, 621.1; 785, 845, 947.7, 11; 1065, 1120.28;
δημοτελής 1739 (ἑορταί)
δημωφελής 1196
διαβήτης 1667
διὰ βίου 1575, 1653, 1763
διαγράφω 1759
διάγω 1808 [illegible]
διαγωνία 1239
διάδοχος 1125.14; 1137
διάθεσις 163.32 in fine?; 1280 app.cr.
διαθήκη 1771
διαιτάω 134, 163.32 in fine?
διακονέω 1806.19
διακονία 1806 A 26
διάκονος 1806 A 2, 5/6
διακούω 604 B 9; 1646 B 18
διακρίνω 1255 app.cr.
διαλαμβάνω 743
διαλλακτής 2300
διαμένω 1806 [illegible] II 30
διάμετρα, τά 1175
διανύω 1808 B
διὰ πάντων 2352
διαπλέω 1487
διαπράττομαι 1771
διαρρήγνυμι 341 II 13
διασαφέω 1745.30/31
διασημότατος 1256.3; 1562, 1937
διασκευή 1551
διασῴζω 1280.19
διατάσσομαι 1782
διατάσσω 1806 A 19/20
δίαυλος 1146, 2106
διαφέρον 38, 289, 979 A, 983, 985, 988; 1009 and 1013 (κοιμητήριον, μνημόριον)
διαφέροντες, οἱ 1995
διαφεροντῶς 1771
διαφέρω/διαφέρομαι 1665, 1745.18; cf. s.v. διαφέρον, διαφέροντες and διαφεροντῶς
διαφθείρω 1806 B II 55
διδασκαλία 2348
διδάσκαλος 50, 489.5; 2348
διδάσκω 186, 202
διεξάγω 744.10
διεξέρχομαι 1806 B II 29
δίκα 1469; cf. s.v. δίκη
δικάζω 357.1; 745.11/12
δίκαια, τά 1656
δικαιοδόσια 744.9; 745.6; 1255 A 6, [illegible] 3
δικαιολογέομαι 1315 A 4/5
δίκαιον, τό 743, 1806 B I 22
δίκαιος 143 Decree 1.62; 357.1; 737.3; 1808 B
δικαιοσύνη 2086, 2298
δικαιότατα 744.10
δικαίως 745.13; 1255 A 7, B 4 (δικαίως καὶ ὁσίως)
δικασπόλος 1735
δικασταγωγός 744.6/7
δικαστήριον 743; 1660 (νομοθετικόν)
δικαστής 357.7; 373, 744.12, 27/28; 745.8; 885 B 4; 1255 A 5, B 3; 1376
- βασιλικός 999.6/7
- κλαρωτὰς δικαστᾶν 1239
- μάρτυς δικαστῶν 999 app.cr.
- μέσος 2300
δίκη 357.1; 530, 737.3; 744.11; 745.11; 999.5; 1255 app.cr., 530 (πρὸ δίκας); cf. s.v. δίκα

δίλειτρον 1533
Διογένεια, τά 205
διοδεύω 1487
διοικέω 1315 A 3; 1738
διοίκησις 1160, 1806 C 4; 1168 (ἐπὶ τᾶς -- ἑών)
Διονυσία, τά 1280.29; 1315 A 15; 2246 (Οὐαλεριανὰ Γαλλιήνια -- Πύθια)
διορθόω 1563.18
διόρθωμα 665
διορθωτής 2302
διπλεῖ 1482
δίπους 1667
δίστυλον, τό 2077
δίσωμος 980 app.cr., 1008
δίφορος 980 app.cr.
δόγμα 163.17 in fine; 1180, 1563.33; 1929, 2303; 604 A 11 (συγκλήτου)
δοκέω 1651
δοκιμάζω? 1745.46
δόλιος 1745.23/24
δόμα 1486
δόμος 1146 (αἰώνιος -- δίαυλος)
δόσις 1216 A 11, 15, 17
δούλη 1757
δοῦλος 447, 896.7; 897.11; 1075 app.cr., 1390, 1723, 1757, 1917
Δουσάρ(ε)ια 2246 (Ἄκτια)
δράκων 232 in fine
δρέπτομαι 1153
δρῦς 1684
Δύναμις 1931, 2298
δυνάστης 2305
δυοτριταῖα 1518
δυσεντερίη 1026.7
δωρεά 163.8; 2246, 2326, 2357
δωρεάν 1573
δωρίζομαι 1107.3

ἐγγενής 2357
ἐγγόνη 2000
ἔγγονος 490.5; 493.5; 496.13; 561 I 2; 744.27, 29; 940.7
ἔγγραφος 143 Decree 1.15
ἐγγύη 1026.4/5
ἔγγυος 561 I 13; 1216 A 41
ἐγδικέομαι 738.6/7
ἔγδικος 1746 (πόλεος); cf. s.v. ἔκδΙκος
ἐγκαίω 1197
ἐγκέφαλος 196A/B passim
ἔγκλημα 143 Decree 1.51
ἐγκρούστωσις 1735
ἔγκτησις 460.6/7; 493.6; 744.29; 1658/1659
ἐγλογιστής 1739; cf. s.v. ἐκλογιστής
ἐγχαράσσω 163.11
ἐγχειρίζω 745.13; 1125.34/35
ἐγχώριος 885 A 2; cf. s.v. ἐνχώριος
ἕδος 143 Decree 2.17
ἐέλδομαι 1555
ἐθελοπρόξενος 2310
ἔθιμος 896.9/10 (ἡμέρα)
ἔθνος 163.6, 17; 745.3
ἔθος 1806 ■ II 40 (ἐξ ἔθους)
εἰαρινός? 1488
εἶδος 143 Decree 2.20
εἰθύντωρ 836
εἰκάς 1431
εἰκονίζω 1806 C 17
εἰκοσάπρωτος 1806 ■ II 53
εἰκών 357.9; 1577, 1768; 1553, 1578 and 1772 (χαλκῆ), 1553 (γραπτή; χαλκῆ)
εἰμένος? 1441
Εἰρήνη 2298
εἰρήνη 493.7; 671.2; 744.30; 2208 (σοι)
εἰσαγγελεύς 2128/2129
εἰσάγω 743, 940.8; 1768
εἰσαγωγεύς 1660
εἰσαγωγή 143 Decree 1.40; 1658/1659
εἰσάριθμος 2264 (ἔπη)
εἰσαφικάνω 1749.23
εἰσέρχομαι 1825
εἰσηγέομαι 1740, 1792, 2303
εἰσιών 1806 C 5 (ὁ εἰσιὼν ἱερεύς)
εἰς λόγον 1771
εἴσοδος 1586
εἴσπλους 1658/1659
εἰσφέρω 495.5; 1660
εἰσφορά 2349 (ὀκτώβολος)
Ἑκατήσια, τά 518 (-- καὶ Ῥωμαῖα)
ἐκβάλλω 356
ἔκδηλος 163.12, 18 in fine?, 27 in fine?
ἐκδίδωμι 1569
ἐκδικέω 1088.12; 1556/1557
ἐκδικία 1573
ἔκδικος 1944; cf. s.v. ἔγδικος
ἐκεχειρία 54
ἐκθάπτω 1556
ἐκκεῖμαι 1806 ■ II 52/53
ἐκκλησία 143 Decree 1.3; 1218.3/4; 1239, 1739, 2303, 2343; 1218. 38 (ἐπιοῦσα), 1280.2 (κατὰ νόμον), 1280.3 (συνάγω)
ἐκκόπτω 1684
ἔκλεκτος? 1488

ἐκλογιστής 2128; cf. s.v. ἐγλογιστής
ἐκμαίνω 1648
ἔκπλους 1658/1659
ἐκπορεύομαι 1168
ἐκφέρω 143 Decree 1.63, Decree 2.67
ἐκχώρησις 1666
ἔλαιον 1216 B 33; 1488?, 1587; 1218.21 (θέσις)
ἐλαιοχρείστας 1240
ἐλαφροτοκία 1027 app.cr.
ἐλαφρός 1027.11/12 (τόκος)
ἐλευθέρα 2000
ἐλευθερία 1399.7; 1646 B 17; 1757
ἐλεύθερος 837.5; 838.4; 839.2; 840.2/3; 841.2/3; 842, 1390, 1415, 1757, 1777; 1168 (σῶμα)
Ἑλλαδάρχης 666
ἐλλογιμώτατος 1011
ἕλος 797
ἐλπιζομένα, τά 891.32/33
ἔλυτρον 1198
ἐμβάλλω 1667
ἐμβασιλεύω 1749.17
ἔμβασις 1462
ἐμέριος 1468
ἐμπεριέχω 143 Decree 1.16
ἐμπίπτω 1932 A
ἐμπόριον 1101, 1537, 2353; 1218.32/33 (ἐπιμελητὴς τοῦ ἐμπορίου), 2129 (ξενικόν)
ἐμπορίτης 1101
ἐμπρέπω 341 I 27
ἐμφανίζω 143 Decree 1.10
ἐμφυσιόω 143 Decree 1.50
ἐναγής 561 app.cr.
ἐνάγω 743
ἔνανχος 1806 B II 56
ἐναργής 342 II 5
ἐναρέτως 1058
ἐνδείκνυμι 1745.25
ἐνδεσμίς 1198
ἐνδέχομαι 1168
ἐνδέω/ἐνδέομαι 1646 B 12; 1875
ἐνδημέω 1027.4; 2357
ἐνδημία 744.24
ἔνδικος 1390
ἔνδοξος 1770
ἐνεκτημένοι, οἱ 2357
ἐνεστώς 1806 B II 45 and C 15 (τοῦ ἐνεστῶτος ἔτους)
ἐνεχυράζω 1806 A 3
ἐνήχυρον 1435
ἐνθάπτω 1556/1557
ἐνκώμιον 2259
ἐννεετηρικός 1771 (ἀγῶνες)
ἔννομος 495.5 (χρόνος)
ἐνοικέω 1646 B 15; 2357
ἐνπρησμός 1806 B II 55
ἐντέλλομαι 896.8; 1942
ἔντερα, τά 1651
ἐντίθημι 2180 C
ἔντιμος 1658
ἐντολή 1827
ἐνχώριος 1745.27; cf. s.v. ἐγχώριος
ἐξαγγελία? 1456
ἐξάγω 940.8/9
ἐξαγωγή 1658
ἐξαιρέω 1628.15
ἐξαλείφω 2142
ἐξανύω 1649
ἐξαποστέλλω 357.7; 745.5
ἔξει 1754 (πρὸς τὸν Θεόν)
ἐξετασμός 143 Decree 1.23
ἐξηγέομαι 1745.12
ἐξηγητής 2142
ἐξκέπτωρ 1986
ἔξοδος 1806 B II 25, C 3, 8
ἐξουσία 906.19; 1738 (ἔπαρχος)
ἐξώλης 1439
ἑορτή 1739
ἐπαγγέλλω/ἐπαγγέλλομαι 1125.38; 1580/1581, 2313
ἐπάγω 604 B 11
ἐπαγωγή 1179?, 2165
ἐπαγώγιμος 1447
ἔπαθλον 2264
ἔπακος 1465
ἐπακτροκέλης 2299
ἐπανάγω 1125.37
ἐπανγελία 1595
ἐπανορθωτής 2302
ἐπαρχ(ε)ία 388, 1656, 1748, 1784/1785
ἐπαρχικός 1738, 1934, 2000, 2020, 2039
ἔπαρχος 1501, 1735, 1738; 982.8 (ἀπὸ ἐπαρχῶν)
ἐπείγω 1808 ■
ἐπέρχομαι 143 Decree 1.10, 12; 891.37 (ἐπὶ τὸ βουλευτήριον)
ἐπί - οἱ ἐπὶ τὰ ἱερά 1218.25
- ὁ ἐπὶ πόλεος 1385; cf. 2302 (ἐπιμελητὴς τῆς πόλεως)
ἐπιβαίνω 1462
ἐπιβάλλω 1125.15; 1806 A 7
ἐπίβασις 143 Decree 1.18
ἐπιβλής 1197
ἐπιβοηθέω 1419
ἐπιγαμία 1375, 1563.21
ἐπιγιγνώσκω 1027.5
ἐπιδεύομαι 743
ἐπίδηλος 163.18 in fine?
ἐπιδημέω 1280.14/15
ἐπιδίδωμι 1218.23; 1399.8;

1027.3 (ἑαυτον
ἐπιδιόμενος 1388
ἐπίδοσις 1239
ἐπικαλέω/ἐπικαλέομαι 1421?, 1932 A
ἐπικίνδυνος 1250.18 app.cr.
ἐπικληρόω 1563.6, 9
ἐπίκλητος 2199
ἐπικρατέω 1876
ἐπικρίνω 1745.29
ἐπικωλύω 232.23
ἐπιλέγω 1656
ἐπιμαρτύρομαι 498.2, 7
ἐπιμέλεια 1052, 1241; 1252 (ἀπὸ ἐπιμελείας
ἐπιμελέομαι 151, 163.44; 220
ἐπιμελητεύω 358
ἐπιμελητής 6, 150, 163; 1107.12; 1218.33 (τοῦ ἐμπορίου), 49 (τῆς Λήμνου), 2302 (τῆς πόλεως; cf. 1385: ὁ ἐπὶ πόλεος), 1739 (τοῦ τόπου)
ἐπινέμησις 1884
ἐπινεύω 1745.14
ἐπιπορεύομαι 604 B 8
ἐπίσημος 893.7; 1646 B 9; 1677
ἐπισκευάζω 21
ἐπισκευή 1806 B II 54
ἐπισκοπέω 1745.44
ἐπισπονδορχηστής 447
ἐπίσταθμος 1139
ἐπιστατεία 2129
ἐπιστατέω 1280.4
ἐπιστάτης 391, 1913
ἐπιστέλλω 1315 A 6
ἐπιστολή 906, 1315 A 8, B 4; 1745.35; 1656 (αἱ Ἑλληνικαὶ --)
ἐπιταγή 196 B 6
ἐπιτάφιος 1773 (ἀγῶνες)
ἐπιτήδειος 357.8; 1745.31
ἐπιτήδευμα 496.6, 8; 744.26
ἐπιτηδεύω 743
ἐπιτίθημι 1555, 1667
ἐπίτιμον 731 app.cr.
ἐπιτομή 1667
ἐπίτροπος 1618?
ἐπιφανής 891.43/44; 1565
ἐπιφέρω 163.31 in fine?
ἐπιχωρέω 495.11; 1745.9
ἐπιψηφίζομαι/-ίζω 143 Decree 1.4, Decree 2.2; 1218.5; 1740
ἐποίει 1761, 1819, 1831, 2218
ἐποίησε(ν)/ἐποίησαν 1827-1830, 1832, 1869, 2236, 2275
ἐπώνυμος 1749.19; 1771; 2306 (οἱ --; ἀρχαί), 666 (ἄρχων), 844.13 (χάρις)
ἐπωφελής 1771
ἐργάζομαι 1427, 1667, 1806 B II 43
ἐργασία 1667
ἐργάσιμον 173
ἐργαστήριον 1806 B II 44; 2310
ἐργατός 1053.9 (γῆ --)
ἐργολαβέω 1206 A 4, 8/9, 13, 19/20
ἔργον 163.34; 1656, 1667/1668, 1729, 1745.37; 1776, 1835, 2022, 2081/2082
ἐργώνης 375
ἔρεισμα 341 I 34
ἔρημος 1755, 1824 and 2278 (ο(ἶ)κος)
ἔρις 1220
ἐρισθενής 1788
ἕρκος 342 I 5
Ἐρωτίδεια, τά 142, 468, 518 and 521 (Ῥωμαΐα)
ἐσθλός 1146, 2135
ἔσκλητος 2309
ἑστία 143 Decree 1.60, Decree 2.66
Εὐανδρία 1931, 2298
εὐαρεστέω 1745.28
εὐγένεια 2215
εὐγνωμονέστερος 1315 A 5
εὐδαίμων 342 I 10
εὐδοκιμάζω? 1745.45/46
εὐδοξία 1646 B 6
εὐεργεσία 163.3; 1560.5; 1577, 1608, 1646 B 3, 6; 1739
εὐεργετέω 163.13, 19/20; 1280.26; 1315 A 17; 1608, 1659
εὐεργέτης 163.5; 395, 397, 400/401, 493.8; 496.12, 15; 671 app.cr., 744.26, 31; 1124, 1218.16; 1256.4/5; 1568, 1591, 1609, 1656, 1739, 1767, 2274; 2312 (κοινοί)
Εὐεργέτις 163.15
εὐήκοος 163.30 app.cr.
εὐθαρσῶς 891.16
εὔθροος 341 I 21
εὐθύνη 1218.28 (δίδωμι)
εὐθυντηρία, ἡ 1667
Εὐκαρπία 2298
εὔκηλος 1517
εὐκλεής 341 I 7
εὐκοσμία 1218.19
εὔλιν(ος)? 1478
εὔλογος 1806 B II 27
εὐμενής 163.30, 341 I 8, 15; 343 C 6
εὐμοίρει/εὐμοιρείτω 1944, 2126, 2276
εὔμορφος 2120

εὔνοια 160, 163.30 in fine?, 357.7; 397, 400, 495.6; 1027.8; 1218.43; 1255 A 3; 2254
εὐνομία 341 I 13
εὔξεινος 735.7
εὐξενία 1517
εὐοδέω 1146 (εὐόδ(ε)ι)
εὐπατρίδας 1757
Εὐπρέπεια 2298
εὐπρόσωπος 341 I 26
εὕρεμα 1820 B I
εὐρύπρωκτος 1551
εὐσεβέστατος 1107.3 (γερουσία)?
εὐστέφιος 1776
εὔστοχος 1808 II
εὐσχημοσύνη 357.2
εὐταξία 357.2
Εὐτεκν(ε)ία 2086, 2298
εὔτολμος 1155?
εὐτυχέω 1469, 2219; 2276 (εὐτύχ(ε)ι)
εὐτυχής 347
εὐτυχία 743, 1692
εὐτυχῶς 876.10; 1075, 1084.7; 1139, 1835
εὐφραίνου 2217/2218 (ἐφ' ᾧ πάρει)
Εὐφρασία 2298
Εὔφρασις 2298
εὔφρων 163.30 app.cr.
Εὐφρώνησις 2298
εὐχαριστία 1608
εὔχομαι 39, 1107.7
εὐχόρευτος 341 I 26
εὐχωλή 87
εὐψύχ(ε)ι 1640, 1965, 2107, 2126, 2276
ἐφηβεύω 400
ἔφηβος 496.3
ἐφημερεύω 2128/2129
ἐφίεμαι 1469
ἐφίμερος 342 II 7
ἐφίστημι 343 A 6; 1660
ἔφοδος 561 I 8 (ἐξ --)
ἔφορος 355 in fine, 2309
ἔχθρα 390
ἐχθρός 2313 (τοὺς αὐτοὺς ἐχθροὺς καὶ φίλους νομίζειν)
ἔχω cf. s.v. ἕξει

ϝοικεύς 1388, 1390

ζάω 308, 414
ζηλωτής 1608
ζῆσαι 1547
ζυγόν 1504
ζυγόστασις 196 B 5
ζυγοστάτης 2001, 2004
ζῶ - ζῶν/ζῶσα 852.2; 897.5/6, 8; 971.3/4; 976, 1081, 1085.7; 1100.2
- ζῶν καὶ φρονῶν 1053.6
- καλῶς ζήσασα 593
ζωή 263

ἡγεμονεύω 1562, 1748
ἡγεμών 393, 1656, 1878, 2355
ἡγούμενοι, οἱ 2310
ἡδύς 2215
ἦθος 2259
ἡλικία 1585, 1587
ἥλιος 418
ἡμίεκτον, τό 1165, 1195
ἡμιολία 2299
ἡμιόλιος 1745.44
ἡμιόνιον 1533
ἡμίονος 1026.2, 9
ἡμισυνβόλιον 1806 B I 20, 37
ἡμίσχοινον 1427
ἡμίτριτον 278
ἡμιωδέλιον 1519
ἧπαρ 196 A 25
ἤπειρος 1338/1339; cf. s.v. ἄπειρος
ἠρεμέω 1179
ἡρωΐς 2198
ἡρώνιον 1098
ἥρως 1814
ἧσσα 822
ἠχώ 341 I 29
ἠώς 1820 B II

θαλασσαῖος 1517
θαλλός 891.41/42 and 1218.42 (θαλλοῦ στέφανος)
θάλλω 143 Decree 1.59, Decree 2.65; 342 I 9; 893.3 (τεθαλώς)
θάλος 418
θάλπω 1884
θάπτω 1692
θάρσ(ε)ι 1944, 1953
θεήλατος 1875
θέμα 1738 (Μήδικα)
θεμείλιος 1667
Θεογονία 2298
θεοκίνητος 844.2
θεραπεία 1932 B
θεραπεύω 1933 A, 2151
θερίζω 1808 B
θερμαντήριον 487
θερμαστίδιον 487
θές (imp.) 2143
θέσις 1073
θεσπέσιος 1735
θέω 1517
θεωρέω 1745.17
θεωρία 1560.11; 1771
θεωροδοκία 2310
θεωροδόκος 2310, 2336
θεωρός 2310, 2336
θνητός 1517

θήκη 1198
θηρεύω 342 I 5
θησαυρός 784
θιασίτης 1199
θίασος 1199, 1870, 2320
θλ(ε)ίβω 1125.9; 2152
θνατά, τά 1390
θρεπτήριον 910
θρεπτός 836, 1783, 2330
θροέω 418
θυμελική, ἡ 2002
θυμελικός 1527
θυμολέων 1776
θύρα 165
θυραῖος 165
θύρωμα 2359
θυφλός cf. s.v. τυφλός
θωρακεῖον 2358

ἴαμα 2348
ἰατρικὴ τέχνη 1280.12/13
ἰατρός 487, 1073, 1240, 1280.8, 12; 1514, 1932 A, 2100, 2348
ἰδιωτικός 143 Decree 1.44, Decree 2.14
ἱδρύω 232.1, 17
ἱδρώς 1808 B
ἱερομνήμων 9
ἱερον(ε)ίκης 222, 1740
ἱερός 1046 (βουλή)
ἰητήρ 1836 (ἵππων)
ἰλλούστριος 2018 A
ἱματιοπώλης 1738
ἰνδικτιών 986, 988, 1883, 1906, 1930, 1948, 1963, 1986, 2054, 2082, 2134
ἰνπέριον 1818
ἱππαρχέω 561 I 12; 721 B 2; 744.2
ἱππεύς 1827
ἱππιαρός 1836 app.cr.
ἱππιατρός 1836 app.cr.
ἱππικός 1656
ἱππόδρομος 1216 B 2
ἱπποιατρός 1836 app.cr.
ἵππος 1026.9/10; 1836
ἰσοδαίμων 342 I 4
ἰσοκρέας 196A/B passim
ἰσοπολιτεία 1375
ἴσος 1476, 1563.10; 1806 B II 25; 745.12 (ἴσως)
ἰσοτέλεια 490.7; 493.6
ἰσόψηφος 2264 (στίχος)
ἵστωρ 1384
ἴφιος? 1488

κάδος 177, 487
καθεστηκυῖα τίμη 2258bis
καθίστημι 1218.25/26; 1255 app.cr., 1315 A 11; 1563.26, 37; 1745.32; 2258bis
καθολικός 1799 (χωρία κυριακά)
καθόλου 1745.47; 1656 (ἐπὶ τῶν -- λόγων)
καινάπολις 1876
Καιρός 2298
καιρός 143 Decree 2.35; 891.7; 1808 B; 1745.38 (πάντες οἱ --), 1281 (πολεμώτατοι --), 1646 B 12 (οἱ τῆς πόλεως --), 1745.26 (προσήκων - -)
Καισάρεια, τά 518 (-- Ἐρωτίδεια Ῥωμαῖα), 1788/ 1789; cf. s.v. Τακίτιος
Καισάρηα, τά 226 (Μεγάλα)
καὶ σύ 1132
κακοεργής 1755 (χείρ)
κακόν, τι 1824
κακός 2152; 1824 (τι κακόν), 2278 (χείρ)
κακουργέω 1684
κακοῦργος 2299
καλαμαύλις 1994
καλιάς 1198
κάλλος 2215
καλλοσύνη 2112
καλοκἀγαθία 2259; cf. s.v. καλός
καλοκοίμητος 978
καλός 951, 1363.7; 2120
- καὶ ἀγαθός 744.12; 745.9; 891.18; cf. s.v. καλοκἀγαθία
- ποτήριον 1259.5; 1363.1
- χωρῶι καλά 1407
καλούμενος, ὁ 721 A 1
καλυπτήρ 1806 B II 46
καλύπτω 735.4
κάματος 981.2
Καπετώλια 2246 (Γαλλιήνια)
Καπετωλιονείκης 1527
κάπρος 1563.31
κάρδιον 1198
καρκίνος 78bis
κάρπιμα, τά 1808 B
καρπός 163.15; 1808 B
καρτερός 1427
καταβαίνω 604 B 17
καταβάλλω 1027.13; 1218.26 (λόγον)
καταγράφω 1427
κατάγω 232.11; 1125.36
καταγώγιον 1820 B II
καταδέω 274, 1442
καταδίδημι 1443
καταδουλίζομαι 530
καταδουλόω 1777
κατάκλητος 2309 (ἁλία)
καταλαμβάνω 1806 B II 49
καταλέγω 343 A 6

καταλείπω 163.34; 1053.6; 1133?, 1646 B 6; 1771
κατάλυμα 373
καταμερίζω 1745.32
κατὰ πάντων 2352
κατάπαυσις 909
καταπίπτω 143 Decree 1.26
καταποντιστής 2299
καταπράττω 1745.5
καταπυγίζω 1155
καταπύγων 1551
κατάρχω 1745.35
κατατίθημι 61, 1660
καταφεύγω 1315 A 9
κατάχαιρε 2217
καταχράομαι 1482
κατάχρεος 1125.13
καταχωρίζω 163.34 in fine?, 1315 A 10, 12
κατενιαύσιος 2309
κατεπείγω 1125.25/26
κατοικέω 351, 1745.2; 1339bis (δῆμος τῶν Ἀθηναίων τῶν κατοικούντων ἐν Σκύρῳ), 2301 (κατοικοῦντες Ῥωμαῖοι), 2357 (οἱ κατοικοῦντες)
κατοικία 2357
κάτοικος 1672
κάτοπτρον 487
κατορθόω 1656
κάτοχος 2098
καύχημα 844.15
κεδνός 1819
κελάδων 1517
κέλης 2299
κενός 1745.23
κενοτάφι(ο)ν, τό 1781-1783
κεραμεύς 43, 1806 B II 44; 2065
κεραμηία, ἁ 1435
κεραμίς 1806 B II 45/46
κέραμος 1749.8
κεραυνός 341 II 11
κεφάλαιον 1107.6
κεφάλαιος 356
κεφαλή 196 A 9, 15; 196 B 14, 18; 1216 B 35/36; 1667, 1788; 1217 (εἰσόδου, ἐξόδου)
κηπουρός 1175, 1656
κίβδηλος 1875
κιβωτός 149
κιναιδολόγος 836
κιόνιον 1198, 1207
κισσός 893.4; 1390
Κλάρειοι ἀγῶνες 1768
κλαρωτάς 1239 (δικαστᾶν)
κλεινός 737.2
κλέπτω 1475
κλῆμα 1149
κληρονόμος 1216 A 31-33, 36, 38, 40; 1390, 1806 A 16, B I 15, 36, 43, B II 15; 2076
κλῆρος/κλᾶρος 1326, 1390, 1771
κληροῦχος 52
κληρόω/κλαρόω 1255 app.cr.
κλιβανός 1990
κλῖμαξ 2358
κλίνη 1737 (βάρος κλίνης)
κλινοπηγός? 1738
κλινοποιός? 1738
κλῖνος 1667
κλυδών 1820 B I
κλυτότοξος 343 A 4
κνάω 98
κοιλία 196 A 3; 196 B 10
κοῖλος 269 app.cr.
κοίμησις 1470 (ἐν εἰρήνῃ)
κοιμητήριον 38, 259, 978, 979 A, 983, 985, 1008-1010
κοινόν, τό 1128, 1199, 1608, 2252
- τῶν Αἰτωλῶν 556, 1822, 2307
- τῶν Ἀκαρνάνων 563, 2307
- τῶν Ἀπειρωτᾶν 823
- τῶν Ἀρκάδων 2307
- τῶν Ἀχαιῶν 2307
- τῶν Βοιωτῶν 2307
- τῶν Ἠπειρωτῶν 794, 2307
- τῶν Θεσσαλῶν 744.8; 745.1, 5/6; 2307
- τῶν ἐν Κύπρωι τασσομένων Θραικῶν 1865
- τῶν Κρηταιέων 1276, 1375
- τῶν Λακεδαιμονίων 438
- τῶν Μολοσσῶν 2307
- τῶν Νησιωτῶν 1241
- τῶν συναγωνιστῶν 2360
- τῶν τεχνιτῶν 1669
- τῶν Φωκέων 2307
- τῶν Χαλκιδέων 2307
κοινός 68, 143 Decree 1.60, Decree 2.27, 65; 163.13/14; 1932 B?; 2312 (εὐεργέται)
κοινωνός? 1932 B
κοίτη 510.21
κοιτών 2358
κολλήγιον 954.4/5
κολλητός 1735
κολοσσός 2165
κομέτιον 604 A 14
κόμη 341 II 7

κόμης 1833, 1835, 1997, 2018 B
κομήτισσα 2018 A
κόμπος 1875
κόνις 1725
κοντός 2061 (ἀργυροῦς)
κόπρος 53, 1469?, 2338
κόρη 1697
κοριθιόργης 1485
κόρος 2306
κορυθήκη 1198, 1207
κορύσσω 1517
κορυφή 1788
Κόσμησις 2298
κόσμος 891.14, 28/29; 1374, 1376
κοτύλη 1330.3
κοτύλιον 487
κουράτωρ 1738
κούρη 2210
κουρίδιος 1692
κοῦφος 341 I 23
κρατεός 844.8
κρατέω 1745.21
κρατήρ 177, 487
κρατησιμάχος 2199
κράτιστος 1818
κρέας 2283
κρεμαστός 1799
κρήνη 503.9 (κράνα)
κρηπίς 2358
κρηστήριον 487
κρίμα, τό 604 B 1; 1801
κρ(ε)ίνω 1120.26
κριός 1100.13; 1739
Κρίσις 2298
κρίσις 495.9; 604 B 13; 743, 1399.2
κρύπτος 151
κρύφιος 342 I 5
κτερίζω 1692, 1725
κτῆμα 1745.45
κτῆσις 1771
κτίζω 1940, 2076
Κτίσις 1931, 2298
κτίστης 723, 1767, 2092
κτοῖνα 1239
κύαθος 487, 1330.7
κυδήεις 342 II 12
κυδρός 239
κύθρα 1330.6; cf. s.v. χύτρα
κύκλος 196 B 7; 1667
κυλίκιον 1198
κυναγός 686, 1738
κυνηγέτης 122
κύπελλον 1517
κυρ(ί)α 896.8; 2036 (ἡ κύρα), 1787 (ἡ κυρία πατρίς)
κυριακός 1799 (χωρία)
κυριεύω 1745.23
κύρ(ι)ος 143 Decree 1.63, Decree 2.68; 853, 998, 1216 A 14; 1315 app.cr., 1999, 2036; 1739 (τοῦ τόπου)
κυρίως 1745.20/21
κύων 2176
κώθων 487
κωμάρχης 1858
κωμαρχία 1854
κώμη 604 B 19; 910 app.cr., 936 app.cr., 984, 1739, 1771, 1806 B II 43, 54, C 1/2; 1925, 1932 B, 2143, 2241, 2253, 2357
κωμητικός 1801
κωμῳδός 527, 1527
κωτία 1482
κωτίλος 341 I 20

λᾶας 1735
λαβέ 1346 (θεοῖς)
λαικάστρια 1523
λαλία 1442
λαμπαδαρχέω 1866
λαμπάς 1207
λαμπρότατος 1748, 1833/1834; 1046 (δῆμος), 2330 (πατρίαρχος), 163.15 (πόλις), 1656 (ὑπατικός)
λάμπω 342 I 9, II.14; 1735
λανός 1434; cf. s.v. ληνός
λαός 2357
λάρναξ 1825
λατάσσω 111
λατύπος 1827/1828, 1831/1832
λαυκελάρχης 2309
λαύρα 1434
λάχανα, τά 1175
λεῖος? 1488
λειτουργία 1239, 1573, 2284
λείψανον 855.3/4
λεπτός 1806 B II 47
Λευκόλλιος 524 (πλάτος)
λέων 341 II 17
ληίζομαι 2299
λήϊον? 1488
ληιστής 2299
λήκυθος 1475
ληνός 1207; cf. s.v. λανός
λίζω 143 Decree 2.17
λίθος 196 B 4; 336, 1667; 2101 (λευκός)
λιθουργός 1133
λιμήν 503.5
λίπος? 1488
λίτρα 1415, 1434, 1462, 1466
λογεῖον 384
λογιστήριον 2129
λογοθετέω 1806 C 3
λόγος 1771 (εἰς λόγον), 2259 (λόγοι), 1218.27 (καταβάλλω), 1627 (λωρεικάτης ἀπὸ τῶν --), 1656 (ἐπὶ τῶν καθόλου --)
λουσώριον 1818
λύκος 341 II 18
λυπέω 347
λύτρον 896.8
λυτρόω 1739
λύχνος 1799
λύω 1434
λωρεικάτης 1627 (ἀπὸ τῶν λόγων)

μαγιστριανός 2008, 2013
μάγιστρος 995
μαθητής 505
μαίνομαι 1517
μάκαρ 342 I 8, II 15
μακρός 268; 2299 (ναῦς)
μαραίνομαι 1438
μαρμαράριος 1998, 2006
μαρτυρέω 1107.18/19
μάρτυς 841.3; 999.8/9, 22; 1107.19/20?; 999 app.cr. (δικαστῶν)
μαστός 1657
Μεγάλα - Ἀμφιαράϊα 487 - Πανελλήνια 666
μεγαλοπρεπής 1833, 1835
μεγαλοφροσύνη 163.27; 2259
Μεγαλοψυχία 2298
μεγαλόψυχος 1573
μεδιανόν 2358
μέδιμνος 1195
μ(ε)ίλιον 728.10; 751, 1748
μέλημα 341 I 18
μέλος 341 I 23
μερίζω 150, 1218.24, 52; 1648
μέρος 189; 341 II 20, 23; 2215; 1801 (ψηφίσματος)
μέσατος 1088.11
μεσ(ε)ιτεύω 143 Decree 1.54
μέσος 2300 (δικασταί)
μεστός 151
μεταγράφω 1561
μεταδίδωμι 163.18 in fine
μετάθεσις 1942
μεταπέμπω 232.13
μέτοικος 151
μετρητής 108
μέτριος 622
μέτρον 143 Decree 2.52
Μηδικός 1738 (θέματα)
μημόριον 980, 982.1; 987-989, 1013
μῆκος 1667
μής 721 B 3; 786.5; 837.2; 838.3; 839.2; 840, 911.2; 940.1; 986, 988
μητᾶτον 1930
μήτηρ 1788 (Ἀσίης), 1735 (τῆς Καρίας; τῆς Φρυγίας)
μήτρα 196 A 4, 17; 196B 11, 19
μητρόπολις 1160, 1788, 2163, 2326
Μητροπολίτειος 1788/1789 (ἀγών)
μικροψυχοῦς? 1932 B
μιμέομαι 1735
μιμνήσκω 267
μισετά 1523
μισέω 1443
μίσηθρον 1510
μισθός 118
μίσθωμα 488.11
μισθωτής 1799/1800
μισθωτός 1197
μνᾶ 196 A passim, 551, 1983
μνάμα 390
μνάμων 1376, 1384
μνημοσύνη 1649, 1725
μνηστηροφονία 924
μοῖρα 1427
μόναρχος 1276
μονόφωνος 2024
μουσαύλυτος 418?
μουσικός 1990; 1471 (δάπεδον)
μουσόω 1746
μύλη 253
μυρμίλλων 1640
μύρον 1201; 1197 (ῥόδινον)
μώρος 1883

ναΐδιον 1198, 1435
ναΐσκος 1198
ναίω 342 I 2
νάπη 341 II 6
ναύκληρος 1820 B I, II
ναῦς 1517, 1820 B II; 2299 (μακρά)
ναύτης 1172
νεανίσκος 1218.18/19
ν(ε)ικάω 1773, 1776; 946? (νίκα), 1297 (Κύριε, νίκα)
ν(ε)ίκη 1566, 1607, 2218
Νέκταρ 2298
νέμος 269 app.cr.
νέμω 390, 1745.32
νέοι, οἱ 1573, 1745.33
νέος 844.12; 893.3; 1088.2; 1649, 1883
νεότης 2215
νεῦμα 1788
νεώτερος 496.5
νηιός 1085.4
νησιάδειον 1216 A 41
νομαρχικός 2129
νόμιμος 55
νόμισμα 2349 (Ἀλεξάνδρειον)
νομοθετικός 1660

(δικαστήριον)
νόμος 67, 143 Decree 1.47; 150, 196 B 7, 357.1; 561 I 8; 893.8; 1218. 17, 29; 1255 app.cr., 1400, 1435, 1660, 1745.10, 27/28; 1280.2 (ἐκκλησία κατὰ --), 745.12 (κατὰ τοὺς --)
νομοφύλαξ 1168
νοσέω 1291.32
νόσος 1026.6 (ἱερή); cf. s.v. νοῦσος
νοσφίζω 1524
νοτάριος 2005
νουμηνία 840.2
νοῦς 1442, 2215
νοῦσος 1153, 1232.6; 1649; cf. s.v. νόσος
νωμάω 341 I 25
νῶναι 604 A 13

ξανθός 341 I 27
ξεν(ε)ών 1930, 2310
ξενική 721 B 4
ξενικός 2129 (ἐμπόριον)
ξένος/ξεῖνος 735.3; 885 A 2; 1585, 1883
ξοΐς 1667
ξύλον 1216 B 14
ξυστάρχης 1618, 1653
ξυστικός 1653 (-- περιπολιστικὴ σύνοδος)
ξυστός 1618

ὄαρος 342 I 9
ὀβελεία 177
ὀβολός 488.8
ὄγδοον 1127
ὁδός 269, 541 app.cr., 624.3; 1612; 1771 (δύο ὁδοὺς βασιλικάς)
ὀθέω 1517
ὀθόνιον 1198
οἰκεῖος 2254
οἰκειότης 2254
οἰκέτης 844.6
οἰκεύς 1388, 1390
οἰκέω 143 Decree 2.2; 151, 1390
οἴκημα 53, 2310
οἰκήσιμον 1563.27?
οἴκησις 1434, 1563; 821 (δίχα)
οἰκήτης 2199
οἰκήτωρ 2199
οἰκία 1414, 1440, 1447, 2165, 2310
οἰκίσκος 1198
οἰκιστήρ 2164
οἰκοδομέω 625, 1486, 1563.27
οἰκοδομή 1918
οἰκονομέω 1315 A 12; 1654, 1739
οἰκονομία 510.8
οἰκονόμος 971.2; 1394 app. cr.; 1662 (τῆς πόλεως)
οἰκόπεδον 1427
οἶκος 183, 1049.10; 1175, 2076; 1084.2/3 (app.cr.) (βασιλικός), 1755, 1824 and 2278 (ἔρημος), 1089.2 (τῶν Σεβαστῶν)
οἰκουμένη 222, 342 II 9; 343 C 7
οἶμος 342 I 12
οἰνοχόη 177, 487
ὀκτώβολος 2349 (εἰσφορά)
ὄλβος 341 I 15
ὁλκή 436
ὁλκός 1216 B 10
ὀλοφύρομαι 737.6
ὁλόχρυσος 1999
Ὀλύμπια, τά 1618, 2246/2247
ὁμαλίζω 390, 1667
ὅμιλος 341 I 30
ὄμνυμι 498.2; 1385, 1563.28/29, 38
ὁμοειδής 143 Decree 2.7
ὁμολογέω 163.16; 165
ὁμόλογον 604 B 18, app.cr.
ὁμονοέω 143 Decree 1.58, Decree 2.64; 1563.4
ὁμόνοια 496.11?; 743, 1646 B 5
ὁμοσεπύς 2282
ὁμουρία 1806 A 8, 11, 21, B I 7, 24, 38, 48; B II 5, 24, 27/28, 31, 36
ὁμώνυμος 882.3
ὄναρ 1068 (κατ' --)
ὄνθος 53
ὄνος 1026.2
ὀξίς 1485
ὀπαῖον 1389
ὀπεροπῶλις (= ὀπωροπώλης) 2023 A
ὁπλιτοδρόμος 169
ὁπλότερος 1776
ὁπλοφόρος 1876
ὀπώρα 1808 B
ὀρεοφύλαξ 1560.19/20
ὀρθός 357.1; 1667
ὀρθοστάτης 1667
ὁρίζω 604 B 19
ὁριοθετέω 1120.15
ὁριοθέτης 1120.4/5
ὅριον 1120.15, 23/24
ὁριστής 2309
ὅρκος 1563.38
ὅρμος 1517, 1820 B II
ὄροβος 78bis
ὅρος 83/84, 86, 163.31; 193, 195, 307, 836, 984, 1605, 1615, 1691, 1738, 2132
ὅρος (ὧρος) 319, 341 II 6,

16; 797?
ὀρφανός 1755, 1824 and 2278 (ὀρφανὰ τέκνα)
ὀρχιστής 1990
ὁσίως 1255 A 7, B 4 (δικαίως καὶ --)
ὀστέον 196 A 9, 196 II 14
ὀστοθήκη 1827, 1830, 2358
Οὐαλεριανά 2246 (Γαλλιήνια Διονύσια Πύθια)
οὐγγία 1536
οὐδ(ε)ὶς ἀθάνατος 1944, 2126, 2276
οὐλοιός 1876
οὐρανός 341 I 10; 341 II 2, 21
οὖρος 1517
οὖς 487
οὐσία 885 app.cr.
οὐῶτα 1788 (vota)
ὀφείλω 143 Decree 1.40, Decree 2.42; 1216 A 32, 41, B 15/16, 25; 1806 B I 7, 25, 38/39, 48/49, B II 5, 32, 37, 41
ὀφθαλμός 487
ὀφίδιον 487
ὄχθη 797

παγκράτιον 2106
παθηκός 1551
παιδαγωγός 1625
παιδάριον 906.6, 20
παιδεία 2259; 1656 (ἐπὶ παιδείας Σεβαστοῦ)
παιδείη 836
παῖδες 1866; cf. s.v. παῖς
παιδίον 897.5; 906.7/8; 1175, 1415
παιδίσκη 510.37
παιδονόμος 1625
πάϊς 1152
παῖς 187 II 73; 273, 1050, 1348, 1684, 1806 B II 38; 1809, 1917; cf. s.v. παῖδες
παλαιστροφύλαξ 2135
παλάμη 1149
πάλη 1768
παμφυής 341 I 24
παναγρίς 487
Παναθήναια, τά 226
πανάρετος 414, 1763
Πανελλήνια, τά 666 (Μεγάλα)
Πανελλήνιον, τό 146; 163.6, 10, 16
παννα 1544
πανοίκιος 1585
παντελής 1940 and 1942 (εἰς τὸ παντελές)
πανῳδός 341 I 28
πάππος 891.12; 896.4
παραγγέλλω/παραγγέλλομαι 2158, 2313
παραγίγνομαι 495.7; 604 B 16
παραδίδω 1438
παράδοξος 1527, 1740
παρακαταθήκη 1688
παρακελεύομαι 163.7 in fine
παρακολουθέω 1315 A 10
παρακομιδή 163.28
παρακομίζω 151
παρακούω 1146
παραλία 161
παράλογος 1168
παραμένω 906.9
παραμονή 1777
παραπλήσιος 1646 B 7
παραπονπός 1580/1581
παρασπονδέω 498.2
παραστάς 1738
παράστασις 1667
παρέρχομαι 1727
παρθενικός 1697 (φῶς)
παρθένος 981.14; 990, 2196 D
παροδίτης 1058, 1085.7/8
πάροικος 151, 161, 1585, 2357
παρόν, τό 1745.43 (κατὰ τὸ --)
πασιποθητός 2196 D
πασίφιλος 2090
παστάς 372bis, 382
πάσχω 1385 (παθόν)
πατέω 264
πατήρ 1646 B 1
πάτρα 735.7; 1239, 2251
πάτρη 1088.10
πατρικός 2357 (εἰς τὸ --; ἐν πατρικοῖς)
πάτριος 55, 165
πατρίς 163.5; 390, 891.10, 30, 37; 910, 1128, 1188, 1196, 1319, 1399.11, 1577, 1583, 1587, 1656, 1666, 1749.20; 1876; 1787 (ἡ κυρία)
πατρυός 836
πάτρων 1609, 1766/1767, 1935?; cf. 2255, 2312
πατρωνεία 2312
παύω 1546
πέδη 78bis
πειθαρχέω 1932 B
Πείθω 2298
πεινάω 1500
πειράομαι 1745.36
πειρατής 151, 561 I 4; 2299
πέλαγος 855.4
πέλεκος 1175; 487 (τεκτονικός)
πεντ(α)ετηρίς 60, 1589 C
πεντακορίνθιον 1482 (χρύσιον)
πεντεκαιεικοσιλίτρα 1482
πεντηκοστύς 1433

πέος 1155
πέπλος 55
περαία 1241
πέραν 1241
πέρδε/πέρδου 1551
πέρετος, ὁ? 1444
περί 1063 (οἱ περὶ αὐτόν)
περιάγεσις 301
περιβολά 604 B 20
περίβολος 1646 B 14; 1782
περιγίγνομαι 163.29 in fine ?, 1646 B 5/6
πέριξ 1882
περιξοή 1667
περιοδον(ε)ίκης 1740
περίοικος 1672?
περιπίπτω 1752/1753, 2278
περιπόλιον, τό 1772
περιπολιστικός 222, 1653 and 1740 (σύνοδος)
περισπερχής 1517
περισσός 163.34; 1806 B II 61, C 12
περίστασις 1435
περίστωιον 1207
περιχεύω 342 I 13
πετάννυμι 1725
πέτρα 341 II 13
πετράμεινος 1468
πηδάω 341 I 24
πηΐσκος 1385
πηρόω 1932 A
πηχυαῖος 1667
πῆχυς 1667
πιεστήριον 78bis
πινάκιον 1198
πίναξ 9, 1134, 2359
πίνω 1146 (πίνε), 1259.1-4 (χαῖρε καὶ πίει εὖ)
πίος (= πέος) 1155?
πίσση 1201
πίστις 143 Decree 2.58; 745.9, 13; 1125.35
πλάκωσις 1735
πλανάω 341 II.5, 16
πλάσμα 1485
πλάτος 551; 524 (Λευκόλλιον)
πλεονάκις 1573
πλευμόνιος 196 A 7, 22; 196 ■ 21
πλεύμων 196 A 27, 196 ■ 13
πλῆθος 1608, 1745.15; 1588 (τὸ τῆς πόλεως --), 2100 (τῶν ἐν Ἀλεξανδρείᾳ σιτουμένων ἰατρῶν)
πλήθω 341 I 9
πλήρης 143 Decree 1.63, Decree 2.67
πληρόω 1885
πλήσιον 1692
πλίνθος 375, 1667
πλοῖον 2299
πλοῦς 1125.23
πλοῦτος 342 I 3
Πλοῦτος 2298
πνεῦμα 893.2; 1820 B II
πνυή (= πνοιή) 1146
ποδιαῖος 1667
ποθ(ε)ινός 1146
πόθος 342 I 4; 893.2
ποιέω 60, 110, 143 Decree 1.46; 163.27 in fine? ; 202, 232.23; 281, 357.1; 308, 392, 394, 443; cf. s.v. ἐποίει, ἐποίησεν
ποίημα 994
ποίησις 150, 904
ποικιλία 1929
ποικίλος 1929
ποικιλόφρων 1929
ποιμήν 1738
ποινικαστάς 1376
πόλεμος 368, 493.6; 535, 671 app.cr., 744.30; 891.27
πολεμώτατος 1281 (καιροί)
πολιανόμος 2309
πολιατεύω 1390
Πόλις 2343
πόλις - ἄρχων ἐπὶ πόλεως 490.1
- ὁ ἐπὶ πόλεος 1385
πολιτάρχης 859
πολιτεία 744.29; 910 app.cr., 1196, 1745.9, 40; 891.9 (πολειτήα)
πολίτευμα 1563.32/33, 41; 1745.27, 34
πολιτεύομαι 1563.40; 1771, 1826, 1880
πολιτήα 1608
πολλαπλάσιος 1745.48
πολυάνωρ 341 I 13
πολύφλοισβος 1517
πονέω 2176 (πολλὰ πονήσας)
πονηρός 1727, 1808 A?, 2152
πόνος 342 I 6; 1546, 1808 B, 2151
ποντάρχης 1128
πόντος 341 II 23
πορίζω 1660
πόρος 1820 B I;1806 B II 53 (ἐκκείμενος)
ποτήριον 487, 1259.5; 1363.1/2; 1749.6
πούς 196 A 2, 13, 24; 196 B 9, 17, 22; 2122, 2151
πραγμα-- 143 Decree 1.17, Decree 2 D 2
πράγματα, τά 1745.8/9
πραικίπουα 1788 (=praecipua)
πράκτωρ 1519
πρᾶξις 1443
πρείγιστος 1376

πρειγεία 1374
πρεσβεία 143 Decree 1.58, Decree 2.64
πρεσβευτής 401, 604 A 6, ■ 7; 744.6; 745.4; 1502, 1660, 1665; 1139, 1160, 1621 and 1784/1785 (ἀντιστράτηγος)
πρεσβεύω 163.40; 891.10; 1128, 1196, 1573, 1656
πρέσβιστος 342 I 1
πρέσβυς 143 Decree 1.55, Decree 2.56; 151, 411
πρεσβύτεροι, οἱ 1870; 891.11 (ἀπολείπομαι τῶν --)
πρεσβύτερος 1206 B 11
πρεσβῦτης (= πρεσβῦτις) 1883
πρετώριον 2252
πρηκτήρ 737.4
πρίν 954.6 and 1011 (ὁ πρίν)
προάρχων 1482
προβάτειος 196 B 16
προβουλεύομαι 891.34
προβουλεύσιμον 1801
πρόβωλος 1482
προγίγνομαι 143 Decree 1.15, Decree 2.18
προγονικός 1646 B 1
προγόνοι, οἱ 1757
πρόγονος 891.6; 893.4; 1098, 1107.15
προγράφω 143 Decree 1.47; 1280.6; 1317.2/3
προδάμνημι 1153
προδανειστής 1027.1
πρόδικος 1482, 1658/1659
προεδρία 150, 1110, 1553, 1659, 1739
πρόεδρος 143 Decree 1.4, Decree 2.1; 1218.5, 37
προεισφέρω 1660
προήγορος 1771 (τῆς πόλεως)
προθεσμία 1806 A 34
πρόθυρον 2359
προῖκα 1128
προλέγω 1026.3; 1434
προνοέω 1606; 906.22/23 (τῶν τῆς θεοῦ)
πρόνοια 163.32; 891.38; 1806 B II 26
προξενία 561 I 1, 13; 1280.11; 1375, 1659, 2310, 2312
πρόξενος 490.4, 10; 493.4, 8; 496.12, 15; 671 app.cr., 744.26, 31; 1568, 2310, 2312
πρόπαλαι 1749.15
πρόπυλον, τό 2076
προσάγω 1563.2; 1737, 1745.7; 1754
προσαποτίνω 1556/1557
προσήκω 1745.25/26 (προσήκων καιρός)
προσκατατάσσω 1563.4
πρόσκλητος 2309
προσκρίνω 1646 ■ 20
πρόσοδος 163.26? ; 1218.9; 1563.13; 1745.43
προστάτης 954.3/4
πρόστιμον 731 app.cr.
προσφέρω/προσφέρομαι 1608, 1752/1753, 1755, 2278
προσφωνέω 1745.35
πρόσωπον 143 Decree 2.35
προτίθημι 130
προτρέπομαι 496.5
προυπάρχω 357.6
πρόφρων 342 I 2; 1517; 735.5 (προφρόνως)
προχ(ε)ίμενος (= προκείμενος) 1727
προχειρίζομαι 744.12
πρόχος 1192
πρόχυμα 1330.4/5
προψηφίζομαι 1801
πρυτανεία 143 Decree 1.1, 3; 1218.2, 4, 49; 1849 B?
πρυτανεῖον 1208, 1577
πρυτανεύω 837.1; 838.1; 839.1; 840/841
πρύτανις 163.44; 836, 1315 A 6, B 13; 1317.2; 1588, 1660, 2309
πρωράτης 487
πρωτεύω 2259
πρῶτον, τό 498.2; 521
πρῶτος 2259; 1768 (τῶν ἀπ' αἰῶνος), 1763 (ἀρχιερεύς), 1122 (ἄρχων), 2012 (πρώτη τῆς Παμφυλίας), 1770 (πρώτη τῆς Πισιδίας), 2129 (ἐν τοῖς πρώτοις φίλοις)
Πτολεμαῖα, τά 205
πυγαῖος 2099, 2137
πυγ(ε)ίζω 933, 1155, 1551, 2099
πυγιστής 1551, 2099, 2137
πυγμή 1742
Πυθαγορικός 836 (φιλόσοφος)
Πύθια, τά 666, 2247; 2246 (Οὐαλεριανὰ Γαλλιήνια Διονύσια --)
πυκτεύω 1742
πύλη 1619
πύραυνον 487
πύρετος 1026.8; 1291.10
πυρηνίδιον 1198
πυρήνιον 1198
πυρός 151, 163.28
πωλειτά, τά 1435

πωλέω 940.9; 1435, 1654

ῥαίνω 341 I 31
ῥεγεών 1799
ῥήτωρ 1088 app.cr., 2259
ῥόδον 1107.14
ῥόπαλον 1207
ῥοῦς 624 app.cr.
ῥοφίδιον 1533
ῥυμός 78bis, 168
Ῥωμαῖα, τά 142; cf. s.v. Ἀμφιαράϊα, Ἑκατήσια, Ἐρωτίδεια

σάλπιγξ 1742
σαόφρων 1819
σεβασμ(ε)ιότατος 876.4/5
σ(ε)ιδεροῦς 1155
σεισμός 1806 B II 56
σειτική, ἡ 1806 B II 49, C 10
σ(ε)ιτονία 163.28 in fine ?
σείω 143 Decree 2.19
σεκουνδαρούδης 954.2/3
σεμνός 163.6, 16
σῆμα 908.1; 1302, 1399.10 (σᾶμα)
σθένος 342 II 6
σινγουλάρις 1987, 2009
σιταγέρτης 2309
σίτησις 1577 (ἐν πρυτανείῳ)
σῖτος 151, 163.28
σκαφεῖον 177, 487
σκέπας 1517
σκεύη 1551
σκεῦος, τό 1414, 1806 B II 46
σκηνή 2357
σκηνοθήκη 374/375
σκήνωμα 1875
σκληρός 2101
σκοπεύω 1120.20
Σκόπη 2298
σκούτλωσις 1735
σκύζα 1523
σμαραγδο-- 267
σμενιάς 2282
σουβαδιούβας 987
σοφιστής 2259
σπαθάριος 516, 2232
σπαθαροκανδιδᾶτος 517
σπάνις 151
σπέρμα 510.14
σπλήν 196 A 25, 196 B 23
σπονδοφόρος 2310, 2336
σπορά 1808 B
σπυρός 1433
στάδιον 1407bis, 1527, 1624; 1738 (ἀμφιθέατρον)
στάθμη 1757
σταθμός 75, 1563.19; 908.4 (-- στοργῆς)
στάμνος 1330.2
στατήρ 1440; 999.7, 15/16 (χρυσοῦς)
στατιών 1139
σταφυλή 1175
στεναγμός 1886
στέργω 822, 1152
στερεός 2101
στεφαν(ε)ίτης 1740
στεφανηφορία 1565
στεφανηφόρος 163.44; 1549, 1608, 2306
στεφανίτης 222
στέφος 1808 B
στέφανος
- τῆς ἀριστοπολειτείας 402
- θαλλοῦ 143 Decree 1.59, Decree 2.65; 891.41/42; 1218.42
- χρυσοῦς 150, 160, 357.9; 489.3, 6; 1280.29; 1315 A 15
στεφάνωμα 1197
στήλη 1735 ('statue')
στίβος 1146
στιγματίας 274
στίλβω 342 II 13
στίχος 2264 (ἰσόψηφος)
στοιχητός 274
στόμα 418
στοργή 908.4 (σταθμὸς --)
στρᾶτα 751
στρατάγιον, τό 1660
στρατηγέτης 844.9
στρατηγέω 561 I 11; 744.1; 786.4
στρατηγία 891.13
στρατηγός 487, 604 A 3; 666, 741, 844.15; 1241, 1315 app.cr., 1759, 1784/1785, 2305, 2309; 1729 (τῆς πόλεως), 1656 (Ῥωμαίων)
στρατηλάτας 1256.4
στρατιωτικός 1218.53 (ταμίας τῶν --)
στρογγύλατος 268 ?
συγγένεια 496.2; 526, 608, 743, 2254
συγγενής 143 Decree 1.62; 745.2; 1646 B 10/11; 2128, 2254
συγγραφή 1216 A 3, 21
συγκατασκευάζω 1280.23
σύγκλητος 604 A 8-10 (δίδωμι), 604 A 11 (δόγμα), 116.17 and 1089.3 (ἱερά); cf. s.v. σύνκλητος

συγκομιδή 1168
συγχωρέω 173; cf. s.v. συνχωρέω
συζῶ 1133 (συνέζησα)
συλλύω 745.11; cf. s.v. συνλύω
συμβιόω 1058; cf. s.v. συνβιόω
συμβίωσις 1986
συμβολήτρα 1385
σύμβολον 1375
σύμβουλος 163.7
συμμαχία 1375
συμμαχικός 1613 (ἀργύριον)
σύμμαχος 823, 893.2; 1788; 1770 (Ῥωμαίων), 1818 (τῶν Σεβαστῶν)
συμπληρόω 1667
συμπολιτεύω 143 Decree 1.19
συμπρόεδρος 143 Decree 1.4, Decree 2.2; 1218.7
συμφορά 1752/1753, 1875, 2278
συνάγω 163.14; 1280.3 (ἐκκλησίαν)
συναγωνιστής 222, 1740, 2360
συνᾴδω 341 II 3
συναμφότερος 1883
συναραρεῖα 143 Decree 2.59
σύναρχος 358
συναυξάνω 1745.42
συνβιόω 1752; cf. s.v. συμβιόω
συνβολαφορέω 1806 B I 8, 25, 39, 49, B II 6
συνβολή 1806 A 7, B I/II passim
συνβούλιον 1656 (τῶν εἴκοσι ἀνδρῶν)
σύνβουλος 1656 (Σεβ(αστοῦ))
σύνδικος 885 D 2
συνδούλη 851
συνέδριον 163.14, 18; 495.2, 8; 2309, 2343
σύνεδρος 496.10; 561 I 7/8; 744.3
σύνειμι 342 I 2
συνεργαζόμενοι, οἱ 2360
συνεργασία 1738
συνευκοσμέω 496.7
συνήγορος 272
συνήδομαι 1745.4
συνήθεια 967 (ἐπὶ τοῦ Ποσειδῶνος)
συνήθης 1089.7 (οἱ -- τῆς Ὁμονοίας)
σύνθεσις 143 Decree 1.17, 51, Decree 2.36
συνθήκη 1745.21/22
συνίστημι 163.7 in fine ?
συνιστορέω 2361
συνίστωρ 2361
σύνκλητος 2309, 2343; cf. s.v. σύγκλητος
συνλύω 1255 app.cr.; cf. s.v. συλλύω
σύνοδος 222, 372bis, 1199, 1527; 1653 (ξυστικὴ περιπολιστική), 1740 (περιπολιστικὴ μεγάλη)
συνοικέω 1745.26/27
συνοικισμός 1419
συνόμευνος 370
συνόριον 604 B 18
συνπαθέω 1883
συντάσσω 1315 A 12; 1745.27
σύντεκνος 906.18
συντέλεια 73, 2253
συντηρέω 1745.47
συντίθημι 1667
σύντροφος 896.4/5
συνχωρέω 1745.18, 26, 40; 1782; cf. s.v. συγχωρέω
σῦριγξ 341 I 21
σύρω 341 II 7
σύστασις 143 Decree 1.41, Decree 2.14, D 4
σφαγεῖον 487
σφαγίς 487
σφηροπέκτης (= σφαιροπαίκτης) 2007
σχίζα 488.12
σχολαστικός 1991
σῴζω 341 I 12; 498.2; 1107.7; 1168
σωλάριον 2358
σῶμα 1315 A 10; 1168 (ἐλεύθερον)
σωματένπορος 880
σωματοθήκη 2358
Σωτηρία 2298
σωτηρία 357.5; 532, 743; 981.1 (εἰς --)
σωφροσύνη 1442, 1649, 1697, 1764, 2259

ταγεύω 671.4; 786.2
ταγός 526, 664, 666, 999.19
ταινίδιον 1198
Τακίτιος 1788/1789 (-- Μητροπολείτιος Περγαίων Καισάρεια)
τάλαντον 1365, 1434/1435, 1446
ταμεῖον 734.7; 1556; 1084.2/3, app.cr. (βασιλικόν)
ταμίας 143 Decree 2.66; 153, 556, 1168, 1240, 1569, 1660, 1784/1785, 2306; 1218.53 (τῶν στρατιωτικῶν)
ταμιεύω 153, 721 B 1;

786.1; 1588
τάξις 987
ταῦρος 1563.31
τάφος 1120.19-21
τάφρος 1469
ταχύνω 1808 B
τ(ε)ίμιος 163.17
τεῖρος 341 I 10
τεῖχος 844 app.cr., 1646 B 14; 1667, 1833/1834
τεκνίον 2130
τέκνων τέκνοις 893.6
τέκος 342.I.3
τεκτονικός 487 (πέλεκυς)
τέλει, ἐν 2309 (οἱ); cf. s.v. τέλος
τελειόομαι 38
τέλε(ι)ος 1363.7; 1488, 1551, 1808 B; 2303 (ἁλιαία)
τελιόω 1883/1884, 2082
τέλος 1658; 556 (Δωρικόν, Λοκρικόν, Στρατικόν); cf. s.v. τέλει, ἐν
τέρμα 342 II 4
τέρμων 591?, 604 B 24
τέρψις 342 I 6
τεταρτημόριον 783
τετάρτιον 1518
τέταρτον 1165, 1666, 1806 B I 10, 22
τετράδραχμον 75
τετράμηνος 153
τετραπάλαστος 1667
τέτραρχος 664
τετράδαρχος 664
τετράδραχμον 783
τετράς 664
τέχνη 274
- τῶν γναφέων 1053.7
- ἰατρική 1280.12/13
τεχνίτης 222, 1740, 1750
τήκω 1551
τήλη? 1488
τηλικοῦτος 1745.36
τιμώμενοι, οἱ 744.9; 745.10
τίμ(ε)ιος 893.1; 1826 (τιμειώτατος)
τιμή 357.4; 891.39; 1189; 2258bis (καθεστηκυῖα)
τιμητής 1612
τίμια, τά 744.30; 1745.36/37
τιμοῦχος 1563.3
τιννύω? 1476
τίτας 1376
τοῖχος 1667
τόκος 1027.6, 11; 1107.16; 1660 (ἔκτος), 1645 (τόκων δεκάτων)
τόπος 1071, 1218.30/31, 45; 1592, 1745.6; 1751, 2053, 2323 in fine; 1739 (ἐπιμελητὴς τοῦ --; κύριος τοῦ --), 604 B 9 (ἐπὶ τοῦ τόπου), 891.43/44 (ἐπιφανέστατος)
τόρος 78bis
τραγῳδία 202
τραγῳδός 1280.29; 1315 A 15/16; 1527, 2247
τράπεζα 510.7; 1239
τραπέζιον 1198
τρέφω 896.19 (θρέψασα)
τριακάς 1431
τριάκοντα, τά 393
τριβοῦνος 2005?
τρίδουλος 1757
τρίδωρος 1667
τριημίεκτον, τό 1195
τριημιπήχιος 1667
τρίκλεινον 2358
τριποδίσκος 487
τρίπους 208, 488.4
τριταῖα 1519
τρίτω 1519
τρόπος 143 Decree 1.21, Decree 2.26, 40; 2215
τροφή 163.28; 1656
τρόφιμος 836
τροφός 1075, 2275?
τροχιλ(ε)ία 78bis
τρυπάω 143 Decree 1.64, Decree 2.68
τρυφάω 1146
Τρυφή 2298
τρῶγε 2235
τύμπανον 341 II 12, 14
τυνβωρύχος 1556/1557
τύπος 1198, 1836
τυραννέω 1884
τυφλός 1475
τύχη 143 Decree 1.21, 163.1; 294, 357.5; 891.6; 1646 B 13 (ἀγνώμων), 1585 and 1587 (πάση)

ὑγ(ι)εία 357.5; 743
ὑγιής 2151
ὑδραγός 364
ὕδραυλις 836
ὕδρευμα 2147
ὑδρία 1919
ὑδρωπικός 1737
ὑϊκός 1560.15
ὑ(ι)οθεσία 1577/1578, 1588, 1606
υἱὸς τῆς πόλεως 1575, 1763, 1767, 1771
Ὑμήν 1808 B
ὑπακούω 744.11
ὑπάρχοντα, τά 1799
ὕπαρχος 1738
ὑπατικός 666, 1863; 1656 (λαμπρότατος)
ὕπατος 163.5; 1738
ὑπερβάλλω 1677

ὑπερβολή 1646 B 6
ὑπέρθεσις 1646 B 2
ὑπεροχή 1806 B II 52
ὑπηρεσία 2284, 2360
ὑπηρετέω 738.7
ὕπνος 2215 (αἰώνιος)
ὑπνώδης 1026.10 (ἵππος)
ὑπογράφω 1806 C 16/17
ὑπόδειγμα 1751
ὑποδέχομαι 2261
ὑπόδικος 561 I 7
ὑποδοχά/-ή 2310 (Ῥωμαίων)
ὑποθήκη 1654
ὑποτάσσω 1932 B
ὑποτίθημι 1315 A 8 (ἀντίγραφον)
ὑπὸ τὸ αὐτό 1768
ὗς 165
ὑφαιρέω 1806 A 10
ὑψιτέχνη 341 I 5

φάος 1820 B II
φακός 78bis
φήμη 893.8
φθίμενος 737.7
φθονέω 1875
φθόνος 1875
φιάλη 487, 1467
φιλάδελφος 1876
φιλάνθρωπα, τά 496.14; 744.30; 1745.48
φιλανθρωπία 1646 B 8
φιλάρετος 2000
φιλέω 1990, 1997
φιλία 390, 1125.3; 1375, 2090, 2254
φίλιος 1809
Φιλίππεια 2246 (Ἄκτια)
φιλόδημος 1502
φιλοδοξέω 1218.36
φιλόδοξος 1579
φιλοδωρία 163.29
φιλόκαισαρ 1763, 2308
φιλόκαλος 1292
φιλονεικέω? 1882
φιλοξενία 2310
φιλόπατρις 1575, 1763, 1767, 1771
φιλόπονος 1125.32/33
φιλορώμαιος 2308
φίλος/φίλοι 464, 492.4; 499 A 1; 744.5; 745.2; 855.5; 908.5; 1649, 1788, 1825, 1917, 1992, 1994, 1998, 2001, 2021, 2090; 2313 (τοὺς αὐτοὺς ἐχθροὺς καὶ φίλους νομίζειν), 2305 (τοῦ βασιλέως), 1784 (τὸν ἑαυτοῦ --), 2129 (ἐν τοῖς πρώτοις --), 1770 (φίλη καὶ σύμμαχος Ῥωμαίων), 1656 (τοῦ Σεβαστοῦ)
Φιλοσοφία 2086, 2298
φιλόσοφος 836 (Πυθαγορικός)
φιλοστοργία 1573
φιλοστόργως 1058
φιλοτ(ε)ιμέομαι 891.28
φιλοτ(ε)ιμία 160, 163.14
φιλότ(ε)ιμος 1677 (οἱ)
φιλοτιμία 489.3, 6; 1218.43; 1280.19; 2259, 2284
φόνος 301
φόρβον 342 II 3
φόρος 163.35; 2357
φρατορία 1563.7
φρατορικός 1563.12
φρατρία 1427, 2251; cf. 1430/1431
φράτωρ 1563.11/12; 1649
φρήν 341 II 8
φρόνιμος 1850
φρούριον 797
φυλακή 163.32; 891.14; 1241, 1660
φυλακτήριον 1667
φυλέτης 489.2, 4/5
φυλετικός 1563.12/13
φυλή 1088.4; 1092 app.cr., 1347, 1563.4, 7, 10, 12; 1745.32; 1917
φῦλον? 1427
φυτεύω 1808 B
φυτόν 2147
φυτουργός 1175?
φύω 342 I 10
φῶς 263, 1697 (παρθενικόν)
φωσφόρος 1820 B II

χαῖρε - καὶ σύ 975, 1132
- καὶ σύ πολλά, τίς ποτ' εἶ 969
- καὶ πίει εὖ 1259.1-4
χαλκέλατος 1742
χάλκεος 357.9
χαλκοῦς 891.43, 47 (ἀνδριάς)
χάλκωμα 1427
χαρά 107, 1808 B
χαράττω 1836
χαρίεις 2004
χαρίζομαι 163.3; 163.28 in fine?; 1586
Χάρις 2298
χάρις 163.27, 341 I 33; 342 I 3; 357.4; 893.5; 1280.27; 1745.14, 23; 1845
χαριστήριον 1745.6
χαροπός 341 II 17
χάρτης 1201
χαρτουλάριος 516
χεῖρ 169, 308, 1737, 1752/1753 and 2278 (βαρύφθονος), 1754 and 2278 (κακή), 1755 (κα-

κοεργής)
χειρίζω? 2113
χειρόγραφον 906.12
χειροτονέω 487
χέ(υ)ω 341 I 22
χῆρος 1824 and 2278 (βίος)
χοῖρος 1216 B 34
χολίκιον 196 A 30
χοραγέτα 342 II 7
χορευτής 341 I 3
χορός 341 I 19; 1216 B 30; 1403.6; 1407
χράομαι 67
χράω 342 II 3; 1434
χρεία 495.4; 744.25; 1280.8, 12/13, 21; 2284
χρέος, τό 1563.17
χρεοφύλαξ 1660
χρεοφυλάσσω 1729
χρεών, τό 1182
χρηματίζω 1218.38
χρηματισμός 1107.4
Χρῆσης 2298
χρῆσις 1120.30
χρόνοι, οἱ 2064
χρόνος 143 Decree 2.37; 495.5 (ἔννομος)
χρύσεος 75, 150, 160, 341 I 19; 357.9
χρύσιος 1482
χρυσός 2349 (᾿Αλεξάνδρειος)
χρυσοφορία 383
χρυσοῦς 1125.36
χρυσοχόος 2270
χρώς 1152
χύτρα 487; cf. s.v. κύθρα
χυτρόγαυλος 177
χωματικόν 1100.3, 18
χώρα 143 Decree 2.7; 159, 604 ■ 1, 11; 1120.20; 1390, 1745.45; 2357; 1906 (δικαίων)
χωρίον 195, 232.22; 1761, 1806 A 12, 28, B I/II passim; 1799 (καθολικὰ -- κυριακά)
χῶρος 1347, 1446, 1738, 1874, 1876, 2215
ψηφίζω 163.7, 16; 561 I 9
ψηφίζομαι 495.10; 721 A 3
ψῆφος 143 Decree 1.62, Decree 2.67; 1806 C 9; 1808 ■
ψηφόω 2064
ψήφωσις 1963
ψυκτήρ 487
ψυχή 1442, 1506?, 1944, 1948, 1953
ὠισχός 1666?
ὠνέομαι 455, 940.10; 1026.3; 1414, 1440, 1446/1447, 1462, 1628.8, 14, 17
ὠνή 906.11
ὥρα 342 II 10
ὥριμος 1808 B
ὡρολόγιον 1207

LATIN WORDS

ab epistulis Graecis 1656
a libellis 1656
a rationibus 1627, 1656
a responsis 1656
a studiis Augusti 1656
adlectus 1656

beneficiarii 2252
bestiarius 1738

clarissimus 1686 (vir)
consiliarius Augusti 1656
consilium viginti virorum 1656
conventus 2088, 2252
corrector iuridicus 2302
corrector 2302
curator civitatis 1738
curator rei publicae 2302

Dis Manibus 1098
dux exercitus 1256

foederatus 1318

gymnasium 2277

honos 1153

incola 2357
incrustatio 1735
iugum 1504
iuridicus 2302 (corrector)
iuvenis 1153

leges provinciae 2311
letum 1153
ludus 894, 953

meddikes 1418

negotiatores 969
notarius 1686

officiales 2252

pedes 2122
praefectus 1735
praefectus iure dicundo 2302
praefectus praetorio 2314
praetor 1656
praetorium 2252
preceps 1153
princeps 2355

recuperatores 2300

secunda rudis 954
sodalis Titius 1656
spectabilis 1686 (vir clarissimus et --)
statua loricata 1627
subadiuva 987
sufetes 1418
summa rudis 894, 954

tego 1153
tribunus 1686

venationes 1014
via Sebaste 1728
vicanus 936
vilicus 974

zeses 1533

VIII. SELECTED TOPICS

abacus 275, 487
Abdera 1646 (vicissitudes of, ca. 170 B.C.)
abecedarium 522
Aberkios 1736
accent 2289 (on Egyptian names)
acclamation - Christian 1297
- pagan 1535, 1789, 2012, 2066, 2276
account 1197/1198, 1201, 1210/1211, 1214-1217
Achaia 487
Achaios 1739
actor 186, 487, 527, 836, 1524, 1913
actress 2002
adoption 677, 836, 849, 906
Aelius Caesar, L. 2316
Aeneas 314, 1213
Agamemnon 539
age 1273;
- at death 38, 414, 613/614, 736, 829-831, 836, 851-853, 855, 857, 1059, 1075, 1116, 1132, 1204, 1494, 1641, 1649, 1697, 1742, 1780, 1836/1837, 1884/1885, 1907, 2116, 2140/2141, 2162, 2171, 2196 A, B, D-H; 2197, 2205, 2215
- class 1376, 1385
agens in rebus 2008, 2013
agriculture 315, 1202
Agrippa, M. 1585/1586
Agrippina 221; 2051 (balm plantations, in Jericho)
Aigeira 487
Aigina - Aiginetan standard 524, 551, 1356
Aitolians - foreign relations 557
- Koinon 556, 562
Akarnanians 562/563, 797
Alcibiades 376
Alexander of Abonouteichos 2237
Alexander the Great 935, 960
Alexandrian weight standard 1197
alliance 562, 823, 1241, 1375
alphabet 2239; 471, 513 and 519/520 (Attic), 611 and 649 (Corinthian), 508 (Euboian), 471, 513, 519/520, 522 and 947 (Ionian), 916 (Parian); 1488 (in Pithekoussai; introduction of Phoenician alphabet by Euboians), 2238 (adaptation from Phoenician alphabet; regional variants and local identity; purpose)
alphabetical oracle 822, 1808
Amisos 487
Amphipolis 487
amphitheatre 894, 953/954
amphora - funerary 480, 807/808, 810/811
- graffito, Semitic, on Rhodian (?) -- 1488
- handle, inscribed 1195, 1489
- inscriptions on 1488
- letter incised on a sherd 1175
- Panathenaic 942
- clay relief --, dedicated 423
- stops 2154/2155
- support 1695
- wine 1329

amphora stamp(s) 2240
- Akanthian 1135
- from Chersonesos 1173
- Chian 1977
- Cretan 1410
- Greco-Italic 325
- from Herakleia Pontike 1135, 1166
- Knidian 317, 760, 1135, 1237, 1364, 2125
- Koan 1135, 1473, 1518?
- Lemnian 1329
- Leukadian 659
- Parian 1135
- Rhodian 318, 324, 332, 1135, 1445, 1453, 1473, 1488?, 1518, 1536, 1840, 1871, 1969, 1977, 2125; cf. s.v. Rhodes
- Roman 1977
- Sinopean 1118bis, 1135, 1693, 1694?
- in Spain 1533
- Thasian 867, 889, 1038, 1060, 1135
- unkn. provenance 377bis, 656, 992, 1066, 1694

amulet 1984, 2153, 2222
anatomical votives 487, 1706-1723
Anaximander 1464, 1508
Anchises 1213
Andros 487, 1307
animal(s) 1026 (trade in); 2176 app.cr. (names; epitaphs of)
antefix 297
Antigonos - Doson 893
- Gonatas 893
Apollonios Rhodios 1499 (I 1174; III 1340-1342; IV 1629/1630)
apotropaic inscription 351, 1061, 1727
a rationibus 1656; 1627 (location of)
arbitration 336, 604, 1241; 2300 (between Rome and Hellenistic states)
Archilochos 1295/1296
architect 338, 836, 1124, 1738
archive 915; 9 and 20 (Athens); 1806 app.cr. initio (in Kadyanda; storage of village documents)
aretalogy 498
Argos 473
Ariarathes 981
Ariobarzanes II, king of Cappadocia 217
aristocracy 1239; cf. s.v. elite
Aristonikos 1669
Armenians 1876/1877 (and Greek culture)
army - centurio honored by village 1677
- mercenaries in Hellenistic -- 1673
- military organization of Moesia 1112
- private 756
- Roman: commander of a frontier -- 1937
- Roman: legionaries recruited in Asia Minor 1837
- Roman: primipilarii 1151
- Roman: sagittarii Emeseni 2119
- Roman: signifer 1787
- Roman: soldier of first cohort of a legion 1157
- Roman: soldiers/officers of Legio VI Ferrata and legio V Macedonica 1838
- Roman: veteran 912
- Roman: veterinarians 1836
- training of citizen-militia in gymnasium 2277

artist's signature 44, 89, 95, 105, 110, 280/281, 377, 392, 394, 426; cf. s.v. potter's signature
Arsinoe 487
Asander 127, 129, 1563
asiarch 1604, 1618, 1743
aspirate sign 1819
assembly 563, 1309, 1374, 1376; 2303/2304 (and democracy); 2304bis (deliberation, discussion in)
association(s) 31, 1063, 1239, 2245
- of actors 1524
- of athletes 1653
- cult 26 (private), 27 (local), 967, 1040, 1048, 1089, 1199, 1205
- of Dionysiac technitai 1669, 1740, 1913, 2360
- funerary 894, 954

- in Lydia 1649
- pagan voluntary – and Christianity 2320
- of presbyteroi 1870
- professional 954, 1053, 1199, 2245, 2301
- of traders in macellum 2065
- of unknown craftsmen 1738

astrology 1651 (constellation of stars at time of birth)
asylia 1315/1316
ateleia 893, 940, 1331
Athamanes 797
Athenian - alphabet 471, 513, 519/520
- clerouchs 1314, 1325, 1327, 1331, 1333, 1339
- coinage 524
- decree 487, 489, 1218
- Empire 1327
- lamp workshop 920, 1274
- literacy 1377
- pottery 1061, 1259
- sculpture 1411
- tribute lists 1338
- weight standard 1197

Athenians 487, 1228-1236
Athens - and Crete 1411
- relations with Kaunos 1568
- and Odrysian kingdom 1017
- and Phokis 549
- and Thasos 1338

athlete(s) 409, 485, 898, 1014, 1278;
- association of 1653
- boxer 468, 2199
- exercise of 1385
- list of victorious -- 1773
- Olympic victors 2247
- and trainer 1913
- wrestlers 1542, 1768; cf. 2336

Attalids 487, 539
Augustus 2131 (and Egyptian cults), 2355 (as hegemon)
Axumite kings 2159
baptism 899
barbarians 1697
Bargylia 487
barley 179
bath 1975, 1985-2047
Battos 2163/2164 (founder of Kyrene; cult of)
beaker - glass 2217
- terracotta 1528

bear 1738, 2216
Bendis 1018
benefactor 472, 1281; 1124 (in Histria); cf. s.v. euergetism
bestiarius 1738, 1776, 2216
Bible - quotation(s) from
- *Ps.* 131.13/14 909, 1110, 1847, 1859/1860, 2319

bilingual inscription(s)
- Greek/Aramaic 1494, 1916
- Greek/Carian 1568
- Greek/Latin 969/970, 1153, 1366, 1470/1471, 1498, 1502, 1530 app.cr., 1533, 1612, 1623, 1728, 1770
- Greek/Lycian 1791, 1815
- Greek/Palmyrene 1940
- Greek/Phrygian 1684, 1725/1726, 1750

bird(s) 2200 (representations of, in a cave)
birth 547 (deities as patrons of)
Boiotian Koinon 487
boundary 541, 604, 624, 797, 947, 1020;
- demarcation of 1120
- stone 82-86, 193-195, 307, 319, 330/ ~~331, 591, 751, 836, 947, 1615, 1691, 1738; cf. s.v. delimitation~~

bourgeoisie 1820 (shipowning, trading)
boustrophedon 1220, 1476, 1478, 1663
boxer 468, 2199
boy(s) - agonothetes 1806 B II
- lampadarchs 1866
- poem by a 1499

bracelet 2219 (silver)
Brauron 511
bricks 374/375 (inscribed)

bridge 751
bronze - amulet 2222
- helmet 93
- lamella 823
- oinochoe 1467
- pin 439
- plaque 783, 845, 2061/2062
- stamps (Byzantine) 2228-2232
- statue 1553
- statuette 1533, 2201, 2220
- strigil 523
- tablet 487, 1480, 1533
- weight 1023, 1536
Brygians 865
building - by benefactors 1124, 2242
- by emperor 2242
- inscriptions 38, 338, 487, 625, 836, 1667/1668, 1835, 1915, 1918, 1936, 1964, 2243
- projects, catalogue, in Athens 21
- public -- constructed under Hadrian in Asia Minor 2242
- public --, construction of, in Athens 18
- temple 1675, 2076
bull 384 (sacrifice), 2331 (lifting of)
bullet - clay 1425
- lead sling 895, 930/931, 952, 1635, 2235
burial 1774 (practice in Asia Minor, Roman influence), 243 (terracotta -- urn)
Byzantion 487

calendar 2 and 8 (Athens), 2248 (month names)
Campania - Campanians in Crete 1378
- and Sicily (Entella) 1418
captive 491
Caracalla 2087 (in Egypt)
Caria 1241; 1568 (Carian language)
Cassius Dio (53.23.5-24) 2131
casualty lists 46, 94, 344, 406
cavalry 7, 15, 77, 181 and 197 (Athens); 393 (Messene)
Celts 836
census list 1273
Chalkis 487
chariot-wheel 2179
Chersonesos (Pontic) 487
child 28 (as dedicant in the Parthenon), 1884 (ignorant of what life brings); cf. s.v. boy(s)
choregic inscriptions 200-204
Christianity 38, 263-266, 289, 300, 305, 862, 997, 1500?, 1536, 1548, 1666, 1687, 1695, 1727, 1847, 1860/1861, 1959-1961, 1975, 2052, 2054, 2079-2084, 2270, 2322;
- acclamation 38, 1297
- amphora stops 2154/2155
- amulets 2153, 2222
- asylia, grant of, to a church 1691
- and the Baths in Gadara 1985-2047
- bronze stamps 2228-2232
- building inscriptions 1668, 1833-1835
- caricature of 1512
- the meaning of Χριστιανός/ Christianus 2362
- Christian curialis 1826
- dedicatory 38
- epigrams 1736, 2148
- epitaphs 836, 899, 908, 977-990, 1008-1013, 1073, 1172, 1249-1252, 1441, 1493/1494, 1859, 1883-1887, 1890, 1893-1902, 1905-1909, 1944, 1948, 1955/1956, 2126, 2134, 2149/2150
- exhortation 1862
- gem 1515
- graffiti 1959-1961
- graffito mentioning St. Peter 1511
- imprecation 1754?
- invocation 38, 1817, 1847, 2049, 2083

- lamps 1274, 2096/2097, 2109-2111, 2115, 2117/2118, 2120/2121, 2127
- magic 996
- martyrs, dedications to 1117
- monogram 995
- Montanism 2323
- mosaics 996, 1816, 1929/1930, 1963, 2053, 2064, 2079-2082
- and pagan associations 2320
- prayer 38, 263-266, 881, 1062, 1253
- ring, gold 1972, 2234
- saints 1548
- symbols of 1494
- Valentinian concepts 1500?
- votive donations 964-966, 1258, 1297
- votive inscriptions 38
Chrysippos 215 and 227bis (Stoic philosopher)
Chytroi 487
circus see s.v. factions
citizen - registration of 1412, 1416, 1563
- subdivisions of citizen body 1412, 1430/1431, 1463, 1563, 2251
citizenship 13, 67, 118, 344, 756, 1314, 1325, 1333, 1339bis, 1376, 1390
- Roman 35, 836, 1914
- and its importance in cities of Roman Empire 2301
city 910, 1341, 1385
- award of city-status to a settlement 1745
- borrowing money from temple 1482
- capital cities of provinces in the Roman Empire 2252
- characteristics of city-status: laws gymnasium, boule, magistrates 1745
- construction of city wall 1667
- dependent polis 1375
- founding of, in Ptolemaic Egypt 2092
- founding traditions of: see s.v. founding traditions
- founder of: Battos in Kyrene 2163/2164
- incorporation of royal estates (with laoi) into urban territory 2357
- island cities 2253
- and king 935, 940
- kinship between cities 1213, 2254
- list of cities 291
- mother-city - colony 940, 1025, 1646
- oikonomos of 1662
- patrons of, during Principate 2255
- offering patronage to villages 2241
- Pisidian cities and Hellenistic kings, especially Attalids 1756, 1759
- population of, size 1431
- political organization of cities in the Western Greek world 2309
- refoundation of: Philippopolis 2086
- registration of citizens 1412, 1416, 1563
- seven cities in Syria 1932
- subdivisions of 487, 526, 836, 1209, 1309/1310, 1347, 1376, 1412, 1430/1431, 1436, 1463, 2251
- symbols of civic identity: Kyrene 2163
- territory of/estates of 859, 861, 935, 1025, 1326, 2067
- civic violence in 2304bis
Claudius Aristion, Tib. 1618
clay - bullet 1425
- lamp 2224
- moulds, for statuettes 1491
cleruchy 7, 12/13, 52, 73/74, 94/95, 118, 133, 1314, 1325, 1327, 1331, 1333, 1339bis
clothes - dealer 1738
- dedication of 511, 1314
cock 2227
coin(age) 68. 75, 121, 141, 288, 524, 551, 665, 783, 1020, 1197, 1216, 1238, 1377
- Ἀλεξάνδρειον νόμισμα 2349
- in archaic Greece 2256
- inscribed coin 945
- names of coins 2350
collection(s), epigraphical

- G.B. De Rossi 1496
- in Museo Pio Cristiano 1497
- in Sweden 2270
- in U.S.A. 2269
- Vatican 1494
collegium 2245
colonization 1293
colony 13, 93/94, 1021, 1325, 1338; 940, 1025 and 1646 (and mother-city)
comedy 48 (public prominence of persons referred to in Athenian --)
confession 738, 1751, 2324
consilium Augusti 1656
Constitutio Antoniniana 911
constitution - of Chios 1309
- of Cretan cities 1374, 1376
- of Imbros 1333
- of Rhodes 1239
contests
- on the akropolis of a village in honor of Zeus 1806
- in Argos 304
- the first Balbilleia in Ephesos 1620
- Basileia 485
- Capitolia 1527
- catalogue, agonistic, from Antinoopolis 2106
- διὰ πάντων and κατὰ πάντων victories 2352
- emperor cult and ἀγῶνες 2326
- in ἐνκώμια on the emperor 2259
- enneeteric -- in Termessos 1771
- in Ephesos: Olympia, Balbilleia 1618, 1620
- Erotideia 518
- founded by 'Soldatenkaiser' 2246
- funeral, in Termessos 1773
- in Gallia Narbonensis 1527
- Klareia in Sagalassos 1768
- in Perge 1788
- prizes in athletic -- 2256
- Soteria 527
- in Syria 1914
- in Thrace 1014
contract 487, 1384, 1437, 1465
- lease -- 1469?
- for purchase of an embasis 1462
- for purchase of grain 1433
- for purchase of a house 1414, 1440, 1447
- for purchase of a plot 1446
- between sanctuary and telōnes 1415
conventus 2088
conversion tablet 783
copper 1174 (kettle)
Corinth 487, 603, 940, 1209
- alphabet 611, 649
- lamp workshop 658, 814, 957, 993, 1391
- tile 565
Cornelius Gallus 2131
coroplast 2103
correctores 2302
council 604, 1309, 1374; 2303 (and democracy; probouleutic function), 2304bis (deliberation and discussion in), 2343 (oligarchization of)
councillor 1681 and 1738 (bouleutes), 1826 (politeuomenos), 2123 (list of ?)
crane 2226
credit 1326/1327
Crete 487, 1241
- Campanians in -- 1378
- cults 753
- Cretan Wars 1241, 1281
- and Kos 1277, 1372
- and Rhodes 1241
crocodile 2113?
cult - Egyptian 547, 670, 761, 961, 1345
- emperor: cf. s.v. emperor
- introduction of 549, 961, 1277
- mystery 753, 758
- orgiastic 753
- propagation 961
- reform 1310
- royal 917, 1315, 1317
- women 511/512, 1024

cup 379; 1869 (dipinto on Attic --), 1259 and 1489 (inscribed), 1533 (Spanish, terra sigillata)
curator civitatis 1738
curse 38, 272-274, 1475, 1725 app.cr., 1791, 2278, 2337; cf. s.v. curse tablet, defixio and imprecation
curse tablet 272-274, 1454, 1538/1539
Cypriotes 1206 (on Delos)
Cyprus 487, 1206

dance(r) 447, 1403, 1407/1408, 1521, 1990
days - ἡ α´ καὶ ζ´ 1185
- δεκάτος 2076
- δεύτερος 1445
- εἰκὰς δευτέρα 1120
- ἐκοστός 1944
- ἐνάτα ἱσταμένου 1434
- καλανδὸν κθ´ 2054
- λοιπῶν ε´ 786.5/6
- νουμηνίᾳ, τῇ 840.2
- ὀγδόα ἐπὶ δέκα 1435
- ὀγδόη 1608
- τετράδι ἐπὶ δέκα 1218.3
- τρίτα ἀπιόντος 1660
- τρίτα ἱσταμένου 1462
various numerals in 1654, 1806C, 1883, 1906, 1922, 1948, 1965, 2064, 2108, 2112, 2134, 2141-2143, 2147, 2160; cf. 721 B 3
death 503, 757, 1272; 857 (premature); cf. also s.v. age - at death
deed of sale 922, 999, 1435; cf. also s.v. sale
defixio 509/510, 868-871, 885, 1191?, 1291, 1424, 1438, 1442-1444, 1450, 1459-1461, 1469?, 1483, 1510, 1523, 1531, 2332; cf. also 1568 app.cr. and s.v. curse, curse tablet and imprecation
delimitation 541, 562, 624, 947, 1375; cf. also s.v. boundary
Delos 487
Demeter 1348
Demetrius Poliorketes 1206
democracy 446 (in Elis), 1239, 1309/1310, 1377; 2303 (in and outside Athens), 2304 (in 6th/5th cent. B.C.)
demography 1202; 1431 (size of population)
denunciation 1338
dependent community 1375
Dernschwam, J. 1679
De Rossi, G.B. 1496 (epigraphical collection of)
dialect 2279; cf. s.v. language
- Doric 885
- Euboian 1343
- Ionian 2281
- Macedonian 865, 885, 967
- Thessalian 967
dice oracle 822, 1738
Dido 314
dikastic pinax 238, 1239, 1257
Dimale 487
Dion 834
Dionysos 538/539, 753, 758
dipinto - on altar 1491
- on Attic cup 1869
- on an urn 1533
- on a vase 1484
diplomacy 1241, 1375; cf. s.v. delimitation, envoy, treaty
diptych 1829
disease 881, 1026, 1153, 1232, 1649, 1651, 1737, 1932
divination 1061 (diviniser); cf. also s.v. oracle
doctor 1073, 1124, 1280, 1514, 1932, 2100 (no. 97)
dog 122; 2176 (epitaph; epigram)
donation 512, 1107
doorstones 1724
dowry 1202
dropsy 1737
dwarf 2226
dynasts 2305 (in Asia Minor)

ear 902, 1094
earthquake 1729 app.cr., 1985
economy 472, 1200-1202, 1339, 1375; cf. also s.v. agriculture, merchant, pastoralism, trade
education 489, 496, 505, 806, 1376, 2259;

see also s.v. paideia
Egnatii 2317
Egypt - and Crete 1411
- Egyptian cults 547, 670, 761, 961, 1070, 1345, 2325
- Egyptian name 1028
Elateia 487
Eleusis 37; 54, 163 and 435 (mysteries)
elite - in Athens 1568
- families as benefactors 2274
- families in Cretia-Flaviopolis 1676
- families in Hierapolis 1729-1733
- families in Kadyanda 1806
- families in Lagina 1575-1592
- family in Limyra 1815
- families in Phrygia 1705
- families in Sagalassos 1763-1770
- families in Syria 1914
- family in Thyatira: Licinnii Rufini 1656
- family residing and buried in outlying villages 2241
emigration 308 (from Egypt to Argos?), 1123 (from Asia Minor to Moesia (mining area)), 1541 (of Galatians to Spain); cf. also s.v. migration
emperor - adventus of 1818, 2261
- adventus of statues of the -- 1818
- association with a god 473
- and the Baths in Gadara 1985-2047
- buildings by 2242
- cult, urban and provincial 36/37, 183, 212, 218-222, 224-226, 233, 288, 473, 1618, 1705, 1762
- -- cult and ἀγῶνες 2326
- -- cult in New Testament 2327
- enkomia on 2259
- epigram for 1149
- as eponymous archon 524, 533
- estates of 1021, 1726 app.cr., 1799/1800
- freedmen of 974, 2301
- journeys of 1112
- 'Kaisersaal', for imperial cult 1762
- subscriptions, rescripts and letters of -- 2262
emporion 2353
empress 847 (association with a goddess)
enfranchisement 1764, 1810/1811; 1918 (by M.Antonius, Augustus, Claudius, Flavian emperors), 1922 (by Marius)
envoy(s) 604, 935, 1375, 1660;
- to Eumenes II 1745
- to Mithridates VI 1125
- to Hellenistic kings 1665
- to Roman emperors 1573 and 1656
- to Caracalla 1128 and 1196
- to Rome 2260
Epeiros 487; 823 (Epeirotan alliance)
ephebe(s) 49, 138-140, 399/400, 487, 1228-1236
- ephebic catalogues 138, 182/183, 386-388, 859
- education of, in gymnasium 2277
- epistates of, in Messene 391
- ephebarchical law 873
- as pareutaktos 139
- Romans in Athenian ephebeia 35
- in Syria 1914
- 3-year period of training 388
Ephesos 487; 1224 (lamp workshop)
epic myth 41 (painted representations)
epic poetry 866, 924
Epictetus 1757
Epicureans 37
epigrams
- building (commemoration of construction of a hostel) 1501
- Christian 1500
- dedicatory 214, 216, 310, 499/500, 537, 834, 893, 1517, 1809, 1819
- for emperor 1149
- funerary 40, 45, 251, 416-418, 503, 735, 737, 836, 857, 899, 918/919, 1055, 1088, 1131, 1146, 1152/1153,

1188, 1232, 1285, 1393-1396, 1399-1402, 1524, 1537, 1550, 1649, 1657, 1665 (?), 1692, 1697, 1736, 1742, 1776, 1820 B, 1836, 1882, 2112, 2124, 2135, 2148, 2173, 2176, 2215, 2263, 2270
- honorary 206, 236, 303, 390, 1735, 1788
- isopsephic 370bis, 2264
- laudatory 1975
- for a poet/politician 1555
epigraphy - bibliography 2265
- habit 1377
- history of 859, 2266
- introduction to 2267
- Greek inscriptions in U.S.A. 2269
- Greek inscriptions in Sweden 2270
epitaphs 2272 (anthology), 2273 (export of Delian grave stelai)
eponymous magistrates 2306
- emperors as 524, 533
- god as 1280, 1317
- in Imbros 1333
- in Lemnos 1325
era - Aktian 911
- of Alexandria 2249
- of Antiochia 1922, 1928, 1965
- of Antiochos I and his son Seleukos 1739
- of Arabia (province) 2054, 2064, 2076, 2249
- of Attalos II 1759
- of Berytos 1963
- creation -- 2052
- of Diocletian 2134, 2249
- of Dora 1983?
- of Roman emperor 2112, 2141/2142, 2147, 2150, 2160?, 2196 F
- of Gadara 1986
- of Galatia 1809, 1819
- of Gaza 1976
- Hegira 2249
- Greek -- in Islamic Near East in 7th-9th cent. A.D. 2249
- of Kibyra 1809, 1819
- Macedonian provincial 911
- of the martyrs 2249
- of Paneas 1964
- of Pompey 1964?, 2076, 2249
- of Ptolemy XII Auletes 2160?
- Seleukid 1917, 1919/1920, 1930, 1935, 1940, 1942, 1944, 1964?, 1976, 1983, 2249
- of Sidon 1964
- Sullan 1654
- unknown 2201
- unknown Roman emperor 2108
eranos 26
Eros 518
estate cf. s.v. land
- of Achaios; villages on and manager of 1739
- of emperor 1021, 1726 app.cr., 1799/1800
- of Hellenistic kings with λαοί 2357
- private 1761, 1771; 1806passim (grouped into homouriai)
ethnicity 794
Euboia 487; 508 (alphabet)
Euboulos 21 (Athens)
euergetism 2274, 2339; cf. s.v. benefactor
Eumenes II of Pergamon 1745 (his relations with Rome)
Euripides 282, 834; 1875 (reminiscences)
Euromos 487
Europos 487
Eurysakes 165
exceptor 1986
exorcism 2152 (Solomonic)

factions - circus 1551, 2083, 2250
family 1272, 1279, 1376, 1390; cf. also s.v. adoption, elite, foster child, illegitimate child
feast, public 2339; cf. also s.v. festival

federal state 556, 563, 664, 741, 1375, 2307; cf. also s.v. koinon
festival 22, 473, 498, 521, 526, 547, 1317
- Basileia 485
- Erotideia 518
- Soteria 527
Cf. also s.v. feast
fine 530, 1385
- funerary 734, 1556/1557, 1752?, 1774, 1820 A, 1825
fish - plate 1533
- tank 1270
fishing 508
flower 1616
food supply 1614 (shortage)
foreigners 472, 735, 836, 1203, 1271
- in Histria, Kallatis, Tomis 1113
fort(ress) 16, 1407
fortifications 625; 1910 (fortresses on the border between Roman and Persian empire), 2243 (Roman military, on Eastern frontier)
foster child 836, 897
foundation 1272, 1279, 1310
founding traditions 1570, 1630, 1749, 1822, 2061/2062, 2163/2164, 2254, 2259; cf. 1665 (8) and s.v. Aeneas, Agamemnon, Anchises and mythology
frankincense 1201
freedman 164, 344, 880, 954, 974, 1215; 2051 (of Agrippina), 2301 (imperial), 2357 (and paroikos); cf. also s.v. manumission
freedwoman 848
freighter 1820 B
friendship 1375, 2090; 594 (guest-friendship); cf. Index VII s.v. φίλος
funeral 735 (public)
funerary - disc 826
- foundation 1272
- rites 734, 854, 896, 1085, 1100
- vase 480, 807-812

Galatians 1739 (war against Seleukids)
Gallia Narbonensis 1527 (Greek contests; Hellenization)
Gallienus 1256
game 1264
gaming counter 1522
garden 2147 (in temples)
gardener 1175, 1656
Gauls 893
gazelle 2200 (representation of, in a cave)
gem 1426, 1515, 2221; 1670 (sacrifice of bull)
gender 45
genos 32/33 and 91 (Athens)
gift-exchange 594
gladiator 836, 894, 953/954, 1014, 1285, 1640, 1742, 1776?
glass - beaker, inscribed 2217
- vessels, inscribed 2218, 2275
glass blower 1557?
glass-maker 2218, 2275
goats 346
gold - disc 826
- lamella (phylactery) 928, 1968, 2057
- phiale 1467
- plaquette 1198
- ring 1061, 1126, 1547, 1972, 2234
- tablet 1509
goldsmith 2270
good luck inscriptions 2276
Goths 1256; 1697 (in Asia Minor ca. 250 A.D.)
governor(s) 1020
- of Arabia 1863, 2065
- of Cilicia 1833-1835
- as city patrons 2255
- of Moesia 1112, 1139, 1159/1160
- of Pannonia Inferior 1863
- of Phoenicia 1937
- of Palaestina Secunda 2018
- social background and training 2311
graffiti
- on (Thasian) amphora sherd 1175
- blasphemous, from Palatine 1512
- in cave in Teucheira 2200
- Christian 1959-1961, 2047
- on Eastern sigillata A 2059

- on krater 1449, 1485
- referring to Kybele, in Rome 1513
- in the Memnonion in Abydos 2099
- of mercenaries 1377
- of a pilgrim 2108
- in a quarry in Silsilis 2137
- on a rock 950, 1761
- on a skyphos 1568 app.cr.
- on statue of Ramses II 2157
- on theatre seats 1071
- in or on tomb 933, 1421, 2171
- topos-graffito 1592
- on vases 484, 487, 522, 594, 657, 752, 813, 929, 937, 941, 948, 959, 1223, 1306, 1308, 1313, 1318, 1330, 1363, 1398, 1448, 1526
- from the Vatican, referring to St. Peter 1511
- on wall 1407, 1407bis
- on walls of theatre 1155
- on wall-painting 1545
grain - contract concerning the purchase of 1433
- conveying -- to Athens 127
- donation from Kyrene in 326 B.C. 315
- export of, from Lemnos to Athens 13
- price of 1165?, 1195?
- ships bound for Athens 176
- supply 151, 487
- tithes from Oropos and Salamis 179
- trade 1239
- yield of barley on Salamis 179
grammar - Attic inscriptions 3
- Arkadia 425
grammarian 1913
grave - robber 933
- stele 1204
Greek - in Jewish inscriptions in Rome and Venosa 1470
- relation between Greek, Latin, and indigenous languages 1913
Greeks - and indigenous people on Sicily 1450/1451
- contacts with Phoenician and indigenous population in Spain 1533
- and Lycians 1815
- in Syria, Palestine before Hellenistic period 1912
groups of gods 30 (on Attic reliefs)
guest-friendship 594
gymnasiarchos 1218/1219, 1242
gymnasion 197, 890, 1207
- and baths in Ephesos 1618
- cavalry training in 197
- as criterion for city-status 1745
- of gerontes 1573
- law of 890
- library of 1464
- two, in Messene 384
- of neoi 1573
- priests and gymnasiarchs distributing oil 1585, 1587
- in Syria 1913
- victory inscriptions 1566, 1607
- in the Western part of the Mediterranean 2277

Hadrian 2242 (buildings in Asia Minor; journeys)
Halikarnassos 487
hand 1535 (raised), 1551 (of god)
harbor 1202; 1978 (of Caesarea Maritima), 1991 (of Tyre)
healing 487 (miraculous)
Hebrew - in Jewish inscriptions in Rome and Venosa 1470
Hellenization - of Gallia Narbonensis 1527
- of Lydia 1647
- of elites, in Syria, Arabia 1914
Hephaistia 6/7, 13
Hera 1314
Herakleia 487
Herakleia Pontica 1690 (citizens of --, abroad)

Herakles 946
- patron of roads, travellers and seafaring 1517
- and rulers 2328
herb 1488 (medicinal)?
herdsman 344, 1738
hero 722/723, 844, 846, 962
Herod the Great 2308
Herodes Atticus 164, 312-314
heroization 854
heroistai 26
Hesiod 1874
hetairai 111
high-priests 1618, 1705, 1806; 1604 (and asiarchs)
Hipta 2333 (Meter)
historical consciousness 866
Homer 866, 924, 1384, 1407; 1499 (*Od.* 13, 31-34), 1517 (reminiscences of); cf. s.v. epic poetry
homicide 65
homonymity 666
homosexuality 1155, 1551, 2099, 2137
honor 1385, 1389
hoplite general 10 (Athens)
horse 1836 (hippon ieter); cf. 1827 (horeseman)
hospitality 2310 (public)
hostel 1501; 1930 (in Syria)
house - construction of, in context of sympoliteia 1563
- price of 1414, 1440
- purchase of 1414, 1440, 1447
hunt 122, 686, 1376; 1164 (Persian)
Hygieia 1345
hymn 341-343, 1408

illegitimate child 848
Illyria 836; 846 (names)
Imbros 13, 73
imprecation 1556/1557, 1684, 1688, 1726, 1737, 1752-1755, 1824, 2278; cf. also s.v. curse, curse tablet and defixio
informer 1338
inheritance 530, 999, 1053, 1272, 1390; 1376 (law)
initiation 753, 758
injuries 1385
intaglio 2223
inventory 487, 511, 520, 1198, 1206-1208, 1314, 1330
invocation 1847; 1817 (of Mary)
Ionic alphabet 471, 513, 519/520, 522, 947, 1076
isopoliteia 562, 1375
isopsephy 2049, 2264
Italians 472
Itinerarium Hierosolymitanum 874-876
Iulius Silvanus Melanio, C. 1540 (equestrian career; cults)
Iunius Silanus 1609
ius sepulcri 1474
ivory 1201

jar 1877 and 2113 (inscribed)
Jew(s)
- in Aphrodisias 1551
- in Chersonesos 1171
- in Egypt: criteria for identifying -- 2091
- Greek, Latin and Hebrew in Jewish inscriptions 1470, 1494
- Greek as daily language of -- 1504
- imprecation? 1754
- interaction with Greco-Roman culture and Jewish identity 1413
- Ἰουδαῖος/Ἰουδαία: meaning of 2329
- the name Μωσῆς 2297
- names of 1413
- in Ostia: synagogue 1486
- the Patriarch in 3rd/4th cent. A.D. 2330
- proselytes 1775?, 1979
- in Rome (catacombs) 1494
- on Sicily in late antiquity 1413
- symbols 1494
- Jewish terminology adopted by pagans 1751
- Jewish vocabulary in Tell el-Yahoudijeh

2139
judge 495, 737, 885, 1376, 1385; cf. s.v. dikastic pinax
- foreign 357, 743-745, 793, 1255, 1307
- of gladiatorial combats 954
judicial - defixio 885
- prayer 510
- procedure 1376
juggler 2007
jurist 1656, 1913
justice 1819 (dispensed by the gods)

Kalymnos 487
Karystos 487
Kassandreia 487
Kassandros 940
Kaunos - and Athens 1568
- and Crete 1570
Kephallenia 487
Keramos 1571 (history; cults; site)
kettle - copper 1174
kiln 117, 2278bis
king
- and cities 935, 940
- Macedonian 487, 893, 940
- Odrysian 1017, 1101
- royal cult 917, 1315, 1317
- royal dedication 487, 1206
- royal diagramma 863
- royal friend 487, 492
- royal grant 893, 940, 1745
- royal letter 1315
Cf. s.v. Attalids, Ptolemies and Index II
kinship 1213 and 2254 (of cities)
Kios 487
Kleomenes (sculptor) 2236
Knidian amphora stamp 317, 760, 1135, 1237, 1364, 2125
Koinon - Ainian 741
- Aitolian 556, 562
- Akarnanian 562/563
- Boiotian 487
- Epeirotan 823
- Nesiotic 1241
- of the Oreioi 1375
- Phokian 545
- Thessalian 664, 741
Cf. s.v. federal state
Kore 1348
Koressian Gate 1619 (Ephesos)
Korkyra 487
Kos 487; 1277 and 1372 (and Crete)
kottabos 111
Kybele - sanctuary of, in Rome 1513
Kyme 487
Kyrene 487

Lakonia 487
lamp 44, 286, 295, 378, 421, 658, 725, 814, 920, 932, 957, 993, 1224, 1274, 1346, 1391, 1448, 1536, 2096/2097, 2104/2105, 2109-2111, 2115, 2117/2118, 2120/2121, 2127, 2224/2225
Lampsakos 487
land - allotments 118
- cadaster 6, 20
- distribution 534, 756
- imperial 1021
- leasing 1216
- ownership 472, 751, 756, 1021, 1326/1327, 1390
- pasture 1382
- public 534, 1021, 1326, 1382
- sacred 1216
- use 472
Cf. s.v. estate
language - in Epeiros 794
- in Macedonia 794, 865
Cf. s.v. dialect
Laodikeia 487
laoi 2357
Latin - in Jewish inscriptions in Rome and Venosa 1470
- written with Greek letters 1487 (βονις βενε), 1497, 1504

law 1026, 1338/1339, 1376, 1388-1390
- cathartic -- 2165
- Cretan -- and the alphabet 2238
- concerning redistribution of land 1427
- Draco's -- 65
- eisagogeus of -- 1660
- legislation 1376/1377
- -- of nomothetai 134
- -- of Hadrian on olive oil 145
- own laws as characteristic of polis-status 1745
- sacred 487, 497, 1277; cf. s.v. sacred regulation
- on silver coinage from Athens 121
- property 530
- written 1377, 1384

lawcourt 1239; 2303 (and democracy); cf. s.v. judge, trial
lawsuit 1191?, 1442/1443, 1531
lead 1201; cf. 2332
- cast 895
- doll (defixio on) 1424
- lid 811
- mirror 1094
- pipe 1514
- plaque 1481
- seal 516/517, 1429
- sling bullet 895, 930/931, 952, 1635, 2235
- stamp 1368
- tablet 272-274, 487, 509/510, 603, 819-822, 868-871, 885, 1291, 1371, 1414, 1432-1436, 1438-1440, 1442-1444, 1446/1447. 1459-1463, 1466/1467, 1510, 1523, 1531, 1533, 1546
- weight 278, 656, 661, 1127, 1366/1367, 1636, 1976, 1983

leases - building 80
- mines 173
- temenos 147

Lebadeia 487
legislation 2303 (procedures)
Lelantian War 1296
Lemnos 6/7, 13, 73, 93/94, 118, 133, 143, 181
Van Lennep 1638-1643
letter 604, 906, 935
- private? 1191
- of Roman magistrate 604
- royal 1315

libation 854
library 1981 (of Gaza), 1464 (of gymnasium)
Licinius Rufinus 1656
lightning 1966 (struck by: divine election)
list - of Athenians 47
- of Athenian hippeis 15
- of bouleutai? 2123
- of casualties 46, 94, 344, 406, 519
- of cities 291
- of donors 384
- of names 190-192, 748, 916, 1001, 1004, 1047, 1314, 1463
- of priests 1561
- of proxenoi 438; cf. 337, 339/340
- of religious officials 449
- of Salaminioi 12
- of soldiers 482
- of taxpayers 383
- of theorodokoi and proxenoi 337, 339/340
- of victors 467, 485, 487, 527

literacy 1377, 2238
liturgy 2284 (in Roman Imperial period)
loan 906, 1027, 1239, 1326, 1434, 1482; 1466 (receipt for)
loom weight 376bis, 552, 662, 919, 925, 1392, 1525, 1912
love 871 (defixio), 856 (marital)
Lucian 666
Lycia1241
Lykourgos 21 (Athens)
Lysimarcheia 487
Lysimachos 487, 1667

Macedonia 487

Macedonians 1206 (on Delos)
macellum 196; 2065 (in Gerasa); cf. s.v. market
magic 22, 2332; cf. s.v. defixio, spell
magician 836, 1291
magistrates - Athenian 5
- board of 604
- epimeletai of Lemnos 6/7
- epimeletes and hoplite general of the city of Athens 10
- on Lemnos 13
- in Macedonian cities 859
- Romans serving as -- in Athens 35
- in Salamis 12

magistrianus 2008, 2013
Magnesia 487
Maiouma festival 1551
manumission 304, 524, 529-531, 547, 551, 665, 721, 786, 836-842, 896, 906, 1481, 1530, 1622/1623, 1642?, 1777; cf. also freedman
marble 51 (analysis), 1761 (Dokimian), 1735 (Hierapolitan), 2 (varieties)
marble worker 1990, 2006
market 196; 2258 (agoranomoi); see s.v. macellum
marriage
- alliances among Phrygian elite families 1705
- duration of 370, 1133, 1752
- marital love 856
- mixed 506, 856, 1375
- policy, in context of sympoliteia 1563
- second -- 1821

martyr 1117, 2127
mason 836; see s.v. stonecutter
mason's marks 345, 371bis, 420, 433, 487, 1334
measurement bowl 622
measuring table 1139
meat 196 (prices of)
mediation 2300 (between states)
medicine 487 (medical instrument), 1932 (prescribed by god); cf. s.v. doctor
Megara 487
Megarian bowl 1969
Meliteia 487
mercenaries 17, 123, 1068, 1239, 1377
- of Attalids 1673
- Gauls as -- in Seleukid and Attalid armies 1745 app.cr.
- Pisidian 1756
- Thracians, in Ptolemaic army 1865

merchant 26, 472, 487, 1021, 1199, 1201, 1203, 1626; 1820 (and shipowner)
Mesambria 487
Messene 487
metalware 1016
metalworker 1557?
Methana 329
Metonic cycle 2
metrical inscriptions 758; 539 (-- oracle); cf. also s.v. epigram, hymn
metronymic 487, 836, 848
Metropolis 487
metropolis 1788
migration 1021; cf. also s.v. emigration
milestone 38, 667, 728, 751, 874-876, 1019, 1562, 1612, 1624, 1728, 1748, 1770, 2066, 2132/2133
Miletos 487
Miletoupolis 487
military catalogue 482
miracle 498, 537, 691; 487 (miraculous healing)
Mithras 836
Mithridates VI Eupator 1125, 1177?, 1228-1236
monogram 661, 964-966, 995, 1001, 1004, 1262, 1313, 1322, 1368
Montanism 2323
months 837 (numerical designation: δευδέκατος (Apollonia in Illyria))
Ἀγριάνιος (Rhodes) 1473
Ἀγυεύς (Morgantina) 1446
Ἀθηναιών (Poteidaia/Kassandreia) 940.2
Ἁθύρ (Terenouthis) 2141
Ἀμολῷος (Kyme) 1660

'Απατουριών (Samos) 1280.1/2
'Απελλαῖος (Apollonia (Illyria)) 839.2
'Αρταμίτιος (Kamarina?) 1434, 1473, (Rhodes) 332; 1057.2, 5; 1260.2; 2125
'Αρτεμήσιος (Bostra) 2064
'Αρτεμίσιος (Rehoboth) 2054
'Αρτημέσιος (Palmyra) 1948
"Αφριος (Chyretiai (Thessaly)) 721 B 3
Δάλιος (Rhodes) 1057.4; 1453, 1969
Δαμάτριος (Syracuse) 1462
Δ(ε)ῖος (Herakleia on the Latmos) 1563, (Palmyra) 1940, (Porphyreon) 1963
Δεκέμβριος (Porphyreon) 1963
Δύστρος (Dereköy, belonging to Kadyanda) 1806 B II; (Palmyra) 1939
Ἐπείφ (Bahariya) 2108, (Kyrene) 2196 F
Θαργηλιών (Olbia) 1185
Ἰανουάριος (Thessalonika) 986, 988
Ἰούνιος (Satala) 1906
Ἰούλιος (Madaba) 2082, (Satala) 1884
Ἰτώνιος (Morgantina) 1447
Κοϊγκτίλιος (Rome) 604 A 13/14
Ληναιών (Olynthos) 922
Λόος (Kanatha) 2076
Λῷος (Abila) 1917, (Beroia) 891 app.cr., (Dereköy, belonging to Kadyanda) 1806 C, (Lyke in Macedonia) 911.2; (Olymos) 1608, (Sardîn) 1965
Μουνιχιών (Athens) 143 Decree 2: 38
Ξανδικός (Antiochene) 1922
Ὁμωλώϊος (Oropos) 493.2; (Skotoussa) 786.5
Πάναμος (Rhodes) 1057.3; 1445
Πάνεμος (Dereköy, belonging to Kadyanda) 1806 B II
Πάνημος (Antiochene) 1928
Πανθεών (Olynthos) 922
Παῦνι (Thebai) 2142
Παχών (Rhinokoloura) 2134, (Thebai) 2143
Περ(ε)ίτιος (Laodikeia on the Lykos) 1739, (Palmyra) 1944, (Silandos?) 1654
Ποσιδεών (Delos) 1216 II 34
Προτιβάλις (Katane) 1440
Σεπτέμβριος (Satala) 1883
Σκιροφοριών (Athens) 1218.2/3
Σμίνθιος (Rhodes) 1840
Ταυρεών (Dionysopolis) 1120
Τῦβι (Fayoum-Hawara) 2112, (Egypt: unkn. prov.) 2147
Ὑακίνθιος (unkn. prov.) 1533
Ὑπερβερεταῖος (Palmyra) 1942
Χοιάχ (Primis) 2160.
Ψυδρεύς (Apollonia in Illyria) 838.2
Cf. also 1196 (μὴν γ', Tyras) and 1447 (Ἰτώνιος ἐπαγώγιμος, in Macedonia); cf. also 2248
moral advice 822
mosaic inscription 314, 376, 996, 1292, 1533/1534, 1542, 1746, 1816, 1929-1931, 1963, 2048, 2052/2053, 2055, 2064, 2079-2082, 2086, 2226/2227, 2298; cf. 1913
mould 1322
Mummius, L. 487, 518
munus 863, 954
musical notation 275, 343, 863
musician 487, 836
Myrina 6/7, 13, 487
mystery cult 753, 758; 54, 163 and 435 (Eleusis),
mythology 285, 498, 539, 727, 866, 1209, 1213; see also s.v. Aeneas, Agamemnon, Anchises, founding traditions

Nabataean 1502 (rulers)
natives 1745 (integrated with Greek settlers in a polis; relations between natives and Greek settlers in general)
naturalization 1314
Naukratis 2123 (list of bouleutai arranged on the basis of phylai)
navy 1239-1241; 177 (feeding of crews of)
Naxos 1221

Neapolis 487, 1338/1339
Neoplatonism 376, 1975
nilometer 1534
notarius 1686, 1986 app.cr., 2005
nudity 1521
Nymphs 538, 796, 1024, 1054, 1403

oath 1376, 1381, 1385, 1390, 1563
- of citizens 1275
- of magistrates 1275
- treaty -- 1275
obscene inscriptions 933
occupations cf. s.v. actor, actress, architect, clothes-dealer, coroplast, dancer, doctor, gardener, gladiator, glass-blower, glass-maker, goldsmith, grammarian, herdsman, judge, juggler, marble worker, mason, merchant, metalworker, musician, painter (cf. s.v. vase), pantomime, peddlar?, philosopher, poet(ess), potter, prostitute, public weigher, reed-pipe player, rhetor, sailor, scribe, sculptor, seller of fruits, shopkeeper, shipowner, smith, sophist, stonecutter, tanner, teacher, tragic poet, trainer, vase painter, veterinarian; cf. also 38, 1113, 1494, 2245 and Index VII s.v. ἐλαιοχρείστας, κιναιδολόγος, κωμῳδός, σεκουνδαρούδης, σωματέμπορος, τροφός, ὕδραυλις
Odrysian kingdom 1017, 1101
oligarchy 604
olive oil 78, 145, 1200/1201
Olympic Games 2247 (popularity of; provenance of Olympic victors; -- outside Olympia)
Olympiodoros 1981 (philosopher from Gaza)
Olynthos 487
oracle 537, 539, 818-822, 1179?, 1195?, 1738, 1808, 1841, 2098, 2334/2335; 822 (alphabetical; dice)
orality 537, 1384
oration 498
ordo equester 1656
orgeones 26, 32
Oropos 518
Orphism 753, 758, 928, 1215, 1509
Oscan name 1489 (in Pithekoussai)
Oschophoria 165
ostraca 1170 (in Chersonesos)
ostracism 63, 99-104, 333
Ovid, *Metam.* 238/239 1499

paideia 2086, 2259; cf. s.v. education
Pallene 11
Pan 538, 2095
Panathenaia 184/185
Panhellenion 162-164, 228
Pantheon 146 (Athens)
pantomime 1913
papyrus 1201
parasēmon 1659 (of Pitane)
paroikoi 2357
Paros 487; 916 (alphabet)
Parion 487
particle 425
pastoralism 1382
patriarch 995
Pausanias 10.38.6 1616
Peace of Apamea 1745 (and Roman supremacy)
peddlar 2023?
Pella 487
penestes 756
perfume 1201
Pergamon 487, 539
perirrhanterion 327
Persephone 1348
Persia 836
Persian - influence in Bosporos 1164
- wars 535, 1055, 1211
personification 1931, 1967, 2080, 2086, 2163, 2298
Peter, St. 1511
Pharos, in Alexandria 2101
Phaselis 487
Phayllos 1479
Pherai 487
phiale 1467 (types of)

Philip II 893, 917
Philip III Arrhidaios 127/128, 1206
Philip V 863, 917, 930
Philippi 1021
philosopher 215, 227bis, 313?, 1913, 1981
Philostratos 49 (recipients of letters of)
Phoenicians 1488 (on Rhodes), 1533 (in Spain)
Phokian koinon 545
phratry 32, 84, 91, 148, 155 and 187 (Athens)
Phthiotic Thebes 487
phylactery 1968, 2057, 2151, 2332; 1543 (uterine)
Phyllos 727
pig 2158 (expulsion of, from temple)
pilgrim(age) 2108, 2336
pine-cone 351, 1829
pirate 16, 151, 176, 1645, 1841, 2299; 2292 (names of)
Pisidia - relations with Hellenistic kings 1756
pitch 1201
plague 881
Plato - Academy 197
- the Cretan colony in *Nomoi* 848 d 1630
Plutarch 666
Pococke, R. 1679
poem 1499, 1749
poet 186, 418, 487, 1555, 1913
poetess 1278
Polyrhenia 487
Pompey 1267
population 315 (size of)
potter 43, 1528, 1806 B II, 1869, 2065; cf. s.v. vase painters
potter's signature 1224, 1259; cf. s.v. artist's signature
praefectus praetorio 2314
prayer 1268, 2337, 2354
- Christian 881, 1062, 1253
- judicial 510
price 78, 999, 1201
- of Attic bowl? 1912
- of embasis 1462
- of grain 1165?, 1195?
- of a house 1414, 1440
- of meat 196
- of medical treatment? 1932
- of a plot 1446
priest 836
- Christian 980
- duties 487
- and village 2241
priestess 906
priesthood 1239
- leasing of 488
- sale of; official and private 1628
prizes 184/185, 304 and 2256 (in athletic competitions)
procurator 974
prostitute 1523; cf. s.v. hetairai
provincial administration 1022
- Moesia 1112
- Roman 532, 859, 1020, 2311
- provincial governor 1020, 2311
proxeny (decree) 487, 490, 493/494, 496, 521, 561, 671, 744, 1209, 1280, 1331, 1375, 1568, 1658/1659
Ptolemies 1068, 1276, 1315-1317, 1394
Ptolemy Keraunos 1206
public weigher 2001, 2004
purity of mind 2340
pygmy 2226

quarry 2095 and 2122 (in Egypt: cults; marks)

rape 1390, 1697
rationality 1430 (of political system)
rebirth 1966
receipt 1466
redistribution 1427 (of land)
reed-pipe player 1994
resurrection 899
retrograde inscription 508, 620, 727, 825, 870
rhetor 50, 1913
Rhodes 487

- amphora stamps 1057, 1239, 1260, 1312; cf. also s.v. amphora stamp(s)
- coinage 1216
- foreign policy 1241
- Peraia 1241
ring - gold 1126, 1547, 1972, 2234; cf. 1126
- iron 422
ritual purity 2340
road 667, 751, 874-876, 1019; 1612 and 1771 (construction), 1842 (in Cappadocia); cf. also s.v. milestone
rock-cut inscriptions 82, 98, 319, 336, 950, 1874-1876, 1920, 2067, 2160/2161, 2180
Romans - in Illyrian Apollonia 836
- in Attica 35
- in Eleusis 37
- as ephebes 35, 388
- as euergetai, proxenoi and patrons 2312
- as magistrates in Athens 35
- in Thrace 1021
Rome - and Aitolia 557
- and Delos 1213
- and Kos 1281
- and Maroneia 1067
- and Rhodes 1241
Romulus and Remus 1478
roof (terracotta) 460

sacred regulation 22, 435, 448, 488, 497, 1277; cf. also s.v. law (sacred)
sacrifice 473, 488, 819, 871
sacrificial - calendar 70-72
- cake 296
sailor 1172
Salaminia (trireme) 165
Salaminians 12, 152-154, 156, 165, 181, 185, 187/188, 200
Salamis (Attica) 12, 52, 132, 146bis, 237, 251, 333
sale 1026 (contract); cf. also s.v. deed of sale
salt 149
Samaritans 1205, 2342
Samos 487
Samos (poet) 834
Sasanid empire - war with Rome and impact on Syrian countryside in 540s 1915
satyr 1662
scholasticus 1991
scribe 1376/1377, 1384
sculptor 42, 89, 95, 338, 426, 487, 836, 1411, 1761, 2007, 2022, 2236
sculpture 1913
sea - transport 1201
- voyage 1517
seal 938, 1265; 166 (public)
sealing 915
seating inscription 888, 1071
security 1026; 1326/1327 (horos)
seizure 530, 906, 1390
Seleukeia 487
Seleukids 1206; 2315 (prosopography)
Seleukos I 1206
Selge 487
seller of fruits 2023
senate 2343 (cult of)
senators - economic interests in Boiotia 472
- members of the local elite > equestrians > -- 1656
- from Syria, Arabia 1914
senatus consultum 604, 1241
Seven - against Thebes 498
- Sages 1533/1534, 2285
ship see s.v. freighter
shipowner 1820 B I (naukleros)
ship ownership 1240
shipshed 21
shipwreck 855, 1231
shopkeeper 1316
Sicily 623, 1293
Side 19
Sidon 487; 26 (Koinon of Sidonians in Athens)
Sikyon 487
silver - bracelet 2219
- dedication 487
- phylactery 2151

- plate 1016, 2345
- scoop 1086
- spoon 2233
- tablet 2152 (with exorcism)
- vase 809, 1016, 1061

singularis 1987, 2009
Sinope 487
Skyros 13, 73
slave 524, 530, 836, 851, 853, 897, 906, 974, 1215, 1273, 1279, 1345, 1376, 1388, 1390, 1481?, 1530, 1557?, 1723, 1917, 1967?
- crucifixion of 1550
- a dēmosios 1806 C
- names 866, 1243
- from Pontic region 2299
- runaway 821, 1315/1316, 1388
- sacred 1337
- trade 880, 1026

sling bullet 895, 930/931, 952; see s.v. bullet
smith 1738
Smyrna 487
social mobility 1623
social organization
- in Crete 1376
- in Delos 1262
- in Rhodes 1239
- in Telos 1271

social status
- of athlete 409
- of craftsmen and traders 2245
- of ἐπισπονδορχησταί 447
- of hippeis at Athens 15
- of potter, painter 43
- of shipowner (naukleros) 1820 B I

Soloi 487
Solomon 2152 (seal of)
sophist 49/50, 505
Soteriastai 26
Sounion 165
Sparta 535, 1331, 1377
spell 1543, 2151
spinning 1478
spoon 2233 (silver)
stamp 1365-1368
statue groups 2346
statuette 999
Stoic diatribe 1757
stonecutter 1133; 1827/1828 and 1831/1832 (latupos), 1750 (technites); cf. 1829/1830
Strabo XIV 2.24 1604
XVII 791 2101
Stratonikeia 518
strigil 623
student 35, 236, 1674
suicide 1697
Sulla 487, 518
sundial 1207
suppliant 1315, 2165
Syangela 487
symmachikon argurion 1613
sympoliteia 1563
sympotic inscription 1259, 1363
synagogue 1494 (in Rome); cf. s.v. Jew(s)
synodos 26
syssitia 1382

Tabula Peutingeriana 667
tanner(s) 1053, 1656 app.cr. in fine
tax 23, 74, 1331
- on purchase of land in Athens 174
- customs-dues on goods in harbor 1519
- for laoi (phoros versus dekate) 2357
- on sales (revenue accruing from the office of agoranomos) 196, 1745
- tithe on agricultural produce 1665 (8); 1745 app.cr.

teacher 505; cf. Index VII s.v. διδάσκαλος
temple 487, 1279, 1310
- administration of 487, 1197/1198
- asylia 1213, 1315/1316
- boundary stone 836, 947
- building, in Athens 22
- dancing ground 1403
- Epeirotan 796
- finances of 1201, 2341

- inventories 1198
- political role 1206
- protection of 2338
- relocation of 512
- revenues of 2341
- shops 1316
- tenants of land of 1654

Teos 1025
terra sigillata 659
territory 604, 859, 861, 935, 1025, 1239, 1326
tessera 1522
testament 1053, 1272
testimony 1390
textiles 1203; 1492 (production of, in temple)
Thales of Miletos 1464, 1508?
Thasos 487; 867, 889, 1038 and 1060 (amphora stamps)
theatre 1071, 1913; 1264 (ticket)
theorodokos 337, 339/340, 494, 528
Thera 487
Thesmophorion 512
Thesprotians 487
Thessaly 526, 999
- Koinon 664, 741
- names 865

Thessalonika 847
thiasos 26
Thrace/Thracians 836, 891, 936, 1076, 1334; 1865 (on Cyprus)
Thracian Rider 738, 1044, 1096, 1108/1109, 1334
throne (inscribed) 37, 230/231, 233
Thucydides 62
tiles 279, 297bis, 311, 372-373bis, 419, 428-432, 443-445, 460, 487, 554, 565, 570, 620/621, 656, 660, 727, 749, 759, 782, 785, 816, 824/825, 836, 883, 1005, 1065, 1224, 1261/1262, 1323, 1363, 1429, 1536, 1702, 1911, 2083, 2085
timber 488, 935, 1201
Titus 533
token 7 (clay cavalry -- from Athens), 487 (of visitors of sanctuaries)
tomb 2215; 1146 (as eternal home), 1474 (ius sepulcri), 38 and 289 (ownership), 1967 (painted), 38 (purchase of)
toponyms 1245 and 1347 (survival of ancient --)
torch-race 16, 60, 292, 1866
trade 472, 487, 1101, 1202/1203, 1239/1240, 1378
- animal 1026
- grain 1239
- mark 114, 929
- slave 880

tragic poet 836
trainer 954, 1913
travel 1487; 1517 (by sea)
treaty 381, 438, 557, 562, 797, 1067, 1241, 1275, 1375, 2313; 1275 (-- oath)
trial 530, 885, 999, 1026 app.cr., 1255, 1376, 1384, 1390
Triarii 2317
tribal state 556, 794
tribe 1917 (ethnic, in Syria)
tribunus 1686, 2005
tribute 1331, 1338
tripod - inscription on the foot of a -- 1192
Troizen 487
Trojan myth 1552 (Aphrodisias and Rome)
tropaion 1177
tuberculosis 1651
tyrant 1188
Tyros 487

underworld 757
urbanization 556, 910

Valerian 1554 (activities on Eastern and Western front), 2246 (contests founded or upgraded by)
Valerius Rhoemetalkes 1140
vase inscriptions (including graffiti) 41, 105-116, 292-294, 309, 320, 379, 434, 452-459, 484, 487, 522, 594, 657, 659, 727, 752, 813, 904, 924, 929, 937, 941, 948, 959, 1037, 1061, 1134, 1165, 1223,

1225/1226, 1259, 1306, 1308, 1313, 1318, 1329/1330, 1363, 1398, 1475-1478, 1516, 1533, 1840, 1912, 1921
- alphabet on a vase 1472
- on Attic cup 1869
- on Attic black glazed dish 1448
- on bowl 1134, 1189, 1490, 1567
- on hydria 436
- on krater 1423, 1521
- on kylix 1190, 1448, 1477, 1536
- on lekythos 1134
- on oinochoē 1192
- painted 1484
- from Pithekoussai; Corpus 1488
- from Poseidonia 1491/1492
- on Attic skyphos 434
- stamped red ware vessel 1969
- on terra sigillata 1544

vase - names of 1533, 1544, 2351
- painters 43, 105-107, 110; cf. s.v. potter

veteran 912
veterinarian 1836 (horses)
Via Egnatia 874-876
victors - list of 304, 467, 485, 487, 527, 1773
Venus Medici 2236
villa - Roman, in Contigny 1545
- in Roman Syria 1931

village(s)
- near Amyzon 1549
- in Anatolia: relation with cities; veterans returning to their -- 2241
- in Antiochene 1925, 1928
- construction in -- in Antiochene 1928
- cult regulations of a -- 1806
- Galatian 1541
- near Hyrcanis 1649
- near Laodikeia on the Lykos 1738/1739
- of laoi 2357
- near Nikaia 1677 (cf. 1680)
- near Olbasa 1809, 1819
- in Phrygia 1721, 1726
- seven --, in Syria 1932
- in Syria 1915
- near Termessos 1771
- near Thebai 2143
- near Tyana 1854, 1858

virtues 2215 (of a deceased girl), 2259 (in education)
votive offerings 23

wall painting 1545, 1913, 1967; 1687 (of the Twelve Apostles)
war 820, 891, 1206, 1241, 1281, 1293, 1295/1296
- booty 1375
- divine support in -- 893
- indemnities 1338

warming flask 1225
water 1919 (in cult)
water supply 364
weight 68, 75, 108, 141, 277/278, 298, 436, 451, 487, 656, 1365-1368
- bronze 1536
- coins as 1613
- lead 278, 1127, 1636, 1976, 1983; cf. 1666
- standard 665, 1023; 524, 551 and 1365 (Aiginetan), 1197 (Alexandrian; Attic)

widow 906, 999
wine 753, 1488
- amphora 1329, 1410
- production 999
- trade 1338/1339

witness 922, 999, 1390
woman 1278, 1390
- as benefactor, patron, office-holder 2364
- cult 511/512, 1024
- as dedicator, in Athens 28
- epigram, funerary, for 1152
- as estate-owner 1799, 1806
- gravestones depicting women 2363
- as gymnasiarch 1738

- as high-priestess 1618, 1738
- honorary inscription for 1609, 1764
- inscription erected by 1730-1733
- as priestess, kleidophoros, honored by dēmos 1579-1581, 1583-1587, 1589
- as priestess in Messene 380
- virtues of a young -- 2215
- young 1697

workmen 1175 (hired; rations for)?
workshop - for beakers 1528
- ceramic 1435; 1806 B II (tiles)
- lamps 44, 658, 814, 920, 957, 993, 1224, 1274, 1391
- metal or glass? 1557

wrath, divine 1697
wrestler 1542

youth 1376; 1649 (death of a neos), 1573 (father and son as gymnasiarch of neoi), 1697 (young girl)

Zakynthos 487

IG I²	*SEG* XLVII
846	185
1088	2267
IG I³	*SEG* XLVII
1	52
4	53
6	33, 54, 2299
7	22, 33, 55
11	62/63
21	5, 56
32	18
35	18
40	2337
45	18
52	57, 75
58	85
60	58
64	18
67	2299
75	2299
78	33
78/79	18
82	60
83	68
85	63
86	2313
101	66
104	65
110	2253
113	2299
127	67, 238
136	64
165	61
174/175	59
228	119
231	33
236–241	72
241	33
242	27
250–290	73

258	27
IG I³	*SEG* XLVII
259	74
261–268	2253
262/263	74
292–295	57, 75
317/318	57, 75
343/344	57, 75
351–358	75
373	76
375	77
377	78
386	33
421–430	78bis
430	1347
435	79
462–466	80
522bis	93
590	87
618	87, 2365
628	88
641	89
665	33
728	53
745	53, 227
763/764	42
776	2337
779	33
784	90
791	2337
850	53
857	2337
873	24
893	102
972	91
987	92, 2354
1007	33
1012	2337
1016	26, 33
1022	90bis
1055	82

1062	33, 84
1065	85
IG I³	*SEG* XLVII
1115	193
1141	86
1164/1165	94
1192	255
1256	95
1261	96
1383	33
1400	98
1453	68
1454	22, 69
1466	93
1473	102
1481–1499	83
1502	83
1510–1515	97
IG II²	*SEG* XLVII
1	67, 118, 1314
10	1028 app.crit.
14–16	2313
30	118, 1325
32	119
43	2253
44	120
47	122
97	2313
105	2313
112	2313
125	123
126	2313
204	33, 2335
207	17
212	131, 281
228	13
230	1347
231	124, 2363
236	125, 2313
283	2299

337	26, 961, 2320
338	29, 487
375	487
IG II²	*SEG* XLVII
391	836
401	127
402	128
417	1568 app.crit.
449	126
450	129, 1568 app.crit.
457	21
479/480	59
523	2313
569	1325, 2337
598	147
620	2354
653	131
668	2337
672	7, 13, 133, 1325
677	135
682	68, 1568 app.crit.
776	33
885	285
949	33
950	2337
951	136
971	518
974–976	213
1006	35, 138, 2331
1008	1325
1009	139
1011	33, 140, 1222bis
1013	33, 141, 451, 2258
1016	27
1028	2331
1031	138

1033	213
1044	33
1051–1053	143
1054	142, 518
IG II²	*SEG* XLVII
1058	143
1063	143
1075	162
1078	218
1083	33
1086bis	33
1088	162
1088–1090	163
1090	162
1092	33, 37
1100	145
1107	146, 163
1113	2302
1128	156
1146	24, 33
1174	149
1175	2337
1177	2320
1178	33
1187	30
1193	30, 61
1194	2337
1195	2354
1203	189
1213	27
1222–1224	1325
1223/1224	13
1224	7
1225	154, 251
1227	1325
1229–1233	33
1232	156
1235–1237	33
1237	148, 526
1238	155
1240	33

1243	27
1244/1245	33
1247/1248	33
1252	194
1256	30
IG II²	*SEG* XLVII
1258	26
1260	158
1261/1262	26
1267	26
1271	26
1273	26
1286	16
1293	26
1297/1298	26, 157
1301	35
1309(b)	2357
1314	215
1317	237
1322	26
1325/1326	26
1335	26
1337	26
1339	26
1343	26
1358	27, 33
1361	26
1366	2340
1388	166
1403	166
1408	166
1416	17
1424a	42, 168
1496	26
1498–1501A	169
1516	33
1533	1198
1533/1534	170
1537	170
1570	237

1574	237
1582	33
1590A	171
1594	27
1594–1603	174
1596	175
IG II^2	*SEG* XLVII
1597	1568 app.crit.
1597/1598	33
1598	27
1600	2363
1611	2299
1612	2288
1623	17, 2299
1627	17
1628/1629	2299
1629	176
1631	17, 177
1668	178
1672	7, 13, 21, 33, 179, 2258bis
1714	180
1757	218
1926	489 app.crit.
1933–1935	33
1952	118
1955	181
1956	19
1990	37, 183
1995	17
2067	49
2175	50
2208	50
2219	50
2291C	162
2311	184, 2256
2318	186
2325	186
2336	142
2338	33
2343	26

2345	33, 55, 156, 165, 187–189, 211, 273
2347	188
2350	26
2354/2355	26
2358	26
IG II^2	*SEG* XLVII
2456/2457	139
2464	33
2485	138
2490	27
2496	2365
2602	33
2615	33
2623	193
2631/2632	26
2670	33
2701	26
2723	33
2816/2817	30
2820	189, 211
2830	27
2856	16, 198
2932	26
2933	27
2934	30
2934/2935	26
2937–2940	26
2943	2342
2944	33
2946	26, 2365
2949	33
2953	219
2954	33
2958	37
3056	204
3083	204
3089	206
3093	200
3102/3103	27

3109	230/231
3168	208
3173	196, 209, 212, 218, 234
3177	33
3183	212
3195	213, 233
3203/3204	1325
IG II^2	*SEG* XLVII
3206	1325
3218	19
3250	219
3257	219
3261	37, 220
3266a	37
3274	37
3415	223
3426/3427	217
3457	213
3461	33
3490	33
3502/3503	218
3513	37
3524	220, 224
3530	220, 233
3535	37, 226
3538	24
3546	218
3554	213
3559	33
3562	37, 183, 225
3594	220
3629/3630	33
3674	305
3678	33
3695/3696	229, 666
3699–3703	229, 666
3814	50
3828	227
3999	2270
4053	229, 666

4071	24
4210	2302
4215	2302
4222	461
4224	236
4226	461
4348	2337
4356/4357	30
4359	30
IG II^2	*SEG* XLVII
4372	2337
4388	30
4394	487
4402	30
4403	2337
4416	30
4473	2337
4486	2337
4530	487
4533	342
4545/4546	30
4548	30, 92
4555	1568 app.crit.
4556	30
4558	30
4561	30
4563	30
4588	2337
4609	30
4630	30
4638a/b	230/231
4646/4647	30
4650–4653	30
4671	30
4683	30
4687A	215
4695	26
4701	30
4813	33
4831	50
4832	30

4841	305
4841/4842	310
4857	487
4875	30
4886	30
4926a	30
4948	26
4960/4961	30, 232
4962	122
4963	232
IG II^2	*SEG* XLVII
4969	232
4991	33
5034	37, 218, 233
5055/5056	33
5058	24
5060	33
5075	33
5114	37, 218, 233
5117	33
5119	33, 195
5152/5153	33
5166	33
5201	236
5206	461
5270	2365
5288	2363
5495	239
5720	2365
5915	487
5954	2294
6354	240
6990	242
7009	242
7061A	244, 2363
7826	170
8048	2299
8068	170
8421	2363
8935	2253
8945	2299

8946	1113
9202	2253
9273	252
10096	487
10173	237
10201	237
10219–10222	2342
10264a	19
10265	19
10509	487
IG II^2	*SEG* XLVII
10514	487
10767	487
11935	170
11940	487
11960	153, 251
11978	487
12151	2363
12193	2363
12367	487
12495	2363
12600a	19
12750	487
13013	258
13071	2363
13102A	249
13226	968
IG III	*SEG* XLVII
55	162
3985	162/163
IG III.3	*SEG* XLVII
38	165, 272
110	274
IG IV	*SEG* XLVII
49	303
61	2251
449	50

567	2363
583	303
666	305, 310
746	321
757	334, 427, 2251
1605	291
1608	310
IG IV^2.1	*SEG* XLVII
28	344
40/41	71, 335
53	303
IG IV^2.1	*SEG* XLVII
75	336
83	218
94	669
94/95	337–339
95	795
102	338
103	335
121/122	335
126	335
128	335
128–131	2337
128–134	341–343
297	328
440	335
619	2365
691	2365
694	2302
713	335
IG V.1	*SEG* XLVII
1	348
7	373
10	355
14	357, 743
16	356
37	2316
103	362
130	362

133–135	358
213	354
224	354
234/235	354
257	370bis, 2264
371/372	354
400	354
407–445	360
458	354
493	354
508	354
538	354, 2302
541	2302
IG V.1	*SEG* XLVII
697	354
699	354
704	354
741	354
856	373bis
857	372
869	373
873/874	373bis
877–881	373bis–375
919–921	354
971	362
1146	2310, 2312
1172	362
1232	410
1374	400, 411
1385	410
1390	1315 app.crit., 2258bis
1407	386
1429	382
1432/1433	383, 385, 2310
1456	414
1458	380
1463	385
1473	387
1499/1500	2363
1502	403

IG V.2	*SEG* XLVII
125	2258
281	362
419	427
429	427
430B	427
514	435
IG VII	*SEG* XLVII
48	468, 518
49	467
91	2302
96	310
IG VII	*SEG* XLVII
104	469, 666
190	2357
235	2337
235–322	487
316	494
324–503	487
393	487
423	2359
1765	518
1770	518
1826	472
1862	472, 2357
2421	511
2427	513
2517/2518	518
2711	461
2711–2713	472/473
2712	2357
2729	1293
2825	472
3498–3500	487
4143	487
4250–4269	487
IG IX.1	*SEG* XLVII
16	2325

61	545
66	2325
86	2325
89	2325
92	547, 2325
187–199	2325
189	551
535/536	625 app.crit., 836
542	660
587	619
629	602
646	596
689	669
690	136, 604
IG IX.1	*SEG* XLVII
716	2325
726	605
770	621
IG IX^2	*SEG* XLVII
passim	2268
3	556
3A	562
3B	564
15	561
31/32	795
32	556
166	558
186	564
188	2258
207	563
208/209	564
242	564
390	564
396–399	569
406	569
408	569
562	568
582	563/564
583	556

588	564
609	556
629/630	2325
717	2299
IG IX.2	*SEG* XLVII
12	741
15	666
19	666
29/30	666
32	666
44	469, 666
89	2300
206IIIc	666
222	667
234	756
IG IX.2	*SEG* XLVII
256B	666
257	664
349	669
415	665/666
507	744
520	2300
521	669
532	666
536	666
541	666
543	666
546	666
549	666
589	669
1041B/C	666
1125	722
1129	723
1174	724, 836
1240	669
1270	669
1274	669
1290	666
1296	669

IG X.2.1	*SEG* XLVII
1/2	863
4–6	863
16	866
23	862
25/26	863
28	863
44/45	862
48	864, 962
58	864, 971
80	863
84	864
85	863
89	864
95	863
97	863
100/101	864
IG X.2.1	*SEG* XLVII
102	863
103	864
107	864
108/109	863
142	1656 app.crit.
181	836
220	863
255	961, 2320
275/276	863
281/282	862
317	897
360	862
366	862
375	864
386	864
390	863
397/398	862
400	864
404	862
437	2363
495	2358
607	862
654	862

666	968
674	862
724	864
768	863
776	862
778	862
780–793	862
794	988
795–801	862
798	2342
804	862
901	972
998	862
***IG* X.2.2**	***SEG* XLVII**
229	912
317	897
***IG* XI.2**	***SEG* XLVII**
101	2253
135	1206
137	1198, 1206
138	1197, 1201
142	1197, 2359
144–146	1197
144A	1201, 1208
145	1201, 1206
148	1197
153/154	1201
154/155	1206
155	1210
157–159	1197
158A	2359
159	1214, 2359
161	1198, 1201, 1206, 1211, 1214
161–163	1197
163Aa	1201
165	1197
173–175	1197
179	1197, 1206
182	1197
185	1197
199A	1197, 1201, 2359
199B	1206
203A	1201
203B	1198
204	1197, 1201
205Bb	1201
206	1201
219Ab	1201
219B	1206
223B	1198
224/225	1197
224A	1201
230	1197
238	1197
273	1197
IG XI.2	*SEG* XLVII
279	1197
287A	1197, 1201
287B	1198
287C	1201
***IG* XI.4**	***SEG* XLVII**
521	1212
585	1206
596	1241
667	836
751	1240
751–755	1241
756	1213
759	1241
826	2253
1087	1207
1128	1241
1133	1241
1135	1241
1151–1162	1207
1158	1222
1220	2253
1283/1284	1207
1298	2335
1299	961, 2320
***IG* XII.1**	***SEG* XLVII**
46	1238, 1242
49	1241
55	1239
75B	1239
127	1239
155	1239
163	1239
481	1242
694	1239, 1241
839	1242
977	2253
1010/1011	2253
1032/1033	2357
1033	1241
IG XII.1	*SEG* XLVII
1035	1261
1036	1241
***IG* XII.2**	***SEG* XLVII**
6	1268
519	1666
644	1666
646(a–c)	2357
***IG* XII.3**	***SEG* XLVII**
29	1568 app.crit.
30–35	1271
103	1241
169	2258
171	2299
248	2337
330	1272, 2253
343–349	1273
466	1394 app.crit.
653	2299

***IG* XII.5**	***SEG* XLVII**
8	1241
36	2253
86	2363
109	1338
116	2253
244	2253
445	1296
534	2357
647	2339
663	2357
721	2357
817	1197
830	1241
872	2253
913/914	1241
1005	2253
1009	1241
1010	1239
1057	1302–1305
***IG* XII.6.1**	***SEG* XLVII**
4	1317
156	1315
169	1316
261	1314
***IG* XII.7**	***SEG* XLVII**
9	1239
22–36	1806 app.crit.
68	2253
229	1806 app.crit.
241	1806 app.crit.
390	2357
515	2357
586	2320
***IG* XII.8**	***SEG* XLVII**
2	1331
3	13
3–6	1325
4/5	6
5	13
10	1325
18/19	1325
18–22	1326
26	1325
46–48	1333
47	13
51	1333
56	2357
57	1341bis
78	1334
84/85	1334
95	1333
126/127	1334
134	1334
264	1338
267	2251
439	2342
661	1341
668	1341bis
***IG* XII.9**	***SEG* XLVII**
4	2254
34	2299
56	1371
88	1347
113/114	49
188	1343
189	1347
191A	1343
191/192	1347
207	1347
213	1347
241	1347
243–250	1347
249B	2294
252	1347
532	1347
549	1343
922	1342
1109	1342
1148	1345
1273/1274	1343, 2256, 2350
***IG* XII Suppl.**	***SEG* XLVII**
6	1268
120	1241
124	2357
194	2253
258	1307
330	1806 app.crit.
347II	1339
356	2251
362	2251
555	1347
562	961
681	1342
1390	1394 app.crit.
***IG* XIV**	***SEG* XLVII**
30b	2365
IG XIV	*SEG* XLVII
143	2236 app.crit.
213	2277
217	1412
240	2277
256	2277
276	2277
282	1412
287/288	1412
290	1412
306	2365
311	1412, 2277
336	2342
353/354	1412
359	1412
422	2277
432	2277
534	1413
538	1441

574	1412
576	1412
616	2277
637	2277
638	2267
641/642	1509
729	2277
745	2277
746	1620
865	1475
952/953	1418
1050	1496
1076	2302
1231	1508
1498	1529
1746	2272
1788	1514
1860	1524
1874	1496
2012	1499
2094	1529, 2276
2241	2272
2325	1474
IG XIV	*SEG* XLVII
2328	1474
2331	1541
2334	1474
2337	1471
2342	1471
2363	1471
2393	
(123b, 218,	
338, 350c)	1453
2407	1412
2414	
(61–75)	1522
2417	1665(5)
2441	2363
2444/2445	2277
2449	2363
2455	2363

2466	1527
2479	1529
2482	1916
2495	2360
2495–2502	1527
2511	1527
2513(a)–(e)	1527
2538–2542	1533
2549	2286
SEG I	*SEG* XLVII
68	307
101–126	487
129–131	487
152	532
266	836
282	2357
343	1394 app.crit.
367	1280
418	2277
448	2323
584	1975, 2136
SEG II	*SEG* XLVII
9	237
30	237
186	519
361–364	836
366–369	836
372–376	836
378–380	836
385–388	836
405	860
SEG III	*SEG* XLVII
219	1113
334	49
378	1841
400	537
406	538

451	604
717	1271
SEG IV	*SEG* XLVII
37/38	1454
47	1523
64	2256, 2350
164/165	1533
178	2357
238	1608
503	1738
516	2326
644	2323
671/672	1666
SEG VI	*SEG* XLVII
59	2360
108	2323
111	2323
119	2323
135	2323
141	2323
143	2323
154	2323
163–165	2323
SEG VI	*SEG* XLVII
239/240	1738
242/243	2323
245	2323
298	2323
343	2323
532	2358
579	1756
650	1784
SEG VII	*SEG* XLVII
381–430	2279
879–881	2065, 2365
892	2065
980	1966
1093	2071

1097	2075
SEG VIII	*SEG* XLVII
34	2018 app.crit.
136	1978
149	2055
268	2249
302–305	2134
713	2115
SEG IX	*SEG* XLVII
1	2186 app.crit.,
	2309
2	315, 2163
3	2164, 2251,
	2337
8(V)	2355
15	2187 app.crit.
45	2192 app.crit.
63	2164
72	2164/2165
174–176	2164
189	2164
190	2163
238	2163
254–301	2200
SEG IX	*SEG* XLVII
726–766	2200
SEG X	*SEG* XLVII
64	64
231	76
349	185
SEG XI	*SEG* XLVII
5/6	2251
60	287
125	836
126A	836
352	307
377	323, 336, 346

414	337
472	357
481	2316
568	362
861B/C	377
922/923	2326
934	362
SEG XII	*SEG* XLVII
87	21
166	30
295	2325
347	860
356	1207
360(Col.II)	2292
391	2350
411	1457
412	1492
549	1315 app.crit.
SEG XIII	*SEG* XLVII
150	2308
287	469
309	468
310	467
341	487
463	2313
SEG XIII	*SEG* XLVII
470	1511
471	1501
481	836
485	1533
SEG XIV	*SEG* XLVII
58	130
412	535
452	2346
467	545
476	864
480	2330
482	1020

604	1488
605	1620
772	2302
SEG XV	*SEG* XLVII
90	556
104	33
113	2357
210	328
251	836
259	447
264–306	487
292	836
308–315	487
362	2325
384	794/795
397	796
517	1295, 2335
565	1402
616	1502
627	2323
629	1473
661	1555
750	1666
762	1669
797	2323
809	2323
SEG XVI	*SEG* XLVII
60	51
140	2337
169	487
295–300	487
341	537
477	1294
571	1412
573	1454
588	1488
603	1500
613	1511
733	1666

747	2302
787	1315 app.crit.
SEG XVII	*SEG* XLVII
210	487
243	536
270	560
275	559
318	864
486–488	1533
489(b)	1533
490–492	1533
532	2242
568	2255
573	2255
639	1736
817	2357
SEG XVIII	*SEG* XLVII
66	211
143	2310
161	487
183	333
218	2346
329	2335
349	2357
384A	1347
418	1488
SEG XIX	*SEG* XLVII
108	138
119	33
351	519
367(g)	472
394	2346
399	539
407	545
427	2340
461	1112
578/579	2357
582	1310

621	1488
640	1533
698	2354
796	1819
910	1979
919	1978
SEG XX	*SEG* XLVII
28	2302
317	2357
324	1910
411	2357
735(b)	2180C app.crit.
741A	2164
752	2199 app.crit.
SEG XXI	*SEG* XLVII
147	91
233	122
241	29
451	33, 2365
482	138
527	33, 165, 187, 272
578	26
663	26
692/693	204
734	1239
742	226
SEG XXI	*SEG* XLVII
777	92
894	199
SEG XXII	*SEG* XLVII
110	217
124	33
130	836, 2357
208	2365
370	487

SEG XXIII	*SEG* XLVII
103A/B	202
178	301
205	384, 399/400, 411
206	388
207	384, 399/400, 411
208	380, 2365
215–217	380
218	394
219–223	380
220	396
225	380
228	409
285	2365
485–487	836
489	2260, 2335
547	1241, 2313
566	1374
589	1375
SEG XXIV	*SEG* XLVII
141	143
197	189
212	37
285	2365
343–348	487
350–360	487
SEG XXIV	*SEG* XLVII
361	520
573	864, 913
586	872
953	1112
1031	2335
1111	1112
1243	2148
1246	2159

SEG XXV	*SEG* XLVII
39	65
63	118
89	132
208	338
211	228, 666
298	2337
301	251
331/332	287
431	423
450	426
485–496	487
498/499	487
606	2325
610	2288
847	1271
852/853	1271
1018	1381
SEG XXVI	*SEG* XLVII
20	60
72	121, 2258
98	33
129	50
136	70
137	64
163	15
410	2365
451	346
457–459	354
SEG XXVI	*SEG* XLVII
602–609	487
624	337, 528
677	357, 743
690	665
701	795
837	1148
848	1163, 1181
1055	2277

1060	2277
1104	1451
1112	1454
1123	1464
1125–1132	2273
1144	1488
1215–1217	1533
1238	1759
1239	1625
1306	1025
1327/1328	1666
1333	1666
1378	1734 app.crit.
1413	1798 app.crit.
1438	1800
1628	1929
1674	1978
1684	1974
1799	2088
1835	2164
SEG XXVII	*SEG* XLVII
2	135
5	156
11	204
20	208
64	487
72	472
181	593
226	793
261	890
305	863
SEG XXVII	*SEG* XLVII
310	864
326	864
358	1117
428	1165
479	2357
510	1280

545	1316, 2258
631	1374, 1376, 1382, 1384
646	2286
656	1450
657	1415
675(p. 171)	1482
679	1488
711–714	1533
792	1666
862	2358
870	2358
882	2323
897/898	1738
928	1806 app.crit.
931	1777 app.crit.
949	1845 app.crit.
1008	2065
1235	1666
SEG XXVIII	*SEG* XLVII
12	119
37(8)	1488
105	154
116	170
126	151
184	50
225	232
233	215
258	275
374/375	299
390	300
416	427
SEG XXVIII	*SEG* XLVII
537	880
546	860
560	1020
648–658	1163
649	1183

659–661	753
670	2335
718	6, 49, 1332
724	1347
749	1399
774bis	1479
795/796	1488
827/827bis	1533
1078(1/2)	2323
1078(b)	2323
1078 (12–14)	2323
1078 (17/18)	2323
1078 (20–24)	2323
1078 (27–30)	2323
1078 (35–41)	2323
1078 (43–45)	2323
1082–1084	2323
1096–1101	2323
1101	1737
1104	2323
1107/1108	2323
1156	2123 app.crit.
1202	2323
1206	2323
1223	1555
1224	2305, 2357
1409	1976
1417	1976
1439	1976
SEG XXVII	*SEG* XLVII
1451	1976
1458	2106
1459–1468	2126
1566	163
1569–1571	1734 app.crit.
1589	1976
SEG XXIX	*SEG* XLVII
17	64
52	85
60	94, 240
127	164
195	30
320	300
388	376
475–477	569
546	669
612	864, 913
642	862
681	1020
698	1163
736	1220 app.crit.
860	1423
869	1423
872	1423
950	1482 app.crit.
975	1488
1028	1442B app.crit.
1089	1611
1096	1625
1227	1666
1282	2242
1379	2323
1408	1752
1418	2323
1613	1974, 2056, 2357
1763	1635
SEG XXIX	*SEG* XLVII
1808	1974, 2056, 2357
SEG XXX	*SEG* XLVII
61	33
85	33
86	162
89	132, 162
114	7
178	230/231
390	341–343
441	520
521–523	603
526	603
551	872
590	896
623	864
800	1126, 1163
801	1134 app.crit.
866	1163
962	1166
974/975	1178
977	1185
980	1179
990	287, 1209
1035	1239
1070	1310
1083/1084	2357
1108	1342
1120/1121	1418
1121	1412, 1419
1123	1418
1132/1133	1471
1149	1541
1278	1739 app.crit.
1302	162
1309	1617
1358	2357
1479	1736
1489	1837 app.crit.
SEG XXX	*SEG* XLVII
1687	2033, 2249
1728	230/231

1786/1787	1931
1830	1837 app.crit.
1880	1134 app.crit.
1894	1491
SEG XXXI	*SEG* XLVII
17	65
109A	122
158	198/199
235	2365
271	129
329	37
346	384
362	446, 2304
415–492	487
514	472
580	836
591	836
633B	863
677A	1020
701	1180
701/702	1163
702	1188
731	1235 app.crit.
741	1394 app.crit.
744	1293
889bis	1916
984	1025, 1644
1002	2320, 2340
1099	2323
1117	1738
1122/1123	2323
1288	2340
1299	2242
1405	2051
1455	1974
1499	2250
1560	2089
1610	1635
SEG XXXI	*SEG* XLVII
1910	2302
SEG XXXII	*SEG* XLVII
46	119
57	556
77	1347
138	142
141	211
145	122
161	172
244	26
318	238
348	211
371	303
388	330
499	2357
499/500	472
559	337
620	836
794	1163, 1182
809/810	1205, 2342
858/859	1363
908	1374
914	1418/1419
921/922	1525
932	1457
1047	1513
1082bis	1540 app.crit.
1082 bis–quater	1533
1082ter	1535
1085/1086	1533
1206	1646 app.crit., 2312
1221	1651 app.crit.
1243	2357
1245	1666
1306	1806 app.crit.
1415	1928
1425–1427	1928
SEG XXXII	*SEG* XLVII
1494	1912
1498	1978
1501	2033, 2249
1502	1975, 2028, 2330
1503	2031
1576	2089
1625(3)	2218
1691(7, 22)	1635
SEG XXXIII	*SEG* XLVII
111	131
115	165
149	2340
199	234
254	225
329	65
430	524
582	1134 app.crit.
675	2337, 2357
755	2277
767	2288
774	1491
834–838	1533
836	1534
837	1536/1537
841	1536
841/842	1533
867	2357
901	2358
1034	1806 app.crit.
1036/1037	2357
1052	1670
1071	2323
1128	1731
1147	2254
1154–1156	1472
1188	1837 app.crit.

SEG XXXIII	*SEG* XLVII
1249	1488, 1912, 1921
1262	2365
1266	1982
1298	2330
1558/1559	1837 app.crit.
1598	2324
1608	1550
SEG XXXIV	*SEG* XLVII
23	61
115	166
157	27, 1568 app.crit.
193	230/231
239	244
350	467
362	487
399	524
459	538
474	625 app.crit.
558	744
604	872
609/610	872
631	2357
664	935
685/686	1007
698	1036
738	1140
750	1166
754	1163, 1174
758	1184
766	1163
771	1164
775	1163
792	330
882bis	1326
904	1347
940	1412
SEG XXXIV	*SEG* XLVII
953	1444
997–999	1479
1008	2277
1020/1021	1520
1039	1533
1051	1551
1241	1666
1244	1669
1245	2357
1259	1674
1271	1697
1275	1697
1280	1697
1306	1788/1789
1465	2249
1588	2119, 2365
1597	2132/2133
1598	2119, 2365
1641/1642	2159
1647	1734 app.crit.
1649	2363
SEG XXXV	*SEG* XLVII
10	79
24	93
72	135
78	130
83	134
101	136
105	198
106	163
119	79
147	219
264	2365
274	163
319–321	354
340	163
343	384
344	426
SEG XXXV	*SEG* XLVII
410	487
581	669
665	136, 797
705	873
744	863
752	859
823	1067
844	1148
917	1296
991	2256
991B	1382
997	2277
999	1418
1010	1426
1014	1293
1070–1072	1533
1143	2357
1252	2357
1276	1666
1318	2237
1365	163
1385	1734 app.crit.
1387	1734 app.crit.
1405	1758
1449	1838
1471	2249
1476	2357
1581	1930
1715	163
1792	1934
1801	1124, 2274, 2312
1845	136, 797
SEG XXXVI	*SEG* XLVII

3	54
29	78
53	2365
146	13, 2258bis
SEG XXXVI	*SEG* XLVII
228	26
229	78
307	2310
308	287
331	303
359	360
368	376
376	435
401	2365
427	2302
442	487
460	354
548	526
552	669
558/559	836
565	795
584	872
587	880
595	894
626	863
644–646	864
646	973
649	864
688	1112
728	1209
750	2337, 2354
752	1268
791	1339
824	2350
825	1418
856	1412
857/858	1454
892–906	1519
916(A/B)	1480
943	1520
953/954	1533
973	1611
982	1564
987	2242
1091	1725 app.crit.
SEG XXXVI	*SEG* XLVII
1198	1735
1248	1867
1273	1910
1279	1471
1341	1978
1343	1985
1344/1345	2029/2030
1347/1348	2032, 2033
1362–1364	2065
1366–1369	2365
1366–1371	2065
1526	658
1538	1519
1543	1725 app.crit.
1544	1821 app.crit.
1588	1916
SEG XXXVII	*SEG* XLVII
34	520
48	90bis
94	141
113	2288
150	2365
160–162	33
187	256
233	487
263	2365
286	309
288	658
375	468
388	521
413bis	533
423	783
431	566
492	666
496	667, 669, 751
497	753
529	796, 834
533	836
SEG XXXVII	*SEG* XLVII
582	2330
607	1120
618	1016
671	1163
673	1191
674	1163, 1193
686	1211
690	2343
749	1378
751	1399
759	1412
766	1415
767	1450
789	1488
820	753
838/839	1533
878	2357
884	2326
998	1475
1007	1666
1092	1697
1150	2095
1166	1736
1167	1738
1186	2317
1229	2357
1256	1833
1435	1930
1459	2273
1489	2049
1650	50
1675	2163

SEG XXXVIII	*SEG* XLVII
12	59, 77
63	125
74	133
114	138
128	155
SEG XXXVIII	*SEG* XLVII
132	2357
149	172
150	2365
189	215
192	236
256	2365
265	279
276	15
283	51
287	64
316	338
337	384, 400, 411, 2365
338	435
388–402	487
407	354
578	2357
619	863, 2357
620	940 app.crit., 2357
670/671	922
673	863
675–686	859
721	1780 app.crit.
762	1211
764	1199
888	2297
911	2297
914	1522
921	2277
953	1412
964	2277
975	2277
1014	2282
1036	1532/1533
1038–1041	1533
1232	2356
1249	1666
1259	1669
1266	1673, 2357
SEG XXXVIII	*SEG* XLVII
1328	1808 app.crit., 2340
1338	1808 app.crit.
1450	1792
1462	2247, 2357, 2258bis
1466	1799
1476	1822, 2328
1546	2357
1576	1939
1927	2233
1944	1339
1976	1646 app.crit., 2312
2021	206
SEG XXXIX	*SEG* XLVII
26	80
77	124
106	130
132	165
148	27
161	181
164	170
167	170
171	167
172	2365
172/173	177
186	177
213	209
219	2365
248	81
308	61
309	119
314	47
324	64, 78, 124, 155, 2365
329	127, 130
370	348
SEG XXXIX	*SEG* XLVII
373	354
376	379
442	487
484	836
589	861
605	2310
605/606	863
617	922
649	1048
650	2319
715/716	1203
737	1239
749	2365
789	2365
830	1113, 2299
927	2336
939	1363
972/973	1400/1401
998	1412
1002	1432, 1436
1008	1462 app.crit.
1009–1013	1432
1010	1437
1034	1467
1046	2288
1058–1060	1488
1059	1475
1065	1504
1085/1086	1533
1088	1533

1180	1806 app.crit.
1210	1617
1243	1629, 2310, 2312
1244	2260, 2310, 2312
1260	2357
1272	1673
1280	1652
1315	1664
SEG XXXIX	*SEG* XLVII
1316	1662
1318	1661
1334	2267
1349	1863 app.crit.
1377bis	2354
1389	1789
1402	1806 app.crit.
1426	2092
1565	1919 app.crit.
1620	1978
1703	2365
1723	2173
1764	1475
1780	2263
1822	202
1839	2091, 2329
1846	2323
1847	1543
SEG XL	*SEG* XLVII
2	61
6	58
20	80
49	80
62	120
65	66
72	59
126	219
130	138, 152
132	148, 526
136	2365
138	2357
141	2357
171	187
201	2363
247	249
288	166
294	60
295	138
297	43
SEG XL	*SEG* XLVII
297ter	148
348	354, 364
358	379
517	2357
520	861
522(g)	872
523	872
587	864
612	1170
612–615	1163, 1166
629(1)	1175 app.crit.
634	1163
648	1202
659	1221
666	1241
668	1242
673	1268
678	1272
688	2251
770	2256
785	1419, 1467
803	1412
826–829	1479
832	1479
850	1488
882	2323
908	2137
915–917	1533
946	2242
975	2357
996	1568 app.crit.
1116	2357
1159	1863 app.crit.
1186	2323
1199	1684 app.crit.
1225	162
1230	1684 app.crit.
1240/1241	2356
1241	2363
1249	2323
1258	1756
SEG XL	*SEG* XLVII
1265	1790
1318	1911
1441	1975
1449	1982, 2244
1470	2049
1474	2051
1481	2052
1552	2100
1576	2131, 2365
1596	2179 app.crit.
1599	2176 app.crit., 2199 app.crit.
1638	2242
1690	2255
1699	1067
1701	131
1736	1331
1752	1929
SEG XLI	*SEG* XLVII
2	52
11	81
12	166
67	163
86	16, 198/199
96	170
100	172
101	177

115	1315 app.crit.
119	186
141	201
177	199
182	784, 2341
188	275
223	186
230	38
251	64
253	148
297	338
325	382
327	384
SEG XLI	*SEG* XLVII
335	398
343	396
362	409
363	404
365	380
456	2302
523	535
530	620
540	795
590	1051
619	1163
621	1163
632	1219
633	1211
680	2357
686	1372
709	2312
717	2336
725	2350
768	1241
778–795	1412, 1431, 1436
827	2277
833	1452
836	1412, 2277
848	1476
852	1479

866	1488
887	753
893	1533
919	1555
946(no. 3)	2357
1037	1657
1045	1666
1057	1666
1144	1688
1145	2355
1188	163
1191	163
1192	1734 app.crit.
1199	1730
SEG XLI	*SEG* XLVII
1283	2176 app.crit.
1331	1787
1334	1789
1360	1806 app.crit.
1362	1792
1411	1841
1421	1911
1545	1979
1556	1974, 2050
1567	1913
1574	1974, 2357
1750	1527
1831	1475
1832	2778
1833(2)	1163, 1189
1839	2329
1850/1851	2365
1883	1975
SEG XLII	*SEG* XLVII
4	61
9	69
26	75
30	80
64	95
67	96

84	83
85	94
88	141
91	128
97	132
108	138
112	211
118	165
120	198
123	70, 72
128	169
130bis	174/175
131	171
134	177
137	180
SEG XLII	*SEG* XLVII
229	80, 122, 165
238	38
239	171
244	60
246	138
294	341–343
297	347
309	356
346	384, 404
418	2359
421	487
436	521
515	330
557	863
558	2357
561	863
578	863
580–582	863
586	864
591	864
625	863
646	1020
693	1166
693/694	1163
696	1163, 1169

702	487
711	1163
729	1202
764	1292
777	2258
794	1371
808	1400
837	1417
839	1418
846(no. 6)	1412, 1430/1431, 1436
863/864	163
899	1478
916	1486
918 (2 and 3)	1491
SEG XLII	*SEG* XLVII
919/920	1488
931	1501
956	1522
970	1533
972–976	1533
975	1534
976	1536
1130	2237
1162	1698
1191	163
1201	1736
1207	1819
1265	1777 app.crit.
1312	1870
1319	1929
1322	1163
1343	1927
1376	1970
1384	1974
1410	1964
1431	1986–2047
1431/1432	1985
1433	2033
1434	2051

1437	2052
1496	2052
1501	2091, 2139
1517	2089
1520	2089
1566	2089
1573(3)	2122
1575/1576	2122
1580	1975, 2136
1655/1656	2159
1740	545
1746	148, 2339
1762	384
1774	1475
1783	1964
1803	148, 435
1822	520, 1211
SEG XLII	*SEG* XLVII
1851	2349
SEG XLIII	*SEG* XLVII
2	67
3	68
15	111
25	159
32	151
50	184
107	267
135	381
142	385, 394
145	388
152	384
167	419
209/210	487
212	511
227	563, 571–581
312	786
332/333	836
334	794
349	2260

381	830
382	686
390	861
394–398	861
404/405	861
406–424	914
434	865
435	861
437	861
440–442	861
444	669
446	861
486	1101, 2353
487	1016
497	1166/1167
549	1281, 2357
554	1276
SEG XLIII	*SEG* XLVII
630	1455, 2282/2283
646	1478
655bis	1488
661	1503
678bis	1529
684	1533
698	1551
710	2340
718	1565
766	1618
773	1626
850	1738
854	1646 app.crit., 2312
857	1657
867	461
905	1688
911	2241
943A	2323
943C	1651 app.crit.
950–956	1762

952	1763 app.crit.
955/956	1786
961	19
977	2278
993	2061/2062
995	2092
1020	1930, 1943
1030	1922 app.crit.
1038	1945
1048	1978, 1981
1059	2052
1121	2122
1123	2122
1142	2095
1145	2095
1155	2095
1207	1826 app.crit., 1837 app.crit.
1211	2363
SEG XLIII	*SEG* XLVII
1216	122, 170
1235	60
1271	1417
1272	1211
1279	2056
1289	1736
1303	2323
1310	435
1311	2061/2062
1320	2353
1876	2137
SEG XLIV	*SEG* XLVII
1	53
7	66
8	63
35	13, 78bis
40	177
42	2354
50	2365
71	178

79	194
91	241
129	203
161	212
227	187
250	23
251	155, 175
255	157
332	341–343
335	337
339	328
418	511
479	795
508	863
521/522	892
535	864
570	1110, 2319
641	1148
665	1163
SEG XLIV	*SEG* XLVII
669 app.crit.	1191
674	1202
700	1316
754(no. 10)	1412
756	1431
815	2309
823	163
828	2051
844	1523
851bis (1)–(3)	1534
851bis/852	1533
856	1467
867A	2349
906	1291
944	2357
948	2358
949	1645, 2349
951	1648

977	2241
990	1666/1667 app.crit.
994	2312
1001	1676
1022	1692
1073–1083	1738
1085/1086	1738
1108	1759
1109/1110	1760 app.crit.
1144	2364
1226	2297
1230/1231	1842
1291–1297	1874–1876
1298	1911
1310	1931
1340	1979
1349	2051
1353	1979
1370	2059
1410	2052
SEG XLIV	*SEG* XLVII
1432 (no. 11)	2103
1441	2100
1482	2147 app.crit.
1529	2157
1541(1)	2164
1551	2207
1686	1837 app.crit.
1689	745, 2254
1692	2176 app.crit.
1710	2280
1716	2051, 2997
1736	51, 154
1740	296
1747	1604
1756	2323
1763	1279
1774	2358

SEG XLV	*SEG* XLVII
2	56
15	77
16	78bis
24	97
25	69
38	128
43	118
44	121
75	126
85	2365
112	285
114	139
115	140
116bis	142
117	143
128	132, 152
133	132
135	162/163, 183
138–143	173
145III	2288
149	176
SEG XLV	*SEG* XLVII
153	179
177	209
178	183
179	222
185	241
199	97
216	92
218	67
223	209
224	163
231	64, 66/67, 78, 124, 147, 155
232	141, 179, 200
235	287
236	291
268	310
269	334
272	2365

277	348
280	163
282	354
292	384
294/295	382
308	384
309	405
320	409
330	419
372	336
380	2365
483	529
496	536
519	556
542	863
546	664
549	1276
587	1086
635	756
646	758
660	797
772	2357
783	928
SEG XLV	*SEG* XLVII
785	866, 924
797–800	97
801	942
803	945
835	1016, 1061
918	1112
940	1140
945	1148
1000	1163
1027	209
1070	1238
1126	1220
1132	1276
1158	1309, 2350
1162/1163	1314
1185–1191	1326
1187	1327

1217	78bis, 1347
1238	338
1274	1385
1276	2365
1279	2365
1316	1372
1330	1408, 2337
1342	1467
1368	1412, 1431, 1436
1385	1449
1392/1393	1452
1395	1452
1443	1482, 2309
1454	1488
1469	1570 app.crit.
1474	2294
1475	1520
1476	2282
1494/1495	1533
1508	1559
1521	1565
1530	1572
1535	163
SEG XLV	*SEG* XLVII
1558	1576
1587	2358
1629	127, 2357
1639	1652
1642	2357
1692	1683
1698	2358
1732–1735	2201 app.crit.
1753	1734 app.crit.
1760	1766 app.crit.
1781	1806 app.crit.
1869	1929
1871	1874–1876
1872	1877
1875/1876	1163
1917	2365

1919	1966
1928	1912
1934–1939	1978
1951	2049
1992–1994	2066
2038	2131, 2365
2093	2119, 2365
2097	2095
2116	2119, 2365
2167	315
2218	184
2231	1912
2232	2312
2261	136
2265	334
2265(6)	2310
2278	2288, 2290
2299	131, 2274
2303	1067, 2312
2330	2333
2340	336
2341	2365
2356	910 app.crit.

SEG XLVI	*SEG* XLVII
9	90
10	11
18/19	184
21	64
27	52, 78bis
31	47
32	177
36	53
37	54
38	55
39	62
40	57
44	65
47	74
49	75

52	78
[illegible]	2365
53	87
54	90
70	93
73	46
78–103	99–104
82	179
[illegible]	29
[illegible]	
(on p. [illegible])	2138
123	123
133	134
143	2337
144	145
145	163
150	159
162/163	29
165/166	158
167	204
168	16
176	179
179	170
202	173
203	174
206	29, 176

SEG XLVI	*SEG* XLVII
237	182
251	201
257	205
259	214
267	2270
270	232
306–310	2365
324	2278bis
335	179
367	321
369	333
374	339/340
403	372
407	386, 388

411–413	384
414/415	382, 404
416/417	396, 398
419	405
426/427	397, 400
428	409
437	435
446	438
447	440
448	441
481–512	462
482	463
555	337, 528
562	534
597	136
618A	621
620	664
654	753
675	795
677	794
718	873
727	1003
728	891 app.crit.
730	890
785	861
787	935
865–867	1083

SEG XLVI	*SEG* XLVII
872	1101, 2353
941	1176
950	753
954	1164
965	1211
1054	1267
1055	1268
1065	2164
1079	1279
1082	1275
1143	1302
1147	1295
1165	1314

1167	148
1175/1176	451
1188	1339
1209	1376, 1382, 1384
1213	1381
1215	1390
1244–1246	1413
1247	2279
1250	1551, 2137
1252	2277
1272	1457
1273	1455, 2282/2283
1281	2239
1304	1471
1309–1312	1522
1313bis	1472
1316	1478
1327–1329	1488
1338	1499
1366	1532/1533
1368bis/1369	1533
1373/1374	1533
1387	1548
1394	1738
1395	1551

SEG XLVI	*SEG* XLVII
1453	1625
1459	1617
1525	163
1546–1550	1666
1552–1558	1666
1574	1666
1618	1863 app.crit.
1656	1738
1672	1738
1699	1785
1755	1874–1876
1760	1910

1769	1913
1810	1998 app.crit.
1908	1975, 2028, 2330
1996	1188
2181	2131
2183	2158
2196	2163
2197	2164, 2337
2198	2172 app.crit.
2200	2164/2165
2206	163/164
2262	2294
2287	148
2293(2)	1512
2294	1482 app.crit.
2306	2279
2326	2164
2334	352
2340	125, 136, 382
2363	179
2368	2320
2371	138
2381	170, 1211
2389	1991 app.crit.
2392	2364

CIG	*SEG* XLVII
1829(c)	836
1930(b)	596
1942	2363
2190(b)	1666
2731	2358
3068B	2360
3082	2360
3091	186
3278	2358
3312	2358

3380 (cf. vol. II, Add. et Corr., p. 1126)	1666
3516	1666
3574	1666
3577–3594	1666
3620/3621	1666
3628	1666
3639	1666
3646	2363
3658	2270
3759	1679
3765	1666
3857(g, p)	2323
3865(l)	2323
3909	1735
3935–3945	1738
3948	1738
3953/3954	1738
4056	2358
4078	2358
4142	1751
4373	1765
4374	1764 app.crit.
4429(c)	2358
4605	2068
4606	2069/2070, 2072/2073
4615	2068

CIG	*SEG* XLVII
4681	2087
4854	2137
5154	2180C
5166	2180B
5547(b/c)	1453
5548	1453
5853	2320
6157	2236 app.crit.

6786–6788(c)	1527
6802/6803	1533
6805	1533
6828	2270
6831	2202, 2270
6838	2270
6849	2270
6866	1666
6872	2363
6882	2270
6889	2270
6926	2363
6930	1666
6931	2214, 2270
6945	2363
6964	2363
6967	2363
6973	2270
6977	2363
6979	2363
6987	2270
7001	2270
7016	2363
8769	2323
9062	1543
9578/9579	2323
9792	2323
9825	1498
9837	1498
9852	2361

Agora XV	*SEG* XLVII
12–14	33
49	487
58	240
61	489 app.crit.
62	240
98/99	33
282	218
286/287	218
399	50

Agora XVI	*SEG* XLVII
41	118
48	2
57	2
62	2
68/69	2
71	146bis
106C	121
107A	2
122	130
134	2
189	132
239	2
253	2
335	143

Agora XIX	*SEG* XLVII
H20	33
H23/24	33
L3	118
L4a/b	33, 165
[illegible]	33, 84
[illegible]	26, 33

Agora XXI	*SEG* XLVII
[illegible]	1523

Agora XXV	*SEG* XLVII
[illegible]	102
[illegible]	100
[illegible]	100
[illegible]	100
1146–[illegible]	101

Corinth 8.1	*SEG* XLVII
11	287

Corinth 8.2	*SEG* XLVII
55	461
67/68	362

Corinth 8.3	*SEG* XLVII
8	287

IvO	*SEG* XLVII
2	2256
3	446, 2304
7	446, 2304
9	446, 2304
11	446, 2304
61/62	447
64	447
66/67	447
74	447
77	447
80	447
83	447
91/92	447
99	447
102–104	447
110	447
113	447
117	447, 449
121/122	447
138	447
146	102
449/450	414
463	1913

IvO	*SEG* XLVII
486/487	414
941	2302

CID I	*SEG* XLVII
9/9bis	526, 2251
13	2335

CID II	*SEG* XLVII
4	836
67/68	2310
71/72	2310

F.Delphes III.1	*SEG* XLVII
3–11	2346
4	836
50–53	2346
55–58	2346
61–67	2346
70	2346
90	2346
129/130	2346
137	2346
139	524
204	1913
357/358	2310
388	426
478	527
538	666
547	303
560	537
562	2346

F.Delphes III.2	*SEG* XLVII
243	530

F.Delphes III.3	*SEG* XLVII
61	666
244	1913

F.Delphes III.3	*SEG* XLVII
382	524

F.Delphes III.4	*SEG* XLVII
47	461
91	1913
118	1913
163	2254
181–185	2346
255	2302
269	2302
290	2302
292	2302
294	2302
302	163
417	669

F.Delphes III.5	*SEG* XLVII
3	836

F.Delphes III.6	*SEG* XLVII
5/6	524
12	531
15–17	524
35	524
37/38	524
48	524
53	524
108	524
123/124	524
129	524
134	524

EAM	*SEG* XLVII
6	669
37	910 app.crit.
59	896
124	896

EAM	*SEG* XLVII
143	958
147	910 app.crit.
149	910 app.crit.
186	910 app.crit.
186/187	866

I.Beroia	*SEG* XLVII
1	890
2	891
4	891 app.crit.
16	2341
101	1656 app.crit.
383	894

IGBulg. I²	*SEG* XLVII
13	1114
24bis	1112
47/47bis	1114
48	1114
67	1114
90	1112
150	1114
186ter	1114
230bis	1114
306	1024
314	1125 app.crit., 1137
369	1020
373	1024
392	1125 app.crit.
396	1020

IGBulg. II	*SEG* XLVII
616–636	1112
659	1112
728	1020
741/742	1148
743	1022, 2305
768	1114

IGBulg. III	*SEG* XLVII
907/908	1020
917	1020

932	1024
949	1024
952	1024
977	1024
980	1024
1074	1020
1196	1024
1198	1024
1229–1231	1114
1302	1024
1323	1020
1338–1369	1094
1344–1349	1024
1345	1114
1352	1024
1358–1360	1024
1455	1020
1472	1020
1477	1024
1491	1020
1517	1024
1517/1518	1048
1530	1024
1553–1558	1020
1581	1020
1588	1020
1610	1024
1624	1020
1669	1024
1685	1048
1690	1020
1714	1024
1855	1114
IGBulg. IV	***SEG* XLVII**
1943	1024
IG Bulg. IV	*SEG* XLVII
1988	1024
1999	1020
2024	1020

2079	1024
2140	1024
2173	1024
2176	1024
2213	1024
2236	2357
2292	1018
2311	1018
2346	1018
IGBulg. V	***SEG* XLVII**
5004bis	1118
5011	1120
5074	1155
5085	1141
5121–5123	1075
5134	1042
5149–5153	1043
5160	1139
5199	1122
5229	1144
5235	1147
5236	1146
5245	1143
5250	1145
5259–5262	1148
5262	1153
5265	1116
5283/5284	1156/1157
5409	1256 app.crit.
5434–5437	1089–1092
5439	1093
5462	1098
5467	1099
5468	1088
5475	1100
5500–5505	1094
IG Bulg. V	*SEG* XLVII
5506	1095
5525	1096

5527	1097
5557ter	1101
5572	1047
5580	1052
5585	1053
5589	1049
5590/5591	1050/1051
5603	1046
5648	1040
5650	1041
5653	1054
5660/5661	1058/1059
5665	1108
5667	1109
5778	1084
5780	1085
5888–5888ter	1077
5890	1063
5892	1064
5898	1080
5915/5916	1081/1082
5925	1107
I.Histria	***SEG* XLVII**
24	1112
45	1125
57	2245
79/80	1112
82/83	1112
86–92	1112
101	1134 app.crit.
108	1178
173	1178
182	1112
361	1134 app.crit.
I.Kallatis	***SEG* XLVII**
8	1113
I.Kallatis	*SEG* XLVII
12/13	1113

18	1113
29	1113
43	2299
49	2335
74	1129
122	1128
140	1131
166	1113
167	1130
183	1132
187	1133
254/255	1134 app.crit.
I.Tomis	***SEG* XLVII**
54	1159/1160
82–86	1112
84	1161 app.crit.
91	1112
362	1132
IOSPE I²	***SEG* XLVII**
4	1112, 1196 app.crit.
24	1181
325	2299
343	1168
344	1166
352	1166
401–403	1166
418	1166
419	1169
542	2358
672	2299
IOSPE II	***SEG* XLVII**
469	1178
CIRB	***SEG* XLVII**
31	1178
75	1178
CIRB	*SEG* XLVII

971	1178
1111	1178
1234	1178
I.Olbia	***SEG* XLVII**
6	1180
19	1183
32	1183
170	1187
I.Délos	***SEG* XLVII**
1	1293
3	1220
4	1221
39	1208
49	1221
66/67	33, 91
103/104	1211
290	1201
291(b)	1201
294	1197
314B	2359
316	1201
338Aa	1201
340	1197
354	1197, 1201
356	1197
365	1216 app.crit.
366A	1197
366B	1200
371A	1201
372	1197
372A	1201
376	1197
396A	1201
398A	1197
401	1197
401bis A	1197, 1215
403	1197, 1215
422	2253
439	1206

I.Délos	*SEG* XLVII
440	1200/1201
440–444	1197
442A	1201, 1216 app.crit., 2359
442B	1214, 1216 app.crit.
443Bb	1214/1215
443C	1216 app.crit.
444A	1216 app.crit.
446	1216
447–453	1197
449B	1216 app.crit.
452	1200
455–465	1197
456B	1201
461Ab	1201, 1207
461Bb	1200
463	1216
465C	2343
467/468	1197
509	1201, 2258bis
1403Ba	1206
1409Ba	1206
1412A	1207
1413(b)	1206
1416	33
1416B	1200
1417A	1206/1207
1417B	1208, 2253
1423Ba	1207
1426B	1207
1439Ab/c	1206
1441A	1206
1450A	1206
1507	1218
1517	1276
1519–1522	1199
1533	2310
1580	1219
1624bis	33

1738/1739	1234 app.crit.
I.Délos	*SEG* XLVII
1774	1199
1778	1199
1838	1207
1898	1218 app.crit.
1950	1207
1957	836
1958	1207
2130	1233 app.crit.
2248	1234 app.crit.
2275	140, 1222bis
2515–2518	33
2589	1218/1219
2593	1218
2595	1228–1236
2598	139, 2253
2599	1222bis, 1228–1236
2600	1219
2607	1228–1236
2616	1232 app.crit., 2342
2628(b)	1232 app.crit.
2632	196
2769	1232 app.crit.
I.Lindos	***SEG* XLVII**
88	1240
151	1241
251	1239
264	1239
382B	1238
707	1240
PH	***SEG* XLVII**
10	1278, 2357
13	1278
37	1275
137	1278
364	1113, 2299

386	1275
***I.Cret.* I**	***SEG* XLVII**
VIII 4	1375
VIII 5	2256
VIII 7	1278, 1372
VIII 8	2357
VIII 11	2254
VIII 17	1378
VIII 22	1378
IX 1	1380
X 2	1374, 1385
XIV 2	1372
XVI 3	1380
XVI 5	2313
XVI 17	2313
XVI 53	1402
XVII 7	1403 app.crit.
XVIII 9	1380
XVIII 62	1378
XXIII 3	2340
XXIII 6	1381, 1397
XXIV 1	2254
XXVIII 7	1374
XXX 1	1375
***I.Cret.* II**	***SEG* XLVII**
II 2	1408
III 3	1372
V 9	1374, 2256
VII 6	1373
X 1	1374
X 13	1373
XI 1	2313
XII 11	1376
XIII 12	1373
XVII 1	2313
XXVI 1	2357
***I.Cret.* III**	***SEG* XLVII**
II 2	2337

III 3A	1241
IV 9	2254
IV 40	1393–1396
I.Cret. III	*SEG* XLVII
VI 7	1375
***I.Cret.* IV**	***SEG* XLVII**
1	2256
8(a–d)	2256
13(g)	1374
14(g–p)	2256
41	1388
46B	1389
64	1374
72	1374, 1376, 1381/1382, 1390, 2256
75	1374
78	1374
80/81	1374
162	1374
168	1278, 1372
172/173	1381
181	1374
182	1381
184	1375
186	2313
248	1372
292	1378
296	1378
299	1378
443	1378
509	2297
IGUR	***SEG* XLVII**
16	1502
25	1496
69	1501
482	1496
688	1496
811	1496

904	2302
985	1496
1245	2272
1336	1499
IGUR	*SEG* XLVII
1473	1496
1500	1508
1702	1651 app.crit.
ICUR	***SEG* XLVII**
passim	1495
870	1541
1778	1498
1856/1857	1498
1860	1498
1867	1498
1891	1498
2151	1498
2585	1498
4246	1498
4432	2323
4437	2323
4441	2323
4648	1505
5833	2323
9478/9479	1497
12423	1498
12474	1498
19767	1498
19820	1498
23380	1498
24315	1498
25018	1505
26161	1498
27228	1498
TAM I	***SEG* XLVII**
9	1756
55/56	1791
143	1815

TAM II	***SEG* XLVII**
1	1806 app.crit., 2357
186/187	1555
360	2358
TAM II	*SEG* XLVII
421	2242
487	2358
780	2358
834	1806 app.crit.
838	1806 app.crit.
905	1806 app.crit.
991	1820BI app.crit.
1140	1820A, BI app.crit.
1187	2242
1194	2242
TAM III	***SEG* XLVII**
passim	2357
2	1756
10	2242
14A	1771 app.crit.
32	2357
34	1738
65	1766 app.crit.
87	1771 app.crit.
151	1771 app.crit.
448	1775
586	1771 app.crit.
612	1775
623	2358
TAM IV.1	***SEG* XLVII**
170	2358
174–176	2358
TAM V.1	***SEG* XLVII**
18	1777 app.crit.
46	2323

177	2356
238	1650, 2324
258	1688
264	2333
285	2356
298	2356
TAM V.1	*SEG* XLVII
317–332	1651 app.crit.
352	2333
362	2361
459	2333
529	2333
574–576	1651 app.crit.
597	1651 app.crit.
TAM V.2	***SEG* XLVII**
923	2302
967	2241
974	2241
982	2242
984–988	1656 app.crit.
1180	163, 1655, 2242
1299	2323
1323	1649 app.crit.
MAMA I	***SEG* XLVII**
157	2323
170/171	2323
MAMA III	***SEG* XLVII**
607	2297
MAMA IV	***SEG* XLVII**
221	2323
240	1750
320/321	2323
325/326	2323
358	2123 app.crit.

MAMA V	*SEG* XLVII
260	2323
MAMA VI	*SEG* XLVII
1	1738
3	2316
MAMA VI	*SEG* XLVII
3–30	1738
p. 140 no. 14*	1738
p. 141 no. 22*	1738
p. 141 no. 24*	1738
43	1738
93	2242
234–236	2323
MAMA VII	*SEG* XLVII
105–129	1745 app.crit.
133	1726 app.crit., 1747
279(a)	1727
290	2356
296(b)	2323
429	1529
442	1529
MAMA VIII	*SEG* XLVII
259	2242
460	1553 app.crit.
MAMA IX	*SEG* XLVII
222–299	1724
MAMA X	*SEG* XLVII
8	2323

104	2323
114	2357
146	2323
217	2323
245	2323
275	2323
279	1737
IGR I	*SEG* XLVII
14	1916
17–21	1527
26	1533
120	1496
137	2302
178(b)	1512
396	1524
407	866
445	1620
525	1665(5)
650	1112
744	1020
787	1020
828	1019
854	1112
1035	2163
1063	2087
1068	2087
1110	2088
1118	2088
1198	2088
1262/1263	2088
1285	2088
1320	2270
1356	2158
IGR III	*SEG* XLVII
37	2242
43	1666
84	2237
112	2242
130	1853

147	1676
159	2355
174/175	2302
238	2302
273	2242
286	2242
343	1767 app.crit.
345	1767 app.crit.
IGR III	*SEG* XLVII
347	1769 app.crit.
474	1792
481	1818
500	1806 app.crit.
759/760	2242
771/772	2242
773	1786
800/801	2357
1075	1966
1443	1863 app.crit.
1453	1676
1502	1797 app.crit., 1799/1800
IGR IV	*SEG* XLVII
6	1666
121	2242
231	1666
243/244	1666
246	1666
264	1019
268	1019
289	1673, 2357
292	1027 app.crit.
293	2312
573	666
602	2323
609	2323
630	2323
640	2242
682	1749
751	2242

800	2323
845/846	1738
848	1738, 2242
850–867	1738
862	2316
873	1738
900	2316
914	1806 app.crit.
968	2312
IGR IV	*SEG* XLVII
1214–1218	1656 app.crit.
1237	2241
1245	2241
1290	2242
1398	2242
1431	2242
1558	1646 app.crit.
1607	2242
1692	1669
I. Anazarbos	*SEG* XLVII
22	1833
23	1834
24	1835
44–47	2061/2062
69	1836
I.Apameia und Pylai	*SEG* XLVII
136	1683
I.Didyma	*SEG* XLVII
58	2242
66–69	1615 app.crit.
151	1621
156	2302
183	1527
229II	2306
248	1614
286	2306

308III	2306
340	2306
390BII	2306
434–437	1613
464	1613
492B/C	2357
I.Ephesos	*SEG* XLVII
8	2357
13	2326
I.Ephesos	*SEG* XLVII
17–19	2326
22	2320, 2360
27	1619
201	1759
202	1625
274	2242
280(a)	2316
404–407	1617
419	1618
426	1617
428–430	2242
492	1618
517	1623
614	1621
622	2306
657	1656 app.crit.
665	2317
677A	1622
730	1619
736	1627
801	1617
805	2302
923/924	2306
929/930	2306
936B	2306
940	2306
943	2306
950	2306
1104	1620
1122	1620

1124	1618
1125	1620
1155	1620
1455	2258
1486	163
1538	1621
1579B	2306
1581	2306
1687	1618
2061I	1627
2213	1738
I.Ephesos	*SEG* XLVII
2222	2358
2228	2358
2259	2358
2283	2358
2289A–2291	2358
2313B	2358
2523	2358
2529	2358
3006	1617
3016	2306
3037	2302
3042	1656 app.crit.
3046	1627
3047	1617
3080	1617
3271	2242
5101–5115	1617
I.Erythrai	*SEG* XLVII
1	2256
205	2337
206	1628
I.Iasos	*SEG* XLVII
8	2242
47	2251
254	2242

I.Ilion	*SEG* XLVII
3	2258
32/33	2357
169	1666
171	1666
I.Iznik	*SEG* XLVII
29/30	2242
30A	2242
85	1679
1318	2358
1581	2358
I.Keramos	*SEG* XLVII
6	1241
I. Klaudiupolis	*SEG* XLVII
112	2242
I.Knidos	*SEG* XLVII
31	1841
57	1572
163–168	1572
175	1572
178	1572
212	2346
553	2357
I.Kyme	*SEG* XLVII
12	1658 app.crit., 1660
13	2357
I.Kyzikos II	*SEG* XLVII
2	2285
I. Laodikeia am Lykos	*SEG* XLVII
passim	1738

1	1739
62A	1741
65A	1740
81A	1742
140	1744
I. Magnesia am Sipylos	*SEG* XLVII
1	2305
125	2357
I.Magnesia	*SEG* XLVII
16/17	2335
16–87	1630
17	1630, 1822
20	1630, 1822
32/33	2310
36	2310
45	315
46	2254
50	2310
59	1738
99	2320
180	2316
356	2294
I.Manisa	*SEG* XLVII
157	1651 app.crit.
160	1651 app.crit.
Milet I.3	*SEG* XLVII
143	2254
Milet I.6	*SEG* XLVII
187 192(?),	1634
Milet I.7	*SEG* XLVII
193(a), 206	1634
202(?), [illegible]	2251
214A	2251

229II	2251
231I/II	2251
259	2251
266	2251, 2302
275	2251
292	2251
Milet I.9	*SEG* XLVII
306–397	1634
320	2251
342	2251
345	2251
353/354	2251
Milet II.3	*SEG* XLVII
398–406	1634
Milet VI.1 and 2	*SEG* XLVII
passim	1634
314	1738
I.Mylasa	*SEG* XLVII
109	1609 app.crit.
134	2300
151	1604
155	2357
176	2251
444	2358
531	1604
541–564	1607
643/644	2305
662	2305
863	2251
868	1608
872	1608
876	2251
962	2357
I.Pergamon	*SEG* XLVII
7	2305, 2357
13	1673

18	2306
158	1673, 2357
249	1673, 2357
293	2242
AvP VIII.3	*SEG* XLVII
6	2242
38	2242
64	2242
141	2242
I.Priene	*SEG* XLVII
1	2357
I.Priene	*SEG* XLVII
16	2357
37	1315 app.crit.
40/41	1241
59	1738
108	2312
108/109	2357
111–113	2357
112–114	2312
117/118	2357
123	2357
195	2320
I.Prousias	*SEG* XLVII
45	2302
I.Prusa	*SEG* XLVII
1001	1745 app.crit.
1002	1685
1022	1682
1027	1682
1095	1686
I.Rhod. Per.	*SEG* XLVII
357	1243
I.Sardis	*SEG* XLVII

1	2357
22	2356
I.Side	*SEG* XLVII
66	2302
77	1799
I.Smyrna	*SEG* XLVII
192	2358
205	1666
284	2358
443	2358
489	2270
573	2305
I.Smyrna	*SEG* XLVII
594	2242
596	1637
697	2242, 2329
I. Stratonikeia	*SEG* XLVII
41	2340
123	1580 app.crit.
125	1595 app.crit.
172	2357
177	1579 app.crit.
210	2357
274	1583 app.crit.
275–283	1587 app.crit.
505	2305
527	2357
550	1588 app.crit.
645	1582 app.crit.
663	2357
710	1589A app.crit.
711	1580 app.crit.
712	1589B app.crit.
1010	1610
1030	1739 app.crit.
1038(a)	1588 app.crit.
1230	2358

1256	2358
I.Tralleis (und Nysa)	*SEG* XLVII
219	2267
I.Tyana	*SEG* XLVII
4(a)	1845
12(a)	1844
15(a)	1846
23	1854
25	1858
31	1855
84	1856
92	1857
IGLS I–VII	*SEG* XLVII
92	1915
270–272	1915
288	1915
291	1915
298	1915
316	1915
348	1915
359	1928 app.crit.
376	1922 app.crit., 1925 app.crit., 1928 app.crit.
383	1922 app.crit., 1924, 1928 app.crit.
401	1915
427	1928
463	1928
517	1928
520	1928
530	1915
556	1928
563	1915
581	1928
640/641	1965

668	1928
1404	2322
1598	1915
1607	1915
1610	1915
1615	1915, 1930
1630/1631	1915
1673	1915
1682	1915
1685	1915
1750	1915
1809	1930
2358/2359	1915
2501	1934
2524	1915
IGLS I VII	*SEG* XLVII
2840	1913
2852	1918 app.crit.
4001	1913

IGLS XIII.1	***SEG* XLVII**
9128 9134	2064 app.crit.

IGLS XVI.1	***SEG* XLVII**
141	2078 app.crit.
142	2078
143/144	2076/2077
145	2069
146	2070
147	2068
148	2071
149	2072
150	2073
151	2074
153	2075

IGLS XXI.2	***SEG* XLVII**
163	1930

SB	***SEG* XLVII**
676	2088
692	2152 app.crit.
1481(fr. 5)	2106
1936/1937	2103
3843	2089
3950	2089
3957	2089
3961/3962	2089
3965/3966	2089
4179	2089
4223	2119
4275	2087
4956	2089
5021	2128/2129

SB	*SEG* XLVII
5758	2112
5760	2089
5892	2199 app.crit.
5979	2089
6872	2137
7018	2133
7020–7024	2054, 2126
7084	2089
8208	2115
8248	2088
8278	2087
8303	2088
8771	1756
8859	2130
8878	2092
8900	2088
9747	2123
12997	2133 app.crit.

I.Fayoum	***SEG* XLVII**
48	2089
75	2088

I.Philae	***SEG* XLVII**
4	2130
15	2092
128	2131

Bernand, *Inscr. métriques*	***SEG* XLVII**
18	2089
40	2089, 2112
113	2124
116	2095

IThSy	***SEG* XLVII**
110	2137
189	2092
242	2092
302	2092

I.Ko.Ko.	***SEG* XLVII**
41	2095
53	2095
105	2095

I.Louvre	***SEG* XLVII**
14	2092

I. Memnonion	***SEG* XLVII**
13	2088

I.Pan	***SEG* XLVII**
16	2095
18	2095
20	2095
38	2095
40	2122
41/42	2095
43	2122
45	2122
51	2095
59/60	2095
62	2095

I.Portes	***SEG* XLVII**
9	2106
91	2119

I.Prose	***SEG* XLVII**
21	2092
46	2101
63	2158

Syll.3	***SEG* XLVII**
1(a)	2157
14	2346
21	2346
28	2346
31	535
37/38	2299

Syll.3	*SEG* XLVII
40	2346
115	2346
129	2253
160	836, 2346
202A/B	2346
218	1181
239B	836
258	487
263	2299
274	664
276	1325
277	2357
279	2357
281	487
287	487
298	487
332	2357
344	2357
354	1239, 2258
370	131
373	487
398	2357
421A	562
424	186, 527
521	2299
541	27
544	487
546B	2258
558	2310
560	2254
562	2310
569	1276
570	1241, 2357
581	2305
585	836
596	2258
604	2299
629	557
632	557
633	2313
636	557

Syll.3	*SEG* XLVII
638	669
647	526
653A	1666
656	1646 app.crit., 2312
674	2300
675	487
688	2300
694	1669, 2320
696a	33
697b	33
711	33
728	33
729	141
736	2258
742	2357
747	487
748	2310, 2312
773	33
799	2258bis
804	1656 app.crit.
814	461
827	2302
833	163
839	2242
877A, D/E	2302
946	2258
973	487
975	2258
977	2337
985	2320, 2340
987	1310
988	487
1004	487
1006	1275
1013	2337
1020	1561, 1611
1024	2253
1025	1275
1044	2318
1106	1279

Syll.3	*SEG* XLVII
1225	1240

OGIS	***SEG* XLVII**
1	2357
2	1268
4	381
54	2328
55	2357
61	2130
81	487
111	2092
120	2353
143	1865
210	2158
219	2357
225	2357
229	2305
266	1673
329	1759
338	1673, 2357
383	2305

414	2308
427	2308
441	2305
483	2258
502	163
519	2357
533	1698
552–554	1841
587	2302
611	1966
654	2131
718	2087

GIBM	*SEG* XLVII
343	2357
364	2357
421	1738
1061	2163

CIJ	*SEG* XLVII
16	1496
215	1504
[illegible]	1496
370	1498
[illegible]	1486
[illegible]	2330
[illegible]	2330
[illegible]	2330
[illegible]	25[illegible], 2297
[illegible]	2330
[illegible]	183[illegible], 2297
[illegible]	1979
[illegible]	2297

LSAG²	*SEG* XLVII
[illegible]	[illegible]
[illegible]	[illegible]
[illegible]	[illegible]
[illegible]	[illegible]

p. 130 no. 2	2239
p. 233 no. 1	594
p. 238 no. 8	2256
p. 239 no. 1	1488
p. 239 no. 2	1476
p. 240 no. 3	1475
p. 247 no. 2	2350
p. 254 no. 13	2256
p. 277 no. 38A	1454
p. 277 no. 38C	1412
p. 277 no. 42	1457
p. 288 nos. 4/5	1533
p. 304 nos. 9/10	1220/1221
p. 316 no. 23	2350
p. 343 no. 41	2350
p. 344 no. 53	2350
p. 358 no. 48(a)	2157
p. 368 no. 58	1178
p. 371 no. 35	2350

LSAG²	*SEG* XLVII
p. 373 no. 72	1911
p. 434A	1363
p. 453(1a, b)	1488
p. 453 (A–C)	1488
p. 464(A–C)	1533
p. 478 no. 60b	1165

CEG I	*SEG* XLVII
155	872
169	2337
313	2337
326	2337
334	2337
360	2337
390	836, 2346
454	1488

CEG II	*SEG* XLVII
682	2173

723/724	872
809	836
812	303
819	2346
824	2346
831/832	2346
894	537
1162	45

GV	*SEG* XLVII
277	836
438	1524
461	836
782	2270
813	1666
820	1501
1098	1666
1120	1550
1166	1651 app.crit.
1231	2263
1375(a)	1752
1444(a)	864

GV	*SEG* XLVII
1484	2272
1487	1651 app.crit.
1594	866
1709	2263
1763	2272
1804	1738
1906	2272

Pfuhl Möbius	*SEG* XLVII
151	1666
235	1738
275	1738
580	2323
591	1738
598	2323
736	1738
1104	1141

1154	2323
1159	2323
1171	1738
1227	1738
1328	1666
1714	1132
2089–2092	2356
2110	2356
2123	2323
2167	2089
2200	1666
2202	2323

Clairmont, *CAT*	*SEG* XLVII
1.284	244
1.417	45
1.695	254
2.487	250
2.718	256
2.750	258
3.195	255
3.777	245

Clairmont, *CAT*	*SEG* XLVII
Suppl. PE5	239

Tod, *GHI*	*SEG* XLVII
101/102	2313
127	2313
136	2313
144	2313
151	2313
164A/B	487
174	664
185	2357
187	556

Meiggs-Lewis, *GHI*/*GHI*²	*SEG* XLVII

2	1374, 2256
5	2251
7a	2157
8	1309
16	2341
27	535
30	1025, 1644, 2337
83	1338
89	1338

CIL II	*SEG* XLVII
410/411	1533, 1536
562	1533
3136	1540 app.crit.
4315	1533
4623	1533
5129	1534
5665	1535
6146	1534

CIL II Suppl.	*SEG* XLVII
5129	1533

CIL II Suppl.	*SEG* XLVII
5171	1533
5665	1533
6085	1533
6146	1533
6243	1533
6254 I(a), (b)	1533, 1536
6254II/III	1533

CIL III	*SEG* XLVII
12050	1140
12073	1140
12732	1540 app.crit.
14191	2357

CIL III Suppl.	*SEG* XLVII
7331	968
12242	1738
14147	2131

CIL IV	*SEG* XLVII
6299	1378

CIL IV Suppl.	*SEG* XLVII
2400(a)	1545

CIL VI	*SEG* XLVII
1676	1501
1778	461
1779/1780	305
17361	1538/1539
18329	2276
26855	2290

CIL VIII	*SEG* XLVII
21663	2316

CIL XI	*SEG* XLVII
221	2288
964	2288

CIL XII	*SEG* XLVII
1277	1916
3232	1527

CIL XIII	*SEG* XLVII
1729	1540 app.crit.

CIL XV	*SEG* XLVII
7569	1514

ILS	*SEG* XLVII
701	1140

1560	1533
2733	1665(5)
5082	1527
5301	1533
5963	2316
8759d	2088
8870	1818
8882	2119
8995	2131